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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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BUGLE CALL—"TAPS."

BY TORIA A. BUCK.

"The day of the Lord is near in the valley of decision." Joel 3:14.

GATHER you, gather you, angels of God,—
How brightly that morning appears!
That morn that shall spring from the darkness of night,
And gild the whole world with its radiant light,
In that day of a thousand years.
Hear the call—"Out are the lights! out all!" *
The battle-ground rests from its pain.
But the angel's handwriting shines bright on the wall,
And the Captain a blast from his bugle shall call,
And wake them to glory again.
Out are the lights! out all! we stand
Where down the long ages we hear the command,—
"The day of the Lord is at hand, at hand."
East Randolph, N. Y.

The Sermon.

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

SEEK FIRST THE KINGDOM OF GOD.

BY MRS. E. G. WHITE.

The Grimsby (England) News of Aug. 25, 1885, contained the fol-
lowing report of a sermon delivered by Mrs. E. G. White, in the Town
Hall in that city, June 25, 1885.]

On Sunday night, Mrs. E. G. White, a lady re-
cently from the United States, where she has
labored publicly for forty years, on temperance and
other Christian duties, gave an address at the
Town Hall to a densely crowded audience. The
subject was, "The Love of God."

Mrs. White, taking as her text Matt. 6:25-33:
"Therefore I say unto you, Take no thought for
your life," etc., proceeded: Here is a rich promise
on condition that we seek first the kingdom of God
and his righteousness. If we comply with the
condition, God's word is pledged that all things
needful shall be added. Our kind heavenly Father
would have his children trust in him as a child
trusts in earthly parents. But we too often see
feeble mortals loading themselves down with
cares and perplexities that God never intended
them to bear. They have reversed the order;
they are seeking the world first, and making the
kingdom of heaven secondary. If even the little
sparrow, which has no thought of future need, is
fed for, why should the time and attention of
man, who is made in the image of God, be wholly
absorbed with these things? God has given us
every evidence of his love and care, yet how often
we fail to discern the divine hand in our manifold
blessings. Every faculty of our being, every breath
we draw, every comfort we enjoy, comes from him.
Every time we gather around the family board to
partake of refreshments, we should remember that
this is an expression of the love of God. And
will we take the gift, and deny the Giver? Well

The last call in the encampment is, "Out are the lights! out all!"
In the moral world, the prophecies are all fulfilled except the clos-
ing scenes. See "Thoughts on Daniel."

may we inquire, "What is man that Thou art
mindful of him, and the son of man that Thou
visitest him?"

When Adam and Eve were placed in their Eden
home, they had everything that a benevolent Cre-
ator could give them to add to their comfort and
happiness. But they ventured to disobey God,
and were therefore expelled from their lovely home.
Then it was that the great love of God was ex-
pressed to us in one gift, that of his dear Son. If
our first parents had not accepted the gift, the
race would to-day be in hopeless misery. But
how gladly did they hail the promise of the Messiah.
It is the privilege of all to accept this Saviour,
to become children of God, members of the royal
family, and to sit at last at God's right hand.
What love, what marvelous love, is this! St. John
calls upon us to behold it: "Behold, what manner
of love the Father hath bestowed upon us, that we
should be called the sons of God." Notwithstand-
ing the curse was pronounced upon the earth that
it should bring forth thorns and thistles, there is a
flower upon the thistle. This world is not all sor-
row and misery. God's great book of nature is
open for us to study, and from it we are to gain
more exalted ideas of his greatness and unexcelled
love and glory. He who laid the foundation of the
earth, who garnished the heavens and marshaled
the stars in their order, he who has clothed the
earth with a living carpet, and beautified it with
lovely flowers of every shade and variety, would
have his children appreciate his works, and delight
in the simple, quiet beauty with which he has
adorned their earthly home.

Christ sought to draw the attention of his disci-
ples away from the artificial to the natural: "If
God so clothe the grass of the field, which to-day
is, and to-morrow is cast into the oven, shall he not
much more clothe you, O ye of little faith!" Why
did not our heavenly Father carpet the earth with
brown or gray? He chose the color that was most
restful, the most acceptable to the senses. How it
cheers the heart and refreshes the weary spirit to
look upon the earth, clad in its garments of living
green! Without this covering the air would be
filled with dust, and the earth would appear like a
desert. Every spire of grass, every opening bud
and blooming flower is a token of God's love, and
should teach us a lesson of faith and trust in him.
Christ calls our attention to their natural loveliness,
and assures us that the most gorgeous array of the
greatest king that ever wielded an earthly scepter
was not equal to that worn by the humblest flower.
You who are sighing for the artificial splendor which
wealth alone can purchase, for costly paintings,
furniture, and dress, listen to the voice of the divine
Teacher. He points you to the flower of the field,
the simple design of which cannot be equaled by
human skill.

I once had the pleasure of beholding one of
Colorado's most beautiful sunsets. The great Mas-
ter Artist had hung out on the shifting canvas of
the heavens, for the benefit of all, both rich and
poor, one of his finest paintings. It almost seemed
that the gates of heaven were ajar that we might
see the beauty there was within. Oh! thought I,
as one after another passed without noticing the
scene, if it had been painted by human hands, how
many would have been ready to fall down and
worship it! God is a lover of the beautiful. He
loves beauty of character, and he would have us
cultivate purity and simplicity, the quiet graces of
the flowers. We are to seek for the ornament of a
meek and quiet spirit, which is in the sight of God
of great price.

Parents, what kind of an education are you giv-

ing your children? Are you teaching them to
cherish that which is pure and lovely, or are you
seeking to place their hands in that of the world?
Are you spending time and means that they may
learn the outward proprieties of life, and secure
the superficial, the deceptive adornments of the
world? From their earliest childhood, open before
them is the great book of nature. Teach them the
ministry of the flowers. Show them that if Jesus
had not come to earth and died, we should have
had none of the beautiful things which we now
enjoy. Call their attention to the fact that the
color and even the arrangement of every delicate
bud and flower is an expression of the love of God
to man, and that affection and gratitude to their
heavenly Father should be awakened in their hearts
for all these gifts. Jesus, the greatest teacher the
world ever knew, drew the most valuable illustra-
tions of truth from scenes in nature. Parents, imi-
tate his example, and use the things that delight
the senses to impress important truths upon the
minds of your children. Take them out in the
morning, and let them hear the birds carolling forth
their songs of praise. Teach them that we too
should return thanks to the bountiful Giver of all
for the blessings we daily receive. Teach them
that it is not dress that makes the gentleman or
the lady, but that it is true goodness of heart.

Mothers, "the hand that rocks the cradle is the
hand that moves the world." Yours is a work
that lives through the ceaseless ages of eternity.
The lessons of early life are most firmly stamped
upon the mind. You cannot afford to let Satan
sow the first crop. Let not an impatient, fretful
word escape your lips. Bring Jesus into your
homes. If heaven is a good place, why not make
home a little heaven below? In your zeal to
secure the things of this life, or to make elaborate
preparations for company, do not neglect your chil-
dren. When wearied and worn with cares and
perplexities, we cannot properly train them, neither
can we take that comfort and peace that we might.

Christ commanded us not to lay up for ourselves
treasures on the earth. He knew that if we did, it
would cause us needless anxiety and sorrow. If
you have means, do not hoard it. There are pre-
cious souls to save. Instead of caring for self alone,
lift up the fallen; instead of petting lap-dogs,
care for the needy, those who have souls to save.
There is earnest work to be done. All that we
need means for, is to use to the glory of God. I
would present before you Christ and him crucified.
Give him your heart's best affections. Give him
your intellect; it belongs to him. Give him your
talents of means and of influence; they were only
lent to you for improvement. Jesus laid aside his
robes of royalty, stepped down from his eternal
throne, clothed his divinity with humanity, and
for our sakes became poor, that we through his
poverty might become rich. Rich in money? in
lands? in bank-stock?—No; that we might secure
eternal riches. There is no salvation except that
which comes through Christ. He came to earth to
lift up the fallen. With his human arm he en-
circles the race, while with his divine arm he grasps
the throne of the infinite, thus connecting finite man
to the infinite God, and uniting earth to heaven.

Through sin our world was divorced from the
continent of heaven. But Jesus bridged the gulf
that sin had made. He is that ladder, the base of
which rests upon the earth while the topmost round
reaches into the highest heaven. We can reach
heaven only by climbing this ladder. Think not
it is a step down to become a Christian. It is plac-
ing the feet on the ladder of progress. What can
yield comfort and peace and joy like the divine

favor? What can lighten the soul like beams from the Sun of righteousness, and evidence of sins forgiven? What can impart true nobility to the fallen men and women like the restoration to the image of God? The religion of Christ elevates the receiver, refines his taste, sanctifies his judgment, strengthens his intellect, and prepares him for the society of the pure and holy angels. Is it position and honor that you desire? To be acknowledged members of the Lord's family is the highest honor that can be bestowed upon man. Is it gold that you are seeking? You will find it in the city of God. Its streets are paved with gold. It is not the worldly wealthy who bear the heavenly credentials. Not many great men, not many mighty, are chosen. But God has chosen the poor of this world, rich in faith, and heirs of the kingdom.

The followers of Christ have a cross to lift in separating themselves from the world. Their names do not stand among the great ones of earth, but they are written in the Lamb's book of life. They confessed Christ and stood in defense of the truth through conflict, through trial, through evil as well as through good report; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Truly, we have every reason to love and serve God; for the love that he has manifested for us is without a parallel.

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.

ST. PAUL'S FAITH.—NO. 2.

BY ELD. R. A. UNDERWOOD.

THE GOVERNMENT OF GOD.

"THE invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

The strength of any government is in its law and ability to maintain the same. The apostle Paul reasons that no one can bring an excuse in the Judgment for rejecting the God of the Bible; for his eternal power is seen since the creation of the world by the things that are made. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Ps. 19:1, 2. All the handiwork of God is governed by law. In this is seen the knowledge and power of the Maker of it all.

Law may be divided into three general classes: 1. Physical. 2. Organic. 3. Moral. These may be subdivided. First, The material world has a plan; hence the laws of chemistry, astronomy, meteorology. Man did not enact these. He cannot abrogate them; they are higher than he. Secondly, Organized matter is constructed upon a plan. Thus we have the laws of botany, physiology, etc. Can man change or abolish them? He did not enact these laws, nor can he alter them. Thirdly, In the creation of man God had a design, a plan. While this being, the noblest work of God, must be subject to the physical and organic laws, he has a soul, a mind, a moral nature, that is left to choose good or evil; therefore he must be subject to moral law. The organic law is higher than the physical. The moral law is higher than either. The Bible reveals the moral law, but it does not create it. It existed before the fall of man. It was violated by the representatives of the race. By its transgression man incurred the curse, and lost his ability to keep the law.

The gospel is simply the means offered by God to man, through which he can secure pardon for sin, and ability to keep the law of God. To obey this with the fear of God is man's whole duty. Eccl. 12:13. The carnal heart is not subject to the law of God. Rom. 8:7. The change wrought by true conversion will be seen in cheerful obedience to all of God's commandments. If this is not the fruit of your conversion, you may well doubt that divine grace has wrought for you. 1 John 2:4-6; 5:2; 3.

No Bible writer has said more concerning law than the apostle Paul; none has defined the truth so clearly. No one than he has been more wick-

edly misrepresented by the Antinomians of this age. Man's carnal heart rebels against the claims of God's law. To those who intrench themselves in a subterfuge of lies, hoping for safety in disobedience, the Lord by the prophet speaks thus: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. 28:17. In the fulfillment of this, see Rev. 6:14-17; 16:20, 21. Does the apostle teach that the gospel is a license to transgress the ten commandments? So we must conclude, if the gospel abolished or set aside that law in any manner. The apostle defines our relation to the added, or ceremonial, law (Gal. 3:19; Col. 2:14-17), which was the body of the old covenant deposited by the side of the ark (Deut. 31:24-26) containing the ten commandments. Deut. 10:4, 5. David said that this ark was "the ark of thy [God's] strength." Ps. 132:8. Upon the maintenance of this law, engraved by the finger of God upon the tables of stone, depends the strength of God's government.

Does Christ or the gospel lessen man's duty to obey that "good," "holy," and "perfect" law? Hear Paul's answer: "Do we then make void [abolish] the law through faith? God forbid: yea, we establish the law." Rom. 3:31. How does the gospel of Christ establish the law? We have seen that it was man's whole duty to obey that law. Adam sinned. "Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23.

There were (possibly) three things that could have been done by God when our first parents lost their innocence and ability to keep the law, and came under the sentence of death: 1. The law could have been set aside. This would have destroyed the government of God. "Government is simply law maintained." Government is worth more than life. I ask those who believe that God will save all, irrespective of character or allegiance to God's government, if he can do this and maintain his law? Again, I ask those who refuse to obey God because he will destroy unrepentant sinners, Could you respect him if he did not? Would an earthly government hold your respect and honor if it failed to maintain its laws even at the cost of life? Think of it, cavalier and honest doubter.

Every loyal being of the universe will indorse the following:—

"Like as himself, his law must be divine,
Through which his attributes forever shine.
God's perfect law can never be deranged,
Is ever changeless, though all else is changed;
No clause abridged, none added, none repealed;
Jehovah cannot change it, this is sealed!
Perfection altered, would produce a flaw;
God cannot err, hence cannot change his law."

2. Man could have suffered the penalty which was "death," not life eternal. 3. An innocent substitute could die in man's stead, and thus give man a second chance. This the Lord Jesus did, that the law might be honored (Isa. 44:21) and sinners pardoned through grace. To maintain the government of God and offer pardon to man cost the life of the choicest gift of Heaven,—the Son of God.

Could the government of God have been maintained and man received as a citizen of the same with less sacrifice, it would have been done. The cross of Christ brings out the strength of God's law and government as no tongue or pen of mortal man can portray it. Hide, O shameless face! that would belittle that holy law whose transgression cost the life of the best gift of Heaven to save the transgressor. The Saviour said: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. God could have blown out our sun or plucked our earth from existence far easier than let one tittle of his law be ignored, or trampled upon with impunity! Justice and mercy kissed each other through the death of Christ. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh, that the ordinance (margin, requirement) of the law might be fulfilled in us." Rom. 8:3, 4. Rev. Ver.

The no-law advocate would say, "I know the law is weak and cannot save us." True, it cannot save us; if it could, it would prove its worthless character as a law. For the law or instrument transgressed cannot save the transgressor. What would a law like the following be worth?—"Thou

shalt not steal; but if you do steal, you are pardoned." Those who claim that the gospel is "the law," are without a remedy for sin (if they have transgressed it), unless they have a new gospel for there is no pardon in the law transgressed.

Doubtless such have "another gospel" besides the one Paul preached. You can judge how the apostle estimates such preaching: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. The apostle shows that the gospel does for man what the law would have done had he not transgressed. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. The word "end" here used, does not mean terminus or abolition, as some would have us believe. If so, the law is abolished to believers only. This is too absurd on its face to be accepted. The word "end" signifies object or design. James 1:10, 11; 1 Pet. 1:7-9 show the meaning of the word as here used.

What was the design of God's law?—To protect and give life. The apostle says the commandment was ordained to life. See Rom. 7. No turn to Rom. 10:5, and we see that this is the sense in which Paul uses the word "end." "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But where are the doers of the law? All have sinned and come short of the glory of God; all condemned by the law to death. The law would have given life to man, had he not transgressed it, now is powerless to save him. Christ by means of the gospel, becomes the design of the law; namely, to give life to every one that believeth. The unbelieving and disobedient, Paul says "are worthy of death." Rom. 7:32. Christ says "If thou wilt enter into life, keep the commandments."

To those who presume they are not under obligation to keep the law because they are under grace, St. Paul's words are opportune: "Be not deceived, God is not mocked." Suppose your neighbor steals a horse. He has violated the law. That good law now condemns him. He is under its curse. The governor is induced to offer pardon to the prisoner, which is good news, or gospel, to him. He accepts the grace of the governor. Now he is not under the curse of the law. Suppose he says, "I am not under the law, but under grace." Therefore he goes and steals horses as soon as he is at liberty. You would say, "My friend, you are always under obligation to obey the law. Pardon simply released you from condemnation. God forbid that you do despite to the grace shown you by such a course." This is the apostle's doctrine: "What then? shall we [transgress the law] because we are not under the law, but under grace? God forbid!" Rom. 6:15. This illustrates the position of the pardoned sinner. Having received pardon for past sin he shows his love and loyalty to the government of God by willing obedience. "This is the love of God, that we keep his commandments: and his commandments are not grievous."

—It is sometimes amusing when the care parent, desiring to take from the little child something which may be hurtful, offers it in exchange something that is far preferable, even to the little child itself, to see it hold tight in its grasp the one, while it reaches after and cries for the other.

But this is human nature; and is it not acted upon a larger scale by "children of larger growth" who so tenaciously cling to the world when the Saviour says to them on condition that they renounce it, "Thou shalt have treasure in heaven. How often, like the "young man," they go away sorrowful, preferring their "great possessions." J. Q. Foy

—A farmer with his little son was walking in a wheat field. "See, father," exclaimed the boy, "how straight those stems hold up their heads. They must be the best. Those that hang their heads down cannot be good for much, I am sure." The farmer plucked a stalk of each kind, and said: "See here, my son; this stalk that stood straight is light-headed, and almost good for nothing; while that which hung its head so modestly full of precious grain." Humility always has a modest bearing.

THE LITTLE SERPENT.

BY VIOLA E. SMITH.

THERE was a sheltered nook where many dwelt
Secure and safe, as sheep in some strong fold;
A fair and goodly place; the air was filled
With odors faint of flowers, and song of birds.
The happy inmates wrought with busy care,
For none were idle in that blest abode;
And if, from weariness, some hand did lag,
Straightway were many eager hands stretched out
In sympathy, to strengthen and to help;
For heart to heart was knit in such strong bonds,
The cause of one became the cause of all.

When sorely tried—for all mankind are tried—
They closer clung, and turned their eyes to heaven;
And from the heights above would float these words,
In tones than sweetest music sweeter far,—
"Lo, I am with you alway; do not fear;"
And, though the sky grew dark with tempest clouds,
A light from heaven yet lingered on the place.

The angels loved to hover here, and oft
At eve the rustle of their wings was heard,
As 'mong the dewy trees they took their way;
Or some one waking from his sleep at night,
Beheld the gleaming whiteness of their robes,
As, two and two, adown the path they strayed,
And guarded the unconscious sleepers there.
Alas! alas! that harm should ever come
To any spot so full of peace and love.

On an ill-fated day, I know not how
Nor whence, a serpent drew his hateful length
Within this fair enclosure; 'mong the flowers
He lay, and drank the sweetness from their cups,
But none did mark him, for he was so small.
He breathed out poison on the scented air,
And bolder grown, at last he wound his coils
About the feet of those who passed, and hissed
Into their faces; but they saw it not,
Already had their senses waxed so dull;
And now each cast suspicious looks on each,
And saw deformity where'er he looked.
The light from heaven was fading slowly out,
And angel faces turned away to weep.
The air grew thick and deadly, and a pall
Was settling over all that had been bright.
Looks of suspicion soon to hatred grew;
Then strife and discord filled the troubled scene,
While angels, heavy-hearted, spread their wings,
And left the place to darkness and to death.

This fair spot represents a church of God;
The serpent is the fiend of evil speech,
Who drove out love, and called in hate instead,
And turned a heaven on earth into a hell.
Mapleton, Iowa.

BIRS NIMROD.

BY MRS. M. E. STEWARD.

"BEHOLD, I am against thee, O destroying
mountain, saith the Lord, which destroyed all the
islands; and I will stretch out mine hand upon thee,
and will roll thee down from the rocks, and will make
thee a burnt mountain." Jer. 51 : 25.

We quote from Keith in "Scripture Illustrations":

"On the summit of the hill [Birs Nimrod, supposed to have been the tower of Babel] are 'immense fragments of brick-work of no determinate sizes, tumbled together and converted into solid fused masses.' 'Some of these huge fragments measured twelve feet in height by twenty-four in circumference; and from the circumstance of the finding brick-work having remained in a perfect state, the change exhibited in these is only accounted for from their having been exposed to the fiercest fire or rather scorched by lightning.' 'They are completely molten—a strong presumption that fire was used in the destruction of the tower which in its remains resembles what the Scriptures prophesied it would become—a burnt mountain.' In the description respecting Babylon, fire is particularly mentioned as an agent against it. To this Jeremiah evidently alludes, when he says that it should be 'when God overthrew Sodom and Gomorrah, on these cities it is said the Lord rained fire and brimstone.' 'In many of these immense unshapen masses may be traced the gradual effects of the consuming power which had produced so remarkable an appearance, exhibiting parts burnt to that varied dark hue, seen in the vitrified matter lying out in glass manufactories; while through these the testimonies of the fire (whatever fire it was) doubtless hurled them from their original elements ["I will . . . roll thee down from the rocks"], regular lines of the cement are visible, and so common in common with the bricks, that when masses are struck they ring like glass.' In examining the base of the standing wall contiguous to these huge transmuted substances, it

is found tolerably free from any similar changes—in short, quite in its original shape; hence" continues Sir Robert Ker Porter, "I draw the conclusion, that the consuming power acted from above, and that the scattered ruin fell from some higher point than the summit of the present standing fragment. The heat of the fire which produced such amazing effects must have burned with the force of the strongest furnace; and from the general appearance of the cleft in the wall and these vitrified masses, I should be induced to attribute the catastrophe to lightning from heaven. Ruins by the explosion of any combustible matter would have exhibited very different appearances."

This extract confirms the testimony which we find in "Spirit of Prophecy," vol. 1, page 92: "Lightning from heaven as a token of God's wrath, broke off the top of their tower, casting it to the ground." Truly we have a "sure word of prophecy." It has been said that there is nothing of which God is so jealous as his word. His infinite power stands pledged to the fulfillment of everything he has spoken; and men will know sooner or later that all he has said through his servants is vindicated. "Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?"

PAUL'S SUNDAY MEETING AT TROAS.

BY W. J. STONE.

"AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20 : 7, 8.

We have in this scripture the only record in the New Testament of a religious meeting upon the first day of the week; and hence it is the main text relied upon to support the first-day Sabbath. If on Sunday morning we go into the churches of those who observe that day, we invariably hear them call that day the Sabbath; and as the text above quoted is one of the main texts used in support of that theory, let us examine it for a few moments.

1. In the first place, the day mentioned is not called the Sabbath, or Lord's day, or by any other sacred title. It is simply called the first day of the week.

2. The record shows that it was an evening meeting; for "there were many lights in the upper chamber where they were gathered together." Verse 8. It is nothing uncommon for any denomination to hold evening meetings upon any day of the week. All do so; but are all days sacred on this account? Then why conclude that this was made the Sabbath by this act? Mark tells us that the Sabbath was past when the first day came. "And when the Sabbath was past . . . very early in the morning, the first day of the week," etc. Mark 16 : 1, 2. Then the Sabbath was past when Paul held this meeting at Troas.

3. We are further told that they came together, as was their custom, to break bread; and that thenceforward that was to be the divinely-appointed day of worship. This would sound very well if it were only true; but it is merely an assertion. The record does not say a word about its being a custom, nor is there an intimation that they would ever meet again upon the first day of the week for that purpose. Admitting that this meeting was for the purpose of celebrating the ordinances which commemorate Christ's broken body and spilled blood, the inspired Word is silent as to the day when such meetings shall be held. But "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11 : 26. And this meeting can no more be shown to have been commemorative of our Lord's death than can the daily breaking of bread mentioned in Acts 2 : 46.

It was Christ's custom to teach upon the Sabbath: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16. And he continued this custom, "and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Verse 31. It was also Paul's

custom, or manner, to preach upon the Sabbath: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17 : 2. And Paul went down to Antioch and preached upon the Sabbath. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13 : 42. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18 : 4. Let the reader always remember these facts: that no day is ever called the Sabbath but the seventh day; and that to make a custom requires an act many times repeated. Webster says that a custom is a "long-established practice, or usage." Where does the record of this meeting at Troas say that it was their custom to meet upon that day?

Now the facts in regard to this meeting are these: Luke, who gives this record, and the rest of Paul's company had been at Troas for several days. Acts 20 : 6. And Paul made arrangements with them to take the ship and sail to Assos (verse 13), and he would meet them there the next day. Verse 7. Then Paul stayed and held a parting meeting with the brethren, never expecting to see them again: "And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more." Verse 25. This meeting was held on what we now call Saturday night; for anciently the day was counted from sunset to sunset: "From even unto even, shall ye celebrate your Sabbath." Lev. 23 : 32. Evening is at sunset: "And at even, when the sun did set." Mark 1 : 32. Many of the Presbyterians in the Eastern States, at the present time, begin the observance of Sunday at sunset Saturday night. At the close of the Sabbath (for Mark says the Sabbath was past when the first day came), Paul made arrangements with the rest of his company that they should sail to Assos, and he would stay and hold a parting meeting; and while Paul was holding this meeting, the other brethren were sailing with their cargo to Assos. The distance from Troas to Assos, by water, is about forty miles, while by land it was only about one half the distance. And Paul agreed that the next morning (Sunday morning) he would come afoot to Assos, and meet them there. Acts 20 : 7, 13.

This shows just how they regarded the first day of the week. Undoubtedly the reason this record is given is on account of the miracle wrought by Paul, in restoring to life the young man that fell down from the third loft and was taken up dead (Acts 20 : 9-12), and not with any reference to the day.

We read in Rom. 4 : 15: "Where no law is, there is no transgression;" and again, "Sin is not imputed where there is no law." Rom. 5 : 13. We see no commandment in the record of the meeting at Troas, nor in any other scripture, for keeping the first day of the week. And as the fourth commandment has never been repealed, the conclusion remains that the seventh day is the Sabbath. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23 : 56. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5 : 18. Then let us cease to violate the law of God. Let us put difference between the holy and profane, and keep the Sabbath of the Lord our God.

REFLECTIONS.

BY J. M. HOPKINS.

MORE than the first half of man's allotted time,—"three-score years and ten,"—are, in my case, in the past. Many stronger, healthier, and seemingly more highly favored ones than I have been called away. Many have been taken from duties and dear ones, yet I am permitted to remain. And now I am led to ask, What has been my life? How nearly have I fulfilled the purpose for which I was created? How nearly have I attained to that standard of moral and intellectual excellence which God would have me occupy? How much do I reflect the divine image? How much true love have I for my heavenly Father, for Christ my Saviour? How much for the truth, for purity and righteousness? How much love have I for my

fellow-men? How much of the loyal, loving, self-denying, forgiving, pitying, long-suffering, sympathizing, meek, and gentle spirit of Jesus do I possess? What have I accomplished in life for God, for heaven, for eternity? What for humanity? What sacrifices have I made for the sake of Jesus, who sacrificed so much for me? How stands my record in the books in heaven? If I were called to appear in Judgment to-day, what would be my sentence? How much treasure have I in heaven? How much strength, experience, and knowledge of God's word have I by which to stand in the future? How much faith in Christ my Saviour?

To all these solemn questions, and many more, I am compelled to answer that I fall far short. If "weighed in the balance," I should be "found wanting." Of that which is good, I possess too little; of that which I should not possess, I have too much. It was my privilege to have done much more, to have been much better than to-day's record testifies. I can look back upon thirty-eight years of misspent blessings, thirty-eight years of unimproved opportunities; at least, in too great a measure. God in mercy and love forgive?

As, on this beautiful birthday morning I contemplate the future, be it for me long or short, I pray God that I may be consecrated to his blessed service. Wherever, or whatever, my lot may be, I pray for wisdom, for strength, for loyalty to the law of God, for faith in Christ, for humility, for earnestness and steadfastness in the conflict of life, that I may accomplish the will of God my Father and Christ my Saviour. I pray for resignation to whatever the loving Saviour or my kind heavenly Father may dispose. I pray that God will give me a kind, warm, grateful, true, and thankful heart, trusting and pure.

"My spirit on thy care,
Blest Saviour, I recline;
Thou wilt not leave me to despair,
For thou art love divine.

"In thee I place my trust,
On thee I calmly rest;
I know thee good, I know thee just,
And count thy choice the best.

"Whate'er events betide,
Thy will they all perform;
Safe in thy breast my head I hide,
Nor fear the coming storm.

"Let good or ill befall,
It must be good for me,—
Secure of having thee in all,
Of having all in thee."

"INNOCENT" AMUSEMENTS.

BY ORVILLE HOLLENBECK.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Ever since Satan came into possession of the dominion which man forfeited by disobedience, it has been his work to lead the minds of men to love the world more than the things of God. The arch deceiver is well aware that if he can incite in the minds of the people a love of worldly pleasure and excitement, and can hide his real motives and the evil which will result, his object will be gained.

Those pleasure gatherings known as "socials," which are now becoming so popular all over the land, and which are considered by many as innocent and harmless, are among the most effective means which Satan can employ to lead the minds of the youth away from God. When young people become interested in these pleasure parties, all the love which they may have had for spiritual things will pass away. Their hearts become hardened as they are drawn farther and farther into the snare of the enemy, and soon they will lose all interest in the welfare of their souls. To attend and participate in these gatherings sets an example unbecoming to a Christian.

The words of the Saviour, "Ye cannot serve God and mammon," plainly show that those who serve God acceptably must forsake every vain and trifling amusement, and, "by patient continuance in well doing," gain the victory over self and the world. Christians will always find far more real enjoyment in serving God than can ever be realized from worldly amusements. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," will enable us to overcome the temptations of the enemy, and at last will gain for us pleasures unending, and "a crown of glory that fadeth not away."

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

"A TIME TO DANCE."

A WORTHY clergyman who had been suspected of having improperly interfered in influencing some of the young people under his pastoral care to absent themselves from a ball that took place in the parish, received in consequence the following anonymous note:—

"SIR: Obey the voice of Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement, dancing: 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.' Eccl. 3:4.

"A TRUE CHRISTIAN, but no hypocrite."

The minister wrote the following admirable reply, which appeared in public print:—

"MY DEAR SIR (OR MADAM): Your request that I would preach from Eccl. 3:4 I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. Meantime there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from 'a true Christian.' My first difficulty is respecting the *time* for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I want to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself in some particulars when it is *not* 'a time to dance.' We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, would not be times to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

"But suppose the very day be ascertained; is the whole day or only a part to be devoted to this amusement? And if part of the day only, then which part is the 'time to dance'? From the notorious evil effects of midnight meetings, both upon morals and health, no one will pretend that midnight is the time to dance.

"Is it a command to dance, or only a permission? Or is it merely a declaration of the fact that, as men are constituted, there is a time when all the events alluded to do come to pass? If the text be a *command*, do those who engage in the popular form of dancing do it to satisfy their conscience? Does it cultivate a wholesome restraint and a love to meet afterwards with humble Christians in the prayer-meeting? If a *permission*, is it optional? Or if it be merely that there is a time when men do dance, and there is a time when they die, then I might as well be *requested* to take the first eight verses of the chapter and show in what consists the evil of hating, and making war, and killing men.

"For the sake of abbreviating this letter, I will merely say that Ecclesiastes is enumerating some of the events that transpire among men, some of which are harmless, while some are expressly forbidden in the commandments of God and the precepts of Jesus. To those who wish to avail themselves of this as a special permission, or who deem it as a command, and dance for conscience' sake, I would submit that while dancing is spoken of in the Bible, the mode and circumstances may be legitimate or illegitimate; and if we dance for conscience' sake, we should be consistent and examine the Scriptures throughout, and discriminate between legitimate and illegitimate dancing.

"By searching the Scriptures you will find that dancing was performed by maidens only; that no instances of dancing are found upon record in the Bible in which both sexes united in the exercise, either as an act of worship or amusement; that

there is no instance of social dancing for amusement, except that of the vain fellow devoid of shame, of the irreligious families described by Job which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist."—*Sel.*

GOD'S MATHEMATICS.

STRANGE arithmetic! but few people, come, perhaps, to realize the mathematics of Jehioah. The Israelites in Malachi's time could not see that a flock or herd minus the best sheep or bullock, was better than the flock or herd including those animals or that an income minus the tithes, was larger than an income including the tithes.

These things, and others in which God exacts from us the "wherewith" to sustain his cause, and publish the glory of his name, are hard for many to see, and so they labor one seventh more time than they need to, and offer their poorest material and as little as possible, and argue that tithes are a Jewish institution, and now obsolete; and thus in every way seek to prove God's arithmetic wrong.

Still, God stands and calls for perfect offerings and says, "Bring ye all the tithes into the storehouse, that there may be meat in my house: and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

God figures right. In the long run it will be apparent. Happy is the man that catches the cue and computes accounts as God does. Taking all to ourself that the blight, and canker-worm, and devourer leave, is not so profitable as taking nine tenths, when God is husbandman with you, and "rebukes the devourer for your sake," and drives away the blight, and assures you, in obedience and devotion to him, "an hundred fold in this present time," as well as life everlasting in the world to come. . . .

Our Lord means business, and it is one of the needs of the present time that we agree and work with him. Who have faith enough in the reality of God's being and government, to trust him in money matters, and fill his treasury with the means of pushing on the closing work of his grace? No doubt thousands of Christian professors are going in poverty and reverses because they do not compute balances as their Lord does.—*Bible Banner.*

RELIGION IN REGIMENTALS.

No one denies the earnestness of the street-going epauletted messengers of salvation; but nevertheless one is inclined to ask, "Why don't they mix up a little more morality with their religious teachings?" The reiterated invitation, "Come to Jesus, has grown to be just a little suggestive of the "Lord! Lord!" of the Bible hypocrite, and is taken by the sinner invited only as a hint to sing at the top of his voice, "I am so glad that Jesus loves me," which he is perfectly willing to do so long as nobody compels him to leave off lying and cheating, and drinking and swearing, the first two having been his business, and the last two his pleasure. There is not only no harm, but much good in hymn-singing, albeit there are those who object to it on the street; but the kind of conversion most to be desired is that of Spurgeon's housemaid, who believed she had really experienced religion because she had begun to sweep under the doormat. Is n't there such a thing as dwelling too exclusively on the "all-cleansing blood of Jesus," leaving out of view the ensample of godliness given us by his life of good works? When the Salvation Army, in its zeal for saving souls, shall begin to wage direct war on the sins we see around us, and inculcate a practical religion that crops out in conscientiousness, truthfulness, honesty, and sobriety, then all lovers of law and order will bid the Salvation Army Godspeed. Just now we want more house-maids who will sweep under the doormat, more painters who will paint the tops of the doors, more plumbers to lay their pipes where they won't freeze up in winter, and more men who can be trusted with small sums of money. The religion and the preaching that can best accomplish these things are the religion and the preaching that come from the street.—*Sel.*

—It is easier to blame than to do better.

The Home.

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

MY GUEST.

SHE came unbidden, she stayed unasked;
Her face seemed ugly, but she was masked,
Though I knew it not; and for weary days
I hated my guest and her steely gaze.

I tried to escape her iron will,
But wherever I turned she faced me still;
From her terrible power none could save,
And I came to feel like a captive slave.

She was with me by night, nor would let me sleep,
Till I only could sorrow and moan and weep;
And she pressed on my forehead her hand of flame,—
That needled hand, with its innocent name.

Oh! exquisite torture my strange guest brought,
But sweet, yes, sweet, were the lessons she taught;
And I would not blot from my life those days,—
Ah, no! for my guest I have naught but praise.

She taught me pity for helpless things,
She taught me the patience that suffering brings:
She taught me humility, charity, love,
And she left me the peace which comes from above.

For she left me at length; I slept one day,
Nor awoke till my guest was far away;
And though I was glad to be free once more,
Free to come and to go as before;

Yet I missed her as one might miss a friend,
And I longed a farewell blessing to send;
Her visit I count not a loss, but a gain,
For my unbidden guest was the Angel of Pain.

—Emma C. Dowd.

WHAT SHALL WE DO WITH THAT BOY?

If he is already in his teens, and you cannot control him except by the rod, you had better abandon the attempt to control him, and put him into other hands. The fault is certainly yours. Do not mean that you have sinned; all faults are not sins. But you have proved yourself incompetent to manage him, and the danger of continuing the experiment is altogether too great. It may be that your temperament and his are so antagonistic that you arouse each other's combativeness; it may be that they are so different that you cannot comprehend one another; it may be that he has greater force of character than you have, and therefore you cannot control him except by physical force, which is a very poor substitute. Whatever the reason is, if the fact is that you cannot control him, you had better get some one else to do it for you. If your colt, after three months under one trainer, kicked worse than when the trainer took him, you would look out for a change either in the colt or in the trainer. In this case you cannot very well change the colt; you had better, therefore, change the trainer. Seek for a good school, with a principal who cares more about character than about Greek and Latin, and about Greek and Latin chiefly as instruments in the development of character, who loves boys, and whom boys love, and who maintains a kindly, gentle, not severe, but firm discipline, and put your boy under him. There are such schools. You cannot find them by luck, nor by hitting on the one nearest home, or on the cheapest, or on one that somebody recommends, or that prints a fine list of references. You must look not merely for a good school, but for a good school for your boy; one adapted to your needs, one possessing the qualifications we have given above. It is quite likely that a year in such a school will make a great change in his character; that, coming into an atmosphere of obedience, he will fall into a habit of obedience, and that when he returns to you next summer it will only require a reasonable *modicum* of common sense on your part to avoid provoking anew the present chronic controversy. This is the only counsel we can give the father whose boy is in his teens and can be controlled only by the rod. But to other fathers we suggest some principles of action that may prevent such a dreadful condition.

1. The father's first duty is to sympathize with his children, and so to win their sympathy. If you want your boy to be manly, you must be boyish; if you want him to join in your ambitions for him, you must join in his sports and enter into his

life. You cannot govern him by perpetual repression. You must guide him; and if you are to guide him, you must have hold of his hand, and keep hold. If you do not want him to play cards, play something better with him; if you do not wish him to seek fun in the streets at night, furnish him with fun in the parlor. It is said of our heavenly Father that he knoweth our frame, he remembereth that we are dust. A great many fathers do not know their boys' frames, nor remember that they are boys. Most natures will yield to love more quickly than to authority; or, to speak more accurately, to the authority of love than to that of force. We are not recommending the substitution of entreaty for command, or coddling for authority. We urge simply to keep up fellowship between yourself and your boy. Thus he will learn first to trust, then to obey you.

2. Give very few commandments; insist on prompt and ready obedience to those. Children who are kept in swaddling-clothes all the time will sooner or later rend them off. God put the law for the human race in ten commandments on two tables of stone; there are some families that would require a folio volume to contain all the restrictions of their domestic Mount Sinai. The best school in which to learn is the school of experience. It is better that your boy should make a hundred mistakes and learn ten lessons than that he should make no mistakes and learn no lessons. You irritate your boy by perpetual criticism and perpetual law-making. There are families where the sole intercourse between parent and child is confined to "John, don't do this; John, don't do that," on the one side, and "Why not, father?" on the other. The best father we ever knew rarely gave any command to his boys; not often even any positive advice. He left them to get wisdom by experience. When he did command, they never thought of disobeying. Great sympathy; few laws; these few absolute and inexorable; this is the condition of good family government.

3. In the administration of this government, see to it that you have your boy's conscience on your side. Punish him, not merely when he deserves it, or when you think he deserves it, but when he thinks that he deserves it. Never, absolutely never, punish on suspicion. Never, absolutely never, condemn without first giving the accused a hearing. Do not condemn him even in your own mind till you hear what he has to say. Every boy, as every man, is to be presumed innocent until he has been proved guilty. There is no injustice more horrible than that practiced on children, and no victims who are more sensitive to it. The governor who always has the conscience of the governed on his side will never have a rebellion. It is not always easy to secure this; but it is possible. Never punish a child for the consequences of his wrong conduct. If his carelessness has broken a window or torn his clothes, quite likely that is of itself punishment enough. It is when he has been careless and no harm has come that he needs punishment. Never punish because you are angry, or because you have said you would and it will not do to retract, or until he yields and does what he is bidden to do. Whatever punishment may be in the government of God, in the government of man it is simply curative. Punish only for the sake of curing your boy of his sin; punish only so far as may be necessary for that purpose; punish the wrong act, and do not punish again until it is repeated. And when you have punished, do with your boy's sin what God does with ours: blot it out of the book of your remembrance, and remember it no more against him forever. Thus you may secure the sympathy of your boy even in the punishment you administer, and his co-operation in all your work of training him toward a perfect Christian manhood. It is certain that you cannot do much toward that training without such co-operation.—*Christian Union*.

THE DECLINE OF MANNERS.

No one who is brought much into contact with young people of the present day will deny that the manners of the rising generation do not receive that degree of attention from the rank and file, at least, of their instructors, which the importance of the subject demands. The stiff formality which marked the intercourse of a period which men who are still middle aged can recall, has happily vanished, and

no sensible person would wish to see, even if it were possible, a revival of the manners which then prevailed. At the same time, while fully alive to the gain to society occasioned by the disappearance of the mock deference and stilted and insincere compliments which were once so much in vogue, one cannot help feeling that much that was really valuable has also been surrendered, and that possibly too high a price has after all been paid for the social freedom and unbridled liberty of speech which now are continually doing violence to old-fashioned notions of courtesy. The habit of allowing children to mix on terms of practical equality with their elders, and of permitting them to take a full share in the conversation of the drawing-room, appears to be an increasing tendency, and is one which cannot be on all grounds too severely reprehended. Nothing takes the bloom off a child's thoughts more quickly than the desire to shine, and the awakening of that hunger for applause which is often fatal even to children of a larger growth. It is a grave injustice to the children themselves to thrust them forward into an atmosphere in which they are naturally at a disadvantage, and in which they can only feel at home when they have been robbed of that frank and modest unconsciousness of look and speech which ought to be their safeguard as it undoubtedly is their charm. Even the warmest admirer of American institutions and customs will, if his opinions are based on personal knowledge, draw the line when he comes to deal with the manners of the children in transatlantic homes. There the system of forcing human sensitive plants in the hot atmosphere of the drawing-room can be studied to advantage, and no one who looks dispassionately at the results will feel any difficulty as to the nature of the verdict which truth compels him to pronounce.—*London Standard*.

HOW TO BECOME HAPPY.

MANY young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the border of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making any reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."—*Religious Intelligencer*.

—That was an argument for prohibition which even the drinker can appreciate, which was made by an Ohio drinking man just before the election in that State. He said: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get to drinking; and I know scores and scores of other drinking men who are as anxious as I to close the saloons before the little boys reach them."

—"Rapid Transit Lager Bier," is the sign over a saloon in a neighboring city. We know of nothing more appropriate. It affords a quick passage from wealth to poverty, respectability to disgrace, health to bloated bodies, and from this world to one of reckoning beyond.

—If ever a cause justified fanaticism, the temperance cause does. To me, there is nothing more disgusting or disheartening to the cause of humanity than the selfish, ease-loving, luxurious man indulging in dissipation, and denouncing temperance fanaticism.—*Rev. Phillips Brooks*.

—*The Voice* says that "when a dog has hydrophobia, a government stamp should be stuck on his nose and he be turned loose." Which would mean he had *license to bite*.

Special Mention.

IS TOBACCO KING?

SUCH is the heading of an article which appears in the Chicago *Inter Ocean* of Oct. 21, which answers the question with an overwhelming affirmative, and gives in support of the same the following facts and figures, the force of which every one will be compelled to admit:—

"It is impossible to convey to the average mind intelligence of the extent to which this country is subject to this deleterious narcotic, simply because it is impracticable to comprehend the stupendous figures in which the facts must be presented. The word *billion* conveys a vague, intangible idea of magnitude, but no one has a definite sense of it any more than one has a clear notion of what is comprised in the term *universe*. When, therefore, it is declared that there were 3,500,000,000 of cigars smoked in the United States last year, one may admit the fact without knowing its significance. It has been estimated, accepting 1,000,000,000 as a billion, that had Adam begun counting and continued without stopping until now, he would not yet have reached the billion point. In this light the fact may be grasped that it would take one man about 40,000 years to count, one by one, the cigars that were smoked in the United States last year.

"Besides these cigars there were more than 1,000,000,000 cigarettes consumed, and 170,000,000 pounds of plug and fine cut chewed. Interesting indictment this that allows over twenty-four pounds of tobacco *per annum* to every family in the United States. How many people can get an adequate picture before their mind's eye of the bulk of this tobacco? If the cigars and cigarettes to the number mentioned were fastened end to end, the line formed would be long enough to reach from the earth to a point a considerable distance beyond the moon."

Verily, tobacco, and not cotton, corn, wheat, or cattle, is king, and one whose tyrannical sway is all but universal.

THE LIBERALS AND THE UNIVERSE.

A YEAR ago the National Liberal League pledged itself, through its energetic secretary, Mr. Samuel P. Putnam, to effect a "change of front of the universe." The particular cause of dissatisfaction with the universe seemed to be that it was in a position unfavorable to the "development of social life, the scientific culture both of old and young, the cultivation of the spirit of humanity, the attainment of art and poetry and noble morals." The universe, so to speak, was born under the influence of an unlucky star; and, if we rightly understand our Liberal friends, they desired to change the front of it so as to secure favorable conditions. Their method of accomplishing this "immense procedure," as announced last year, was to kindle the "fires of Liberalism" from the "Atlantic to the Pacific." The plan was inaugurated under the most auspicious circumstances, as it would seem. Indeed, the "front of the universe" had already begun to move, and it only needed a little more help from the Liberals to swing around into the position designated by Mr. Samuel P. Putnam.

We have the report of Mr. Samuel P. Putnam for the year before us. We have carefully and eagerly examined it for evidence of the progress of this "mightiest movement in the world," assuming that it has not yet been accomplished; for so stupendous a change could hardly take place without announcing itself to every mortal, either as the most terrible catastrophe, or as the sublimest spectacle. The secretary, vice-president, and president, we are told, have been on the alert during the year, using their levers in over fifty cities and towns, and, with many "painful struggles," endeavoring to effect the mighty change. But the universe maintains a very stubborn front. It does not move so easily as Mr. Samuel P. Putnam believed it would, and there is a tone of disappointment in his report. The united strength of the three Titans has only been able to move six new leagues into position, and to add four new life members,

and thirty-five annual members to the Liberal force. Six new leagues, and thirty-nine new contributing members! *Montes, mus!*

The universe is still intact. The "procedure" is immenser than Mr. Putnam, in his fine enthusiasm, supposed. It looks as though it will have to be postponed. There is a strange indifference among the Liberals themselves, we are told. Many of their Leagues are without life, and many members seek their own happiness, and care nothing about the universe. "This spirit," says Mr. Putnam, "largely prevails," and it can be overcome by "knowledge." Another great difficulty is the "subtle and immense ecclesiastical tyranny which still pervades the length and breadth of our land." But the greatest difficulty of all, we suspect, is the financial difficulty. The League sought to raise a fund of \$5,000 last year, but it has evidently been unsuccessful.

We are deeply impressed with the change of tone in Mr. Putnam. He no longer talks of "creative evolution," "immense procedure," and "change of front of the universe." He is content to labor and hope for the time when "the secular hall will flourish side by side with the cathedral," and even "overtop its highest spire with its signals of hope and progress." But the question now pressing hard upon Mr. Putnam is how to "give increased vitality to our movement, or rather [how] to preserve its vitality." This task is likely to tax severely his resources and those of his co-laborers for years to come. Meantime the universe is safe.—*N. Y. Independent.*

ROMANISM AND THE PUBLIC SCHOOLS.

THE fight which the Church of Rome is waging against our public schools is determined and unending. It is many-sided, assailing them at one time for being "godless," and at another for compelling their children to listen to the word of God; at one time it invokes and fires the sectarian prejudice of its followers, and again joins hands with unbelieving infidels in their angry crusade against the Bible. "The public schools must go," is its demand, and all the expedients of its powerful hierarchy will be used in enforcing it. The parish priest of one of the prominent churches of St. Louis lately announced that religious instruction would be denied to the children of his church who are sent to the public schools. "We may expect that threat to be hurled from other city pulpits." A case has for some months been before the Pennsylvania courts, where an injunction was petitioned for by the Roman Catholics of Sharpville, to restrain the school directors from allowing the King James' Version of the Bible to be read at the opening of the daily school exercises. Judge Mehard has just rendered his decision refusing the injunction. In it he holds that it is to the public interest to teach morality as a means of safety and stability, that the Bible is admittedly in the front rank of books which may be used for moral instruction, and that the most generally accepted version may be chosen for daily reading without note or comment. It was ruled in the Girard case that the Bible is not sectarian in a legal sense, and Judge Mehard takes the broad ground that public recognition of the Christian religion as a means to morality and order is not inconsistent with religious liberty. Such a sound and sensible decision ought to carry conviction to all unbigoted minds. But Rome is bigoted and intolerant, and fears and hates the open Bible as its most dangerous foe.—*Illustrated Christian Weekly.*

—The pope claims to be the vicar of Christ, but his example has never harmonized well with his claims, or with the example of Him whom he pretends to represent; and a good illustration of this occurred not long since. The pope has never been backward in the matter of patching up differences between discordant nations, and readily accepted the proposition to act as arbitrator between Germany and Spain in the Caroline Islands dispute. But we read concerning the Master that on a certain occasion, when asked to divide an inheritance among two brothers, he sternly replied, "Man, who made me a judge or a divider over you?"

—The history of many a nominal Christian has for its chief data his so-called holy resolutions.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—*Isa. 52:20.*

QUIETLY WAIT.

QUIETLY wait. If blessings sought
Are numbered with what Christ hath bought,
If found within the boundary line
Of real good, they shall be thine;
Though suns may rise, and suns may set,
The Lord cannot his word forget.

Quietly wait. Thou may'st not know
All that he will in love bestow;
With grasp of mind and faith so small,
Thou couldst not comprehend it all;
But trust as little children do,
And thou shalt find each promise true.

Quietly wait in earnest prayer,
For sloth may not thy waiting share;
O'ercome with sleep, thou may'st not see,
Though Jesus should transfigured be.
Then wake and watch, and glory bright
Shall break with more than morning's light.

Quietly wait. Let no unrest
Or cloud of doubt disturb thy breast;
Wait till the Spirit's power is given,
Descending to thy soul from heaven.
Waiting and watching, this our plea,
Jesus this fullness promised me.

Quietly wait; nor think misspent
The hours to faithful waiting lent.
While we are watching through the night,
Our God moves on, the God of light.
Hark! shouts of victory begin,
And scattered are the hosts of sin.

Quietly wait. In this campaign,
The Lord Jehovah comes to reign.
The tented groves are all his own;
There he will make his wonders known.
Then let our songs of praise arise
Throughout the land unto the skies.

Quietly wait, and work, and sing,
For many sheaves we soon shall bring;
Our hearts shall like the gardens be,
Where streams are flowing full and free;
And life shall come to many dead,
When joined to Christ, the living Head.

Quietly wait; 't will not be long—
Not long enough to end our song—
Before we shall our Sinai see,
And safe at home with Him shall be.
There we shall watch and wait no more
For heaven's fruition's native shore.

Quietly wait. Not far away
Is heaven from earth to those who pray;
Faith brings the joys of that blest clime,
Transplanting them on shores of time.
Be still, and list; so shalt thou prove
The riches now of Jesus' love.

—*Abbie Mills, in London Methodist.*

KANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	550
" reports returned.....	238
" members added.....	20
" " dismissed.....	4
" missionary visits.....	530
" letters written.....	207
" Signs taken in clubs.....	105
" new subscriptions obtained.....	77
" pp. tracts and pamphlets distributed..	105,522
" periodicals distributed.....	2,812

Received on membership and donations, \$24.07; on sales \$101.52; on periodicals, \$364.03.

CLARA WOOD GIBBS, Secy.

MAINE TRACT SOCIETY.

THE annual session of this Society was held on the camp-ground at Portland, Maine.

FIRST MEETING, AUG. 21, 1885, AT 5 P. M.—Prayer by Eld. J. B. Goodrich. Reading of report of last meeting was waived. The Chair being authorized to appoint the usual committees, announced the following: On Nominations, J. F. Prescott, I. C. Choate, S. H. Linscott; on Resolutions, A. O. Burrill, J. B. Goodrich, S. A. White.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 9 A. M.—Report of last annual meeting was read and approved. The report for the year just closed showed the following:—

REPORT OF LABOR.	
No. of members.....	240
“ reports returned.....	156
“ members added.....	8
“ missionary visits.....	1,654
“ letters written.....	317
“ Signs taken in clubs.....	53
“ new subscriptions obtained.....	896
“ pp. tracts, pamphlets, etc., distributed,	71,065
“ periodicals distributed.....	6,633
TREASURER'S REPORT.	
Cash on hand at beginning of year,	\$ 42 52
Rec'd on membership,	8 00
“ donations and sales,	576 21
“ periodicals,	451 33
“ reserve fund,	16 23
Total,	\$1,094 29
CASH PAID OUT.	
To REVIEW AND HERALD,	\$280 00
“ Pacific Press,	205 00
“ N. E. Tract Society,	315 00
“ freight, postage, etc.,	123 86
Cash on hand to balance,	170 43
Total,	\$1,094 29

The Committee on Nominations not being prepared to report, the Committee on Resolutions was called upon, and presented the following:—

Whereas, The people's edition of “Great Controversy, Vol. IV,” comes to us well illustrated; and—

Whereas, This book contains very important matter which should be brought before the public; therefore—

Resolved, That we give this volume, which has been arranged for the reading public, a wide circulation.

Whereas, Our efforts have been to obtain short-term subscriptions for the *Signs*, when longer ones could have been taken; and—

Whereas, The premium has been made very prominent in this work; therefore—

Resolved, That in the canvass for the *Signs* the merits of the paper be made prominent, and the premium, “Sunshine at Home,” be used only when a subscription cannot otherwise be obtained.

Whereas, For a long time many of the editions of the “Testimonies” have been out of print; and—

Whereas, They are now coming forth in a revised and more convenient form; therefore—

Resolved, That we urge upon our people the importance of having all these precious volumes of truth in the family, and of faithfully practicing their admonitions.

Whereas, We are rapidly approaching the close of probation, and there has been but little done to open city missions; therefore—

Resolved, That missions be opened in the cities of Lewiston and Bangor as soon as practicable.

Whereas, The relation of the director to the district society is to the district similar to that of the president of the State Society to the State; therefore—

Resolved, That our district directors read their duties as set forth in the constitution of the Tract and Missionary Society, and faithfully carry them out.

Whereas, Observation, as well as revelation, has taught us that the circulation of reading matter is one of the most efficient methods of presenting the truth; and—

Whereas, The book, “Thoughts on Daniel and the Revelation,” is the most comprehensive and elaborate exposition of present truth now ready; therefore—

Resolved, That we recognize the importance of engaging in the circulation of this work, and that we commend suitable persons to devote their entire time to canvassing for it.

Whereas, The South Lancaster depository has carried a larger stock of publications than it otherwise could, for the purpose of supplying other demands than its own; therefore—

Resolved, That we give it the advantage of our deposits as far as possible.

Whereas, There is not all that interest in the missionary work which should be manifested; and—

Whereas, Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested; therefore—

Resolved, That the last Sabbath in each month be devoted to this work; that the elder or leader read selections from the “Testimonies” and other sources, and that each attend and relate from their experience the missionary work what would be of interest.

Resolved, That the State Secretary send a statement to her debtors at least once in three months, and keep close lookout for collections.

Whereas, According to “Testimony” No. 29, p. 9,

there has been on the part of ministers a very great lack of performance of duty in not interesting the churches, in the locations where they labor, in regard to the wide circulation of our publications; therefore—

Resolved, That the ministry of this Society show a more decided determination to encourage an extended circulation of all our publications, and that each agent or minister send a quarterly statement to the State Secretary of how many books he has on hand.

Resolved, That the accounts of the Tract Society be audited.

Whereas, The doctrine of the immortality of the soul is the foundation of almost every modern error; and—

Whereas, The late work, “Man's Nature and Destiny” is an able refutation of that delusion; therefore—

Resolved, That this Society labor to give it a wide circulation.

Whereas, The work is rapidly growing upon our hands, and the accounts are multiplying; therefore—

Resolved, That the Conference before settling with its ministers and agents see that they have settled their accounts with this Society.

Resolved, That when publications are returned, such discount shall be made for damage as the State Secretary may determine.

Voted, To accept these resolutions by considering each one separately.

The first four were spoken to by Elds. Burrill and Goodrich, and others, after which the meeting adjourned to call of Chair.

The time of the third, fourth, and fifth meetings was taken up with the discussion of the resolutions, which were finally adopted.

SIXTH MEETING, AUG. 28, AT 9:30 A. M.—The Nominating Committee was called upon to report, and presented the following: For President, Eld. S. N. Haskell; Vice-President, Eld. A. O. Burrill; Secretary, Miss Rose N. Redmond; Assistant Secretary, J. R. Bates; Auditor, T. S. Emery; Directors: Dist. No. 1, G. W. Whitney, South Norridgewock, Me.; No. 2, J. A. Davis, Hartland; No. 3, S. H. Linscott, Portland; No. 4, G. W. Washburn, North Paris; No. 5, John Bell, Oakfield; No. 6, E. Sheaboom, New Sweden; No. 7, B. F. Davis, Caribou. After a few remarks by Bro. Butler in regard to city missions, the meeting adjourned to call of Chair.

SEVENTH MEETING, AUG. 30, AT 10 A. M.—The report of the Nominating Committee was again read. Each name was considered separately, and the nominees were duly elected.

Adjourned *sine die*.
S. J. HERSUM, *Vice-Pres.*
R. N. REDMOND, *Sec.*

ILLINOIS CITY MISSIONS.

AURORA.

THE work which was so well begun here before the camp-meeting, and which received such an impetus by the impressions made upon the citizens during the meeting, still continues; and as a result we have a mission established at Aurora. I returned there last Friday, and found the workers full of hope and courage in their work, and more on their hands than they could possibly do. The interest awakened by the efforts put forth at the camp-meeting has opened more doors than they can enter. Some have already begun the observance of the Sabbath. They have a Sabbath-school of fourteen members, and regular prayer and social meetings on the Sabbath. Bro. Cleaves had generously opened his house for the meetings, and by the assistance rendered by this family and those already enlisted, the missionary laborers have been enabled thus far to prosecute their work. Rooms are now secured, and the workers are more centrally located; and we hope to see good results from the efforts put forth in the mission at Aurora.

CHICAGO.

It is truly wonderful how the work is developing before the laborers here. Since the camp-meeting the number of workers has decreased through the departure of some who go to labor in other fields. At the same time the work has increased, and doors are being opened so fast that we find our laboring force absolutely too small to do the work which lies before them. In the past Bro. Starr and his company have found it difficult

to obtain an entrance into the homes of this city; and their prayer has been, “O Lord, give us access to the homes of this people, and open their ears that they may hear thy word.” And we see that God has regarded their prayer, and that he has gone out before them; and now our prayer is, “Lord, send more laborers into the harvest, to answer the Macedonian calls and the cries for help.” The workers here are courageous and hopeful, while they are pressed with labor. At some places as many as fifteen are present at one reading. One lady who has a nice house in Florida offers it free of rent to our workers if they will go there and put forth missionary efforts. Another lady who became deeply interested here in the readings held with her, is now in London, England, and has taken with her “Helps to the Study of the Bible,” “Thoughts on Daniel and the Revelation,” etc. Oh for devoted, consecrated workers to give themselves to this solemn and sacred work! Oh! what shall be done for the vast multitudes in this and other cities who are perishing for lack of Bible knowledge?

PULLMAN.

The same cry is heard here, “Come over and help us.” Some are keeping the Sabbath as the result of the work done in this place. Only one can be spared from the mission in Chicago to give all his time to the work here. A loud call for help has come from Downer's Grove; but none can be spared from the fields already occupied. Brethren, let us work, watch, and pray.

R. M. KILGORE.

Bible Readings.

“Search the Scriptures.”—John 5:39.

THE PRE-EXISTENCE OF CHRIST.

BY ELD. R. F. COTTRELL.

1. BY whom did God make the worlds?
“God . . . hath . . . spoken unto us by his Son, . . . by whom also he made the worlds.” Heb. 1:1, 2.
2. What does the apostle say of the Son?
“All things were created by him, and for him.” Col. 1:16, 17.
2. Was Christ with the Father before the world was?
“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:5.
4. Where did Jesus say he came from?
“I proceeded forth and came from God; neither came I of myself, but he sent me.” John 8:42.
5. Did he affirm that he existed before Abraham?
“Verily, verily, I say unto you, before Abraham was, I am.” Verse 58.
6. It is held by some that Christ existed only in the purpose of God before he was born in Bethlehem. But did not Abraham also exist in the purpose of God before he was born? And if both pre-existed in purpose only, did Christ as a Redeemer and Saviour exist in that way before Abraham and the rest of mankind which he was to redeem and save existed in the same way? In other words, Did a Saviour of men exist in the purpose of God before the men which he was to save existed in his purpose? To avoid such difficulties, is it not better to believe what Jesus said; namely, “Before Abraham was, I am”?
7. Was Jesus born as a Saviour?
“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2:11.
8. Is Jesus the root, as well as the offspring, of David?
“I am the root and the offspring of David.” Rev. 22:16.
9. Did Christ speak through the ancient prophets?
“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Pet. 1:10, 11.
10. Was Christ in the form of God before he was made in the likeness of men?
“Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” Phil. 2:6, 7.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 27, 1885.

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

OUR MISSION AND WORK.

OUR message is the proclamation of the third angel's message of Rev. 14, with its associated messages, and its kindred truths. The friends of this message have every reason for encouragement, and every inducement to put on new zeal and energy in the work.

While there are yet some specifications to be fulfilled, it may be said that time has already demonstrated the correctness of our position. The truths we have to present, as all Bible truths always have been, are unpopular; yet they have made progress. The cause has met the most persistent and bitter opposition; yet there has been an increase of strength. The arguments and applications involved in our positions have been subjected to the severest criticism; yet they have grown brighter and clearer. We are not obliged to depend upon the sensational, or the occurrence of some startling event, to keep up our own interest, or that of others, in the work. Broad principles lie at the foundation of it. Prophetic fulfillments, covering mighty empires and long generations, sustain this last superstructure, which is completing the prophetic edifice. Events now all point in one direction; and that is, to the completion of what remains to be fulfilled. If we are not correct, and what we expect is not about to transpire, then all prospects must be reversed, and the general tendency of events be made to turn in another direction. But this is not to be. We are soon to realize our hope.

There are no lines of prophecy upon which the light does not seem to be shining with sufficient clearness. Every specification finds its place; and harmony and unity appear from beginning to end.

If, for instance, upon such prophecies as the three messages of Rev. 14, especially the third, which is the last religious movement before the coming of Christ upon the great white cloud, there was doubt and uncertainty, so much so that we could not make it the burden of our work, though proclaiming the coming of Christ at hand, well might we lose confidence in our position, and lose our ardor in the work.

If upon such prophecies as that of the two-horned beast of Rev. 13, the last symbol introduced before the saints stand redeemed on Mount Zion, we found no place to make a consistent application, we might again cherish strong misgivings in regard to our position.

If upon the subject of the sanctuary we were obliged to look to the land of Palestine or the earth, as the sanctuary, without a particle of scripture for making such an application, and no reason to be assigned for it, we could not with much confidence urge our views upon the people.

If we were observing the first day of the week as the Sabbath, and, finding in the Bible no time when, nor events by which, that day was made a day of rest, and no law, example, or instruction for its observance, we should appeal to one learned doctor, and he should give us one reason for it, and another, another, and a third should overthrow the other two, and a hundred voices were raised, but all in contradiction and confusion, how could we with any assurance attempt to teach the people, or with any heart engage in the work?

But how different is it with us on all these and many other subjects! We can give the third message its place. It is rightly connected with the messages that go before, and the coming of Christ that follows after. We can give an intelligent explanation of all the symbols contained therein. It is the burden of our work; and we can consistently declare that the great white cloud bearing down to earth the divine Reaper, is soon to appear.

We can point to the two-horned beast, already far advanced in his work, and show tokens of the coming conflict between his followers and the servants of the Lord.

On the subject of the sanctuary we are enabled to rest with peculiar delight. Viewed in the light of the testimony of the Bible, the only light we know

of for Bible subjects, it is all bright and glorious. It throws light on the types, light on the antitype, light on the plan of salvation, light on the present position of Christ, light on the prophecies, light on our past experience, light on the future, light everywhere. Thanks be unto God for the clear truth on the important subject of the sanctuary.

We come to the law of God and the Sabbath, and still find ourselves on firm ground. So long as we keep to the Sabbath of the Bible, we can tell when it was instituted, and why; we can point to the acts that gave it existence, and the law that enforces it; we can tell when it begins and ends all over the earth, and how it should be observed; we can point to blessings for its observance, and judgments for its violation; we can show the immutability and perpetuity of the law which guards it, and point to illustrious examples of its observance, in the New Testament as well as in the Old. There is no uncertainty, doubt, or obscurity upon the question; and those who defend this Sabbath, all bear the same testimony and urge the same arguments in its support. The first day of the week lacks all these, and its supporters are in confusion. As in the case of the false witnesses brought against Christ, their testimony agrees not one with the other.

Our mission is thus shown to be specific and well defined. On these great truths Christendom is either asleep or apostate, and as a consequence the world lies in darkness and wickedness. The true light must shine before the end. "At eventide it shall be light." The Lord will have a people at his coming who have thrown off all antichristian and papal errors and corruptions. It would not be to the honor of his name or providence to have a people at his coming ignorant of the requirements of his law, which is an expression of his will. Much less can they expect to meet their Lord in peace who are living in rebellion against that law. "Not every one," says Jesus, "that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Hence in the last message, "the commandments of God, and the faith of Jesus," are set forth as the standard by which the remnant are to regulate their lives. In no other way can a people be made ready, prepared for the Lord.

Such has been our work from the beginning. We have never been obliged to change our base or our aims. "On this line" the campaign is to go through. And the progress already made calls for gratitude of heart. The well-established offices of publication in different parts of the world, the many works issued in different languages, the various missions in successful operation, that powerful agency for both the physical and spiritual good of men, the health institutions, the good results of the educational enterprise, the increased interest in the missionary work, all show that this message is soon to be what the prophecy declares it, a world-wide message, and that the close of its mission is at hand.

It bears the same relation to the second coming of Christ that the work of John the Baptist bore to the first. It is to go forth in the spirit and power of Elijah. Some of this power has been seen. Let us seek for more. With the Lord God of Elijah to help us, we can accomplish the work that is given us to do.

THE LOUD CRY.

In the prophecy of the message of the third angel, Rev. 14:9-12, it is said that it is proclaimed with a loud voice. In accordance with this prediction, all believers in the present fulfillment of this message have looked forward with expectation to the time when the message would be given in this manner, or as it is generally expressed, "Would go with a loud cry." We inquire what this loud cry is to be, or what will be a fulfillment of it?

The angel is not a literal angel, and we are not to suppose that we are to hear a literal voice sounding through the land, giving the warning of this proclamation. It is to be simply the truth making its way to all parts of the earth, affecting the hearts of men, calling attention to this subject, creating a demand for publications, and bringing many to take their stand upon the truth here uttered.

And all this may be done, and yet many people know scarcely anything about it; or, at least, not recognize in it the great work of the fulfillment of the last prophecy. The prophet speaks of a class of people who are like the heath in the desert, and do not know when good cometh. Paul

speaks of a work which the Lord shall accomplish the earth, which men will behold with wonder, will not believe, and so will perish; and Christ saith of John the Baptist, that although he came in spirit and power of Elias, the people knew him not. So have we need to be very careful lest we fail to appreciate the work of God, and this message be filled before our eyes, and we know it not.

Thirty-five years ago this cause was in its infancy. Two rented office rooms and a hand press were about all the visible means then in existence for carrying on this work: yet the theory of what we denote the "present truth" was defined with considerable distinctness, and the future loud cry of the message was frequently talked of.

The condition of the work at the present time compared to what it was then, presents a very suggestive contrast. Suppose some one had then asked us, What will you think when the message has so progressed that a central office occupying over 3000 square feet of floor space, and fully equipped with binding, electrotyping, stereotyping, and every branch of the printing business, will be needed to carry the work of publication, and will be owned by a people, with nine power presses striking off sheets by the hundreds of thousands; when Conference will be organized in twenty-five different States of the Union, and three in foreign countries; when the flourishing institutions of learning will be established with from five hundred to seven hundred students in attendance, a large proportion of them preparing for direct labor in the cause; when a Sanitarium with accommodations for some 500 guests, calling thousands of persons every year within the sound of the present truth, will be in successful operation; when an office will be established on the Pacific coast, fully equipped as the central office; when an office will be established in Switzerland, another in Norway, and another in England, publishing the truth to millions in Europe; when papers will be published in Danish, Swedish, and German in this country, in English, Danish, German, French, Italian, and Roumanian in the Old World; when Sabbath-schools will be found in every State of this Union, most of the countries of Europe; when tract and missionary societies will be organized in all the named Conferences, and will circulate some ten millions of pages of books, pamphlets, and tracts, yet and when from the central office alone publication will go forth to the amount sometimes of a ton a day for days in succession—what will be your ideas of the progress of this cause? How will that compare with your ideas of the loud cry of the message?

Any one then would have been ready to answer, It will never be. The message will never reach a degree of strength to accomplish all this. Yet we see all this accomplished before our eyes to-day. Do we appreciate it, and understand its significance?

As this work has grown upon our hands, we have been led to larger views, and we see a still greater work to be wrought by this message in the near future; but, as we have said, all this may be going on in the land and people be comparatively ignorant of it, and fail to understand its meaning. If they without the REVIEW, if they fail to acquaint themselves from week to week with what is being done in the land, and do not learn what progress the truth is making, nor inform themselves in regard to the manifestations of the power of God, they will not realize the magnitude of the work,—they cannot enter into its spirit, their interest will wane away, they will not be prepared for the refreshing which will come upon the faithful laborers in the cause as the message closes. This is the thought to which we wish to call the especial attention of the reader.

There is no going backward to this work. There is no limitation to the power of God's Spirit. The first message went with a loud voice; and probably so far as the issuing of publications is concerned, much is already being done under this message, as was done under the first. So while we look for more mighty work yet to be done, its fulfillment may be nearer than we suppose. A short work will yet be made upon the earth. He will cut it short by righteousness.

Let us understand what he is doing, and prepare for the glorious issue just before us.

—Teach me to live! no idler let me be,
But in Thy service hand and heart employ;
Prepared to do thy bidding cheerfully,
Be this my highest and my holiest joy.

THE PENALTY DONE AWAY. 18

It is frequently urged that the Sabbath has been done away because the penalty attached to its violation under the former dispensation, has been done away. Those who urge this objection seem to lose sight of the fatal flaw in their argument, which is, that the same penalty was attached to the violation of every one of the ten commandments that was attached to the violation of the Sabbath, and that the penalty has been done away just as much in reference to the other nine as in reference to the Sabbath.

It is a significant fact that every argument brought against the Sabbath from either the Old Testament or the New, is just as much an argument against all the other commandments of the decalogue. That ten-commandment law is a unit; its ten words are inseparably united, and stand or fall together.

The following references show that the penalty of death was attached to a violation of other commandments besides the Sabbath:—

Idolatry was punished with death. Lev. 20:1-5; Deut. 13:6-11.

Dishonoring parents was punished with death. Lev. 20:9; Ex. 21:17.

Adultery was punished with death. Lev. 20:10.

Murder was punished with death. Lev. 24:17.

Taking God's name in vain was punished with death. Lev. 24:16.

Theft was punished with death. Deut. 24:7.

Here are six commandments besides the Sabbath, specified as having the penalty of death attached to them. And Lev. 18:26-30; 20:22, show that all God's commandments were then enforced in the same manner. But this penalty was all done away with the introduction of this dispensation. Now it is wholly outside of reason, it is unworthy any candid person, it shows but a superficial, one-eyed view of the subject, to claim that the Sabbath has been done away because the penalty has been abolished, and that other commandments, the penalty of which had been done away just as fully, still remain.

But some may perhaps query whether all the commandments may not have been done away, because the penalty has been abolished. Have we then no commandments against the acts forbidden in the decalogue? Oh! yes, say some, they have been re-enacted. Then we ask, When? how? where? by whom? How long after the old was abolished before the new was introduced and made binding? This idea of the re-enactment will not stand. It is compassed with difficulties absolutely insuperable. The ten commandments, or even nine of them, cannot be found repeated in the New Testament. The three shortest are given *verbatim*, evidently because they could not well be given more briefly. There is reference to the commandments, but no re-enactment of them.

It still remains to be explained how the penalty could be done away and the law survive. It can be easily done. All the difficulty arises from overlooking the fact that there were in that dispensation different kinds of laws, and that the principles of the same law appeared in different relations. Thus God gave them his moral law, the ten commandments, as spoken by himself from Sinai, and written by himself on tables of stone. These circumstances sharply distinguish them from any other law; besides, these commandments are called by themselves a law. But, secondly, the form of government was theocratic. The people took God to be their king, and he took them to be his people. As such, he gave them a *civil* law peculiar to them as a people during the time they should bear such a relation to himself; and in that law he incorporated the principles of the ten commandments, and to them, there, he attached the *civil* penalty of death, to be inflicted by the hands of men. But that people have ceased to be God's people, as a nation; that theocratic form of government has passed away; that civil law is no longer in force; the penalty attached to it is, of course, no longer inflicted. But the ten commandments stand on their original basis, the moral law expressing God's will to man, just as they stood before.

If this distinction should be denied, then we ask, does any one suppose that when the murderer suffered death in the Mosaic dispensation, he thus paid the full penalty of his crime? Has he no further account to settle at the bar of God? Illustrate this by the laws of our own time. When a man for murder is hanged, or serves out the rest of his natural life in prison, is that the whole of his punishment? Has

he not still to answer for his crime at the bar of divine justice? The law of the land says, Thou shalt not kill. He breaks it and pays the civil penalty by hanging or imprisonment for life. But the law of God says also, Thou shalt not kill. And for the violation of that law he is still answerable to his Maker. Now if the penalty of the law against murder should be abolished, and the murderer go absolutely unpunished here, would that affect the law of God, or man's accountability to him? Not in the least. Neither does it in the other case.

The penalty has been abolished only as the civil penalty of a civil law. The penalty of the commandments as a moral law has not been abolished. For it is still true that "the soul that sinneth it shall die," and that "the wages of sin is death." The Lord now leaves it to men to regulate their own civil law, and reserves still to himself the execution of the moral penalty, to be inflicted at the time of which he speaks when he says, "Vengeance is mine, I will repay, saith the Lord."

"THOUGHT IT NOT ROBBERY." 19

PAUL, in Phil. 2:6, thus writes concerning Christ: "Who being in the form of God, thought it not robbery to be equal with God." Taking these words alone, the force of the expression, "Thought it not robbery to be equal with God," is not easy to be seen. But if we take them with the context, the matter is rendered still worse: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation," etc. According to our version, the mind which was in Christ was, being in the form of God, not to think it any robbery to be equal with God. Man, also, we are told, is made in the image of God, and shall we have the same mind, and think it no robbery to be equal with God? Here is the apparent difficulty with the text. But if we give to the word rendered "robbery" another meaning which is given to it in the lexicons, it relieves the difficulty and brings out the beautiful idea of the passage. That word is defined to mean, also, something to be earnestly desired, coveted, or sought after, like the spoil which is so earnestly desired as to be obtained by robbery. With this idea let us read the text: "Who being in the form of God, thought it not something to be pre-eminently desired to be, or still to appear, equal with God, but made himself of no reputation," etc. That is to say, though he was in the form of God, having exaltation and glory with him before the world was, being the express image of his person, and the brightness of his glory, he did not think it so desirable to still retain this position, and to continue to appear before the exalted intelligences of heaven the equal of God, as it was to do something else. And what was this other thing that was more desirable? It was to come down and redeem man. Therefore he made himself of no reputation, took the form of a servant, and humbled himself to the death of the cross. With this idea, the force and beauty of the passage is seen. See Dr. Clarke.

Now, let this mind be in you which was also in Christ Jesus, who, being in so exalted and glorious a position, thought it not desirable to continue in it if he could rescue perishing man. He might have retained his place in heaven and left man to perish. But he laid aside his glory, for awhile put off his equality with God, and came down in the form of a servant to rescue us. If we have the same mind, we also shall not cling to those things which minister to self, even as Christ served not himself, but shall go forth to succor and rescue those whom we can reach by any possible sacrifice and labor of love.

SUNDAY PERSECUTION. 20

It is well known that S. D. Adventists have believed for years that the time would come ere long when they would be oppressed by the power of the State for their obedience to one of God's commandments. They have believed this because the sure word of prophecy has predicted it. Many have ridiculed them for holding such a belief, and considerable cheap wit has been expended upon them because of it. It has been said that we are living in an age too enlightened for such intolerance, and that our government is one where all its citizens have liberty of conscience to obey the Bible and serve God as their consciences dictate. We should all be grateful for the many privileges we enjoy under this the

most liberal government on the earth. But the sure word of prophecy will be fulfilled to the very letter. Not a jot or a tittle of it will fail.

In the past there has not been lacking plenty of evidence to show the tendency in this nation toward Sunday persecution. Many utterances of distinguished and pious (?) Sunday advocates have shown that they meditated the enactment of stringent Sunday laws, which will inevitably bring the observers of the seventh-day Sabbath under the pains and penalties imposed thereby.

All intelligent people know of the National Reform Association, which is assiduously engaged in trying to so amend the Constitution of the United States as to give it a religious cast, that a law to enforce Sunday-keeping throughout the whole country may be enacted, that all travel on railroads, opening of post-offices, etc., on that day may be prohibited, as well as all other manual labor. This organization embraces Senators and Representatives, supreme judges of high courts, college presidents, leading divines, editors of religious papers, and, in short, the most intelligent and influential men in the land.

The tremendous agitation over the subject of the Sunday law in California about two years ago, is a case in point. Many hundreds were served with a notice to appear in court to answer for Sunday desecration. Our publishing house in Oakland, among the rest, was threatened with the penalties of the law. The excitement was so great that it became the leading issue of the election. The Republican party endorsed the measure in their State convention, amid the wildest enthusiasm,—swinging hats, with loudest cheering. But the time had not quite come for this movement to be perfected. God's message of warning had yet to be more fully given. The Sunday movement was defeated, to the great disgust of the National Reform party. But a movement was at once proposed to send more speakers there, and make more persistent efforts to create a public sentiment sufficiently strong to carry such measures in the future.

Time and again efforts have been made to repeal the oppressive Sunday law of the State of Pennsylvania, and at one time, some years since, it came near being effected; but when this was plainly discerned, leading officers of the National Reform Association made vigorous efforts to defeat this movement by getting up petitions, and bringing such a strong public sentiment to bear that its repeal was defeated. In that State at this moment every Sabbath-keeper who does any work on the first day of the week is liable to arrest and the punishment of the law.

The latest movement of this character is now in progress in the State of Arkansas. They had a provision in their Sunday law for those who conscientiously observed the seventh-day Sabbath, so they were not liable to arrest for working on the first day of the week. But last spring this was repealed, and now the Sunday law of the State is very stringent, a fine of twenty-five to one hundred dollars and liability to imprisonment being the penalty for the first offense.

We received letters last spring from Eld. J. G. Wood, who had been assigned to that field of labor, earnestly desiring advice as to what they should do in their dangerous position. He stated that our brethren were poor, and had families looking to them for support. He feared that his labor would prove wholly ineffectual because of the pains and penalties of the Sunday law. The situation was certainly a very trying and discouraging one; yet we could see no way but to go forward trusting in God. This our brethren there have done, and God has signally blessed their labors. To the best of our knowledge, considerably over one hundred in that State have embraced the Sabbath within a few months past. This has of course stirred up the enemies of God's truth.

We have recently learned that quite a number are indicted to appear at court to be punished for Sunday labor. The court sits Nov. 2, at Fayetteville, Ark., where some of these cases will come up for trial. Eld. Wood already knows of five persons who are indicted, and thinks there will be "scores of them before the holidays."

With such a prospect as this before us, it would seem that the sport and fun which some of our enlightened (?) friends have at our expense because we expect persecution for doing what the commandment of God permits and commands,—working six days and resting on the seventh,—is hardly well-placed. Our

poor brethren in Arkansas cannot appreciate such merriment. They are exposed to perhaps one hundred dollars fine and possibly imprisonment for the very first offense for doing that which no law of God forbids. If this is not religious persecution, pray what is it? This is not some fanciful imagination of the "poor visionary Advents," but a naked, solid, very cold and unromantic fact. These men are already indicted, and must soon appear at court to defend themselves, and most likely pay a heavy fine or go to jail. Money is very scarce in that State, and these prospective victims of religious persecution are feeling a great anxiety relative to the future, and as to what is to become of their families.

This occurs in the distant State of Arkansas; but lest some of our Northern men who pride themselves upon the greater liberality of their section of the Union, and the liberalizing influences of the great Republican party, should take too much satisfaction in the fact that this occurs in a Southern State recently in rebellion, we will remind them again that there is an immense number of the most intelligent men of the North associated together in the great "National Reform" movement, who are doing their very best to have enacted at the very earliest possible opportunity just such laws as this oppressive Arkansas law, and that under the sanction of an amended Constitution. Furthermore, the great Republican party of the Northern State of California did their best to secure the continuance of just such a law. And the Republican Northern State of Pennsylvania continues to hold an oppressive law of this character upon her statute books, resisting every effort to abolish it.

Who, then, shall say that the predictions of the prophetic word as held by S. D. Adventists, are absurd? Who can deny that religious persecution of this sort is not only possible, but probable? For our part, we believe such a move to be inevitable. There is a decided sentiment among many of the most intelligent people in this country, and all over the world, in favor of greater strictness in the Sunday laws, and of enforcing them more rigidly. They are nominally passed to check drinking on Sunday, and in behalf of public morality. But Pharisaical professors of religion will use the penalties of such laws to quell the rising agitation of the Sabbath question. It is doubtless the most effectual argument they have. They seem to think that as the Bible will not help them out, the civil law will. But for our part, we are quite sure this also will fail. The onward flood of God's sacred truth as revealed in the message of the third angel cannot be set back by persecution. This will only demonstrate the truthfulness of its own teachings for the last thirty years. The mark of the beast is yet to be enforced in this government. G. I. B.

THE SABBATH-QUESTION COMING BEFORE ARKANSAS COURTS.

In a preceding article, we have spoken of persecution for working on Sunday in Arkansas; and that several of our brethren are indicted to appear before the Court in Fayetteville, Nov. 2, to answer for this *crime (!)* of keeping God's law. It may interest the readers of the REVIEW to learn more about this matter. We have received several letters from Eld. J. G. Wood concerning this trying position in which our people are placed in that State. They have feared it would close up all avenues of success in spreading the truth there; and yet they hope that God may turn the efforts of their enemies to the advantage of his cause. Oftentimes God makes even the "wrath of man to praise him." May he not do so in this case even as he did in California in the great excitement of a year or two ago?

The brethren in Arkansas have thought it best to make one test case, and carry it up to the highest court, to see if the law is constitutional. It may be well to see whether or not we have any rights of conscience under our government. We think this plan is proper and justifiable.

Meantime they have planned to make the best use of the stir and excitement which will inevitably be connected with the prosecution of peaceable, God-fearing citizens who feel it duty to obey God in keeping the day he has commanded. A new 50x70-foot tent will be set up in Fayetteville, which they will make comfortable with stoves; and while they will attend court in the day-time, the present truth will be preached at night. The General Conference Committee have advised Eld. E. W. Farnsworth to go to the assistance of the brethren, and thus we expect God's truth will be heard by many who might not otherwise

have the privilege. It is expected there will be many present, including leading men from all parts of the surrounding country. There will be judges, lawyers, witnesses, and citizens generally. The peculiar circumstances will be calculated to arouse the attention of the public, and we can but hope that God's cause will be advanced. Such pains and penalties as the law threatens—from \$25 to \$100, with possible imprisonment for the first offense—are serious to our poor brethren there. They have strained every nerve the past season to raise money to buy tents, and they can ill afford to meet the cost of these suits.

Eld. Wood reports five persons who are already indicted, and he expects "scores will be, before the holidays." It will cost no doubt upwards of \$100 to carry up one test case to the higher courts, to test the constitutionality of the law. Eld. Wood states that our brethren there are very poor, and that it is about impossible to raise money, and urges that our brethren elsewhere in the field send in from \$1 to \$5 each to assist in bearing the necessary expenses. Will not our brethren lend a helping hand? We are told in the Scriptures that we should "remember those in bonds as bound with them." Should we not assist these poor brethren in this their time of distress? Money may be sent for this purpose to F. N. Elmore, Springdale, Ark., or to the REVIEW AND HERALD Office, and it will be forwarded. Let us all pray God to turn this attempted persecution into a blessing to his precious cause. We believe he will do it.

G. I. B.

"THE WISE SHALL UNDERSTAND."

In God's estimation the wise and the wicked are put in contrast. "None of the wicked shall understand; but the wise shall understand." Dan. 12:10. What the world esteems wisdom is foolishness with God; and what they call foolishness, he esteems wisdom. The wicked are not wise; and the wise are not wicked; that is, they do not break, but keep, the commandments of God. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Hence it is the obedient servants of God, those who keep his commandments, that shall understand.

When will the wise understand? In a period called the time of the end. "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." To say that the words were sealed up till a certain point of time is reached, is equivalent to saying that then they shall be unsealed, so that they may be read and understood. That period was reached at the end of papal rule and persecution. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Dan. 11:35. The 1260 days, in which the papacy should wear out the saints of the Most High, ended in 1798. Hence we are now in the time of the end, the period in which the words are no longer sealed.

What shall the wise understand? Evidently that which was sealed up, the words of Daniel's prophecy. Having reached the time of the end nearly a century ago, it is certainly time that somebody should understand the prophecy of Daniel, with the definite periods of time which it contains. It is necessary that it should be so; for it is not said, "The wise may perhaps understand; but, "The wise shall understand."

To the student of prophecy there can be no doubt that we are now in the time of the end. If this is so, somebody must understand those things which were sealed up, and could not be understood before. In Rev. 10 the symbolic angel, who proclaims the end of prophetic time, has in his hand a little book *open*. This doubtless is the book which had been sealed. This proclamation on time, which is identical with that of Rev. 14:6, 7, had its fulfillment in 1844. One states it: "The hour of his judgment is come;" the other, "That there should be time no longer," and adds: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." The cleansing of the sanctuary in heaven and the message of "the third angel" on earth will finish the mystery of God, the preaching of the gospel.

The sealed book was opened by means of fulfillment. The 1260 years of the papacy began with the subduing of the Ostrogoths, the third of the three horns plucked up, in A. D. 538; and consequently ended with the captivity of the pope in 1798. These events justify the mode of reckoning prophetic time. In

Rev. 9 we have two prophetic periods, which together amount to 541 years and fifteen days. These periods beginning with the first invasion of the Eastern Roman empire by Othman, the founder of the Ottoman Empire, July 27, 1299, ended with the submission of the Sultan of Turkey to the intervention of the Christian powers,—England, Russia, Austria, and Prussia,—Aug. 11, 1840. On that day the management of the affairs of the Sultan, which were in a critical condition, was placed, by his voluntary act, beyond control, so that the settlement of his war with Russia from that day lay between those powers and Pasha of Egypt.

When these periods of Rev. 9 had, by their fulfillment, demonstrated the correctness of the computation of prophetic time, it was just the time that the book of chapter 10 should, with the open, unsealed book in his hand, solemnly affirm the ending of the last period of Daniel, the 2300² days of chap. 8:14, which reached only to 1844. The seventh angel was to sound, and the mystery of the gospel was to be cleansed of the true, antitypical sanctuary, and the proclamation of the last message of mercy, the Rev. 14:9-12.

How sure is the word of prophecy! There is no necessity of guessing on prophetic time; for we have demonstration as sure as figures and facts of his word can make it. The Lord gave us prophetic numbers not to puzzle and perplex us with that which is beyond our power of understanding, but that we might have mathematical demonstrations of the reliability of his word. Those who have tried to stretch prophetic periods, and have been guessing at their termination since 1844, have not been wise. It has fully been manifest on the failure of each of our predictions. And since these periods cannot, by any possibility, be extended to the present time, it is the only wise course for them to come back to the original figures, learn what the sanctuary is, and of what its cleansing consists, and follow down the true prophecy to the third and last message, which is being proclaimed to many peoples, and nations, tongues, and kingdoms. "Come back; this is the way."

R. F. CORRIGAN

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

WHY I DARE NOT.

"WILL you hear Ingersoll when he comes to Detroit?" said a professing Christian, but a man somewhat "liberal" views, to the writer recently. "No, I think not." "But why? may I ask, since he is one of our finest rhetoricians and a magnificent orator. It seems a pity to forego the pleasure of listening to so gifted a speaker because his ideas are noxious. After all, he is certain to say a good many true things, if they have an unpleasant edge. He is a moralist if he is not a religionist, and does not sign to break down the restraints of good society and good citizenship."

"A reason which has some weight with me is the influence of example. In my individual case it might be very slight; but the world has not much respect for the sincerity of a professing Christian who runs about listening to blatant skeptics because they are brilliant orators. A second reason is that Mr. Ingersoll delivers these lectures to accomplish two objects, viz., to make money, and to tear down a faith that hates with a deadly hatred. If I buy a ticket to hear him, I contribute my quota to replenish his pocket and to further his ulterior purpose. Shall I give aid and comfort to a man who seeks to pull down my head the house that shelters me?"

"Now for reason number three: Your first and second carry weight with a great many good people. I admit, though they would not keep me from hearing anybody that I wanted to hear."

"My third reason is that I am afraid to hear Ingersoll on my own account."

"Ah! that's as I suspected, but I did not think you would be frank enough to admit it. You are not very well grounded in your own faith if that is the case."

"I am and I am not. Faith is a relative, not an absolute term. There cannot be too much of it. There may be too much credulity, but that is something heaven-wide from faith. Credulity is earth-born, the child of ignorance and superstition. Faith

from above and can only linger and thrive in hospitable hearts, where congenial guests are entertained. If I were to hear Ingersoll, not once but many times, I have no fear that I should become his unconscious and avowed disciple. If I were to read the *Police Gazette*, or drink in the subtler poison, from which many apparently virtuous people do not shrink, Ouida or Zola, it is not probable that my outward life would greatly change. I should not disregard the canons of respectable society, but it does not follow that the virus would be powerless for harm. I had a good man in reviewing the influences and experiences of his youth: 'I saw a picture once that I could give anything almost to this day never to have looked upon. It fades away and then it starts up again with all its hideous suggestiveness. I feel sometimes as if it would hang in the gallery of my memory to all eternity. The lesson I have thus learned, I teach my boys—that they cannot be too careful in regard to the impressions they voluntarily receive.'

Now with regard to the matter of hearing this notorious skeptic, I have come to understand that faith belongs to the higher nature, doubt to the lower, originating, if unconsciously, in intellectual conceit and selfish desires. I once read that 'the measure of a man is the measure of his faith' and did not then quite understand or believe it. It seems to me now to be obviously true and an important truth. Bible teaching aside, there is something earthly, sensual, devilish about doubt—at least it leads to the sensual and the devilish. Faith is broadening, inspiring, uplifting. Faith is a sky-lark, doubt a burrowing earth-worm, or a slimy, subtle, crawling serpent. To obtain high faith is to do Alpine climbing. It requires a steady look forward and upward, a firmly planted step, a strong staff, and a sure Guide. To doubt is 'as easy as falling off a log.' The law of mental gravitation—if you don't believe in natural gravitation—is all on its side. A man with one hundredth part of the mental caliber of Ingersoll can ask questions that the wisest cannot answer. Neither nature nor revelation, neither prophet, priest, nor sage, has disclosed the whole mystery of the life that now is, nor of that which is to come; the wherefore of that dark presence, the principle of evil; the higher and bound of that principle.

Says one writer: 'I never enjoy a poem, however beautiful, if I have once seen it cleverly parodied. By some impish trick of my mind, the parody will ever after recur before the poem, or at the merest mention of it, and all the influence of its noble sentiment or graceful fancy is dissipated.' So the charm of an honored face may be marred for many eyes by a cruel caricature.

Ingersoll is nothing if not a caricaturist of truth—Biblical truth. Is anything sacred to his touch? He has the gift of distortion, and it is an essentially mean and unworthy one.

You may not believe that it is an actual spirit of all that is forever suggesting to you that the world is full of carking care, of bitterness and hardship; that there is not much honor or unselfishness in men, that much truth in women; that life is not worth living, and that the 'let us eat and drink; . . . to-morrow we die' principle is more sensible than any other. You may be a strong-willed philosopher, able easily to brush aside such suggestions with little care whence they come, to bear your burdens manfully, and to shoulder, mayhap, many for your neighbors, but you are well aware that the world is not made up of strong-willed philosophers. Take away from the dimmed souls and bodies, the sin-sick and the sorrowful, any hope of a 'boundless better,' any fear of 'boundless worse,' and why should they not a quietus take with a bare bodkin? Why not cut short what must seem to the faithless a dreary farce, the best, a terrible tragedy at the worst?

There is much speculative reading which is fascinating to a certain order of minds, and at the same time very dangerous. It leads to a brooding over unanswerable questions until every phase of life and duty is seen darkly through a veil of skepticism. The query, 'What is it all when all is done?' becomes a haunting echo in the soul. If the writer is thoroughly self-deceived, and if he brings to the task of vilifying others a brilliant intellect and versatile pen, he is all the more successful. If Robert Ingersoll were a blatant bungler, he might be as venomous now, but would be comparatively harmless. There are doubtless those who can listen to his eloquent unfolding of a subtle web woven out of the skepti-

cism of all the ages without personal harm, even possibly with profit; but most of us need to seek all the helps to faith, and forever to abjure the helps to unbelief. If our train of life is on a down grade, we do not need to feed the fires with infidel arguments. If we are upward bound, faith will be the only sufficient motive power."—*Selected.*

—Gideon Ousley, whose faithful ministry was crowned with wonderful results, tells how he was called to preach, in the following very striking and suggestive way:—

"The voice said, 'Gideon, go and preach the gospel.'
"How can I go? said I; O Lord, I cannot speak, for I am a child.

"Do you know the disease?"
"Oh, yes, Lord, I do.

"And do you know the cure?"
"Indeed I do, glory be to thy holy name!

"Go, then, and tell them these two things, the disease and the cure. All the rest is nothing but talk."

The disease and the cure! Ah, there is the root of the matter! What business has a preacher to talk about anything else but that?—*Sel.*

Our Basket.

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

—Responsibility educates.—*Wendell Phillips.*
—Sin not, if you would have less vexation at the close of life.

—Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—*Comper.*

—Little things comfort us because little things annoy us.—*Pascal.*

—Honor and shame from no condition rise.
Act well your part, there all the honor lies.
—*Pope.*

—The Bible without faith is a sun-dial for moonlight.—*Bishop Taylor.*

—Good nature and good sense must ever join—
To err is human; to forgive, divine.
—*Pope.*

—Gratitude to a covenant God makes even a temporal blessing taste of heaven.—*Romaine.*

—Errors like straws upon the surface flow.
He who would search for pearls must dive below.
—*Dryden.*

—The talent of success is nothing more than doing what you can do well, without a thought of fame.—*Longfellow.*

—That life is long which answers life's great end;
Virtue, not rolling stones, the mind matures.
The man of wisdom is the man of years.

—Have the courage to be ignorant of a great number of things in order to avoid the calamity of being ignorant of everything.—*Sidney Smith.*

—Soon the tears that now are starting,
With their causes will be o'er;
Soon the hands now clasped in parting,
Will be joined forevermore.

—If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people, and this is almost always difficult; for we believe others to be happier than they are.—*Montesquieu.*

—Bad habits gather by unseen degrees;
As brooks make rivers, rivers run to seas.
—He who approaches God an inch through doubtings dim,
God, through the blazing light, a yard approaches him.
From the Persian.

—I find the great thing in this world is not so much where we are, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor.—*Holmes.*

—O tired heart,
God knows!
Not you nor I,
Who reach our hands for gifts
That wise love must deny.
We blunder where we fain would do our best,
Until weary, then we cry, "Do thou the rest!"—
And in his hands the tangled threads we place,
Of our poor, blind weaving, with a shamed face.
All trust of ours he sacredly will keep,
So, tired heart, — God knows—go thou to work or sleep.
—*Hannah Coddington.*

Progress of the Cause.

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

A WORKER'S PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh! lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh! feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

Oh! strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the stormy sea.

Oh! teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh! give thine own sweet rest to me
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

Oh! fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

Oh! use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.
—*Frances Havergal.*

BRITISH MISSION.

It has been some months since I reported for the REVIEW, but it has not been for a want of interest or of labor. Although I have accomplished something, by the blessing of God, I had hoped to do much more; but not having the best of health, together with other difficulties, I have been somewhat hindered. Since my last report, I have labored some with Bro. Durland in the south of England. Held some meetings in Ulceby, Keelby, and East Halton, villages near Grimsby, and in Grimsby, besides my work on the paper and the tracts we have published. We have succeeded in getting our tracts printed on much better terms than heretofore, when they were quite high, and a lower figure for our paper has been secured. It takes much more time to get a job of printing done in this country than in America; and in towns the size of Grimsby and less, the work is not always of the best quality. It is especially difficult to get good book printing done; but we have succeeded in getting fair work on our paper, which has received many commendations from professional men, in regard to its make-up and style, some scarcely believing that it was done at Grimsby.

But while we have been pleased with the commendations above referred to, we are grateful to God for the many favorable responses we have received from the papers which have been sent out,—responses which show that the truths the paper contains have touched the heart. We cull a few extracts from the letters we have received in the year past:—

One young man connected with gospel mission work, writes that he could not let the opportunity pass without giving his testimony as to the good influence that had been exerted over him from reading our monthly paper. While he still has some question as regards the Sabbath, he says, "I wish you all God-speed." "God bless your labors."

Another writes: "I received No. 15 of the *Present Truth* sent to me, and return you many thanks. I should like to have all the numbers from the commencement, and to continue to take the same."

The following is a sample of many letters:—
"Enclosed postal order for 2s. 6d., subscription for the *Present Truth* for twelve months from date."

One person incloses subscription for six months with thanks for the sample copies, with the hope expressed that "your work may be greatly blessed."

One inquires if the *Present Truth* can be obtained of news agents in the town where he resides or from London. He says: "I saw the number for this month [July] on the table in the reading room, for the first time, and liked it so much that I feel I should like to possess it and become a regular subscriber; also should require all the back numbers if you have them on sale."

Another writes: "May God speed the writings of the *Present Truth* and the cause." Still another writes for the first volume and a list of our other religious publications. One desires the back numbers, and subscribes for a year in the future. Some write for special numbers containing articles on the Sabbath, etc. One incloses four shillings, and writes thus, giving only initials: "For the carrying on of the work."

A letter under date of Sept. 3, reads: "I have pleasure to hand you, inclosed herewith, twenty shillings [about \$5.00] to assist in the good cause." Under date of Oct. 5, the writer orders books to the amount of \$4.20, and incloses \$3.50 more with the words, "For the kind acceptance of the International Tract and Missionary Society;" and adds, "I sincerely trust that a rich blessing may attend the exertions of the I. T. and M. Society." The books ordered were, "Thoughts on Daniel," "Nature and Destiny of Man," "History of the Sabbath," and "The Atonement."

Just before the arrival of Eld. Lane, we succeeded in obtaining a partial list of reading rooms and free libraries in various parts of the kingdom. To them we sent sample copies of the *Present Truth*, receiving responses from about two thirds of the number. Of all who replied, only three refused the journal, and they were compelled to do so from the rules of their societies, which forbade religious papers, or from force of circumstances. The paper now goes regularly to nearly fifty reading rooms. People are becoming interested by these means, as some of the above letters show. Our paper is not only becoming known throughout the United Kingdom, but it goes to Australia, Southern and Western Africa, British Guiana, and India. Our office has sent health and temperance publications to all parts of the British possessions, and gem pans likewise. In fact the introduction of gem pans by Eld. Loughborough has introduced the word "gems" as a name for that particular kind of bread.

We have printed in the last year 107,500 copies of the *Present Truth*. About 76,000 copies have been sent out through the post, an expensive way as postage rates are so high, one cent for each paper sent out singly. There are now 390 copies of the *Present Truth* taken in clubs, and about 900 regular paying subscribers. Nearly one half of these have been obtained by colporters. Besides the subscriptions, papers have been sold to the amount of \$236.43 for the eleven months ending Sept. 1. One sister sold during eighteen weeks, 1,150 papers, and obtained 100 subscriptions for one year.

Colporters, lady colporters, are needed in England. They can gain access to houses where men cannot. Considering what has been done by two or three inexperienced young ladies, who have not labored constantly, what good we might expect from even a score of intelligent, God-fearing young women, who would devote themselves to the work! It is a toilsome work, but it is one of those pre-eminently useful.

Besides our papers, we have published, since we located here, 8,000 copies of sixteen-page tracts, 30,000 eight-page tracts, and some 6,000 leaflet Bible readings. From two hundred to three hundred papers have been sold each month in Grimsby alone. One lady has become an observer of the Bible Sabbath by reading the paper, obtained through a colporter; and two others as the result of open-air meetings and missionary labor, while many are interested.

Our Bible meeting was indeed a good one. Sr. White's instructions were most precious and timely, and I hope to be among those who shall profit by them. Her labors here were greatly enjoyed, not only by our own people, but by outsiders as well. She addressed one of the largest audiences, if not the largest, that has gathered in any hall in Grimsby since I came. All speak very favorably of her work.

We labor in hope. God has many precious souls in this United Kingdom, and the means given to the work here will not be lost. If our brethren and sisters in America could see the glad faces and tearful eyes, and hear the expressions of thankfulness from those who have received the truth, grateful that God ever put it into the hearts of their American brethren to send laborers to them, they would take courage in the work here. It goes slowly now, but the harvest will be abundant. May God bless the workers everywhere.

M. C. WILCOX.

MAINE.

CANAAN.—We have now set the messages quite fully before the people, and considerable interest seems to be manifested. Our congregations are larger almost every night, but no new ones have decided to obey. The people are very friendly, and we think there must be some seed that will live and we hope ripen unto eternal life.

Oct. 19.

A. O. BURRELL.
S. A. WHITTIER.

WISCONSIN.

SPARTA.—Eld. Jordan and myself commenced a tent meeting at this place Sept. 11, which lasted three weeks, with a good interest from the commencement. Eld. Breed was present at two different times, and took part in the preaching, which was much appreciated by all. The necessity for the tent meeting was brought about by the canvassing done by Peter Christianson since camp-meeting. Seven are now keeping the Sabbath, and others are much interested, with whom we are visiting and holding Bible readings. We have meetings with them three times a week, and hope more will soon decide to obey.

I. SANBORN.

LABOR AMONG THE COLORED PEOPLE OF TOPEKA, KANSAS.

I FIRST heard of the truths taught by S. D. Adventists under the labors of J. N. Loughborough, in Reno, Nevada, August, 1878, and soon after commenced to keep the Sabbath. Ever since that time I have had a desire to be able to do something for my people, and have done what I could through the efficient means of the tract society. In 1883, by kind assistance of friends in Nevada, and of the California Conference, I was enabled to spend two consecutive years at Healdsburg College, and May 8, 1885, I was sent to Kansas to labor in the interests of the colored people.

June 1, I commenced colportage work in Topeka, and have labored up to date as the weather and my health have permitted. A little over a third of the town has thus been canvassed. Number of pages of tracts loaned, 24,647; sold, 2,309; given away, 11,373; visits made, 662. Three ladies have commenced to keep the Sabbath, one of whom united with the Topeka church.

It is not surprising that my work here stirred up at least one of the colored (Baptist) ministers; and Sept. 13 he preached a sermon in his church on the "Christian Sabbath." He invited the "Advent" friends to come and bring their minister. His design, of course, was to demolish Adventism. The arguments in behalf of the Christian Sabbath contained nothing new. He took the position that the ten commandments were the first covenant, and thus were abolished. He quoted the texts usually given to sustain the first day of the week, from John 20:19 to Rev. 1:10, ending with the assertion that "the Bible was full of Sunday." His strongest argument was to appeal to the prejudice and weakness of his people. After the discourse he granted the privilege to any one to ask questions. I arose and asked the privilege of reviewing him in his own church. This he denied, but said he would meet me anywhere else and debate the subject. To this I made no reply; as I had had no experience in preaching, I thought it imprudent to meet an experienced speaker in debate. However, the colored Sabbath-keepers here were anxious that I should answer him, and accordingly I prepared to do so in the city park the following Sunday, Sept. 20. I invited him to come and hear the review, which he did, with his congregation and quite a number of other colored ministers. The number present was perhaps not far from three hundred. The review occupied about one hour and forty-five minutes, and was listened to with good attention and interest throughout.

After I had finished the review, a white minister asked the privilege of reading one text. He read 2 Cor. 3:7, etc., making quite an effort, and starting the excitement so common among my people. The minister reviewed then spoke about ten minutes, and attempted to gain sympathy by stating that I had promised to debate and had invited him there for that purpose, and had occupied nearly two hours, not giving him an opportunity to speak. This was not true. I advertised in all the papers to review him. He did not seem to understand the difference between a debate and a review.

Thus the meeting closed. Whether or not it accomplished any good I cannot now say; but some who observed the audience said that many listened with more than ordinary interest, and quite a number were heard to say I had the truth. One minister came to me after the review and said, "You have put me on the fence." He gladly received quite a number of Sabbath tracts. Another minister said he had received light he had not seen before.

Unfortunately for my people, three great obstacles stand in the way between them and the truth; namely, ignorance, superstition, and poverty, and besides, they have drunk deep of the wine of Babylon. In view of these difficulties, large accessions of this people cannot be expected, at least not at the present time; but should there be, it would not add to the financial strength of the cause. But these considerations should not deter me or any one else from doing all possible for them. Therefore I earnestly ask the prayers of all who wish to see the truth brought "before many peoples, and nations, and tongues," that I may have strength, physical, mental, and spiritual to do what I can for the colored people.

Oct. 12.

CHARLES M. KINNY.

MOUNT PLEASANT, IOWA, CAMP-MEETING.

THIS meeting was held at the appointed time, and was quite well attended, about 150 Sabbath-keepers being encamped on the ground. The weather was pleasant, and attendance from without good. On Sunday, especially, people from the city and surrounding country came in large numbers, and gave excellent attention to the word spoken. The citizens spoke well of the arrangement and order of the camp, and evidently received good impressions from the meeting. There has been some prejudice against us in this city in the past, but I trust the meeting just closed has in a measure removed it, and that the way has been partially prepared for judicious labor in the near future.

Sabbath was a good day. Nearly all present signified their determination to heed the instruction re-

ceived, and to give themselves more fully to the work of the Master. Several started for the first time to serve God, and on the last day of the meeting eleven persons were baptized in a stream near the camp. Book sales amounted to \$37.50. The expenses of the meeting were fully met, and over \$70 were pledged to the camp-meeting fund.

The work of the city mission soon to be established in Des Moines was considered, and nearly \$70 pledged for its support; besides a liberal donation of bedding, towels, canned fruit, etc. It is to be hoped that brethren throughout the State will bear in mind the numerous wants of this new mission. Any queries concerning it will be promptly answered by Eld. G. Daniells, now located at Des Moines. I am sorry that more of our people in Southeastern Iowa were not present to share the benefits and blessing of this camp-meeting. These privileges will soon be past and it is for our highest good that we should prove them, and receive the blessings that are thus to be gained.

IRA J. HANKINS.

Oct. 20.

COLORADO CONFERENCE PROCEEDINGS.

THE third annual session of the Colorado Conference was held at Denver, in connection with the camp-meeting, Sept. 30 to Oct. 7, 1885.

FIRST MEETING, SEPT. 30, AT 9 A. M.—Opened with singing and prayer, after which delegates' certificates were called for, and the following churches were found to be represented: Boulder, Denver, Teasdale, Creek, Hillsboro, Berthoud, Beaver Creek.

By vote, the Longmont class was taken under the watchcare of the Conference, and Sylvester Rice chosen as delegate at this session.

The Secretary being absent, F. E. Belden was elected secretary *pro tem*, and reading of minutes of last session was waived.

Treasurer's report being called for, it was read and approved, as follows:—

Cash on hand Sept. 15, 1884,	\$ 315 39
Received during the year,	1,154 77
Total,	\$2,170 16
Paid out during the year,	\$1,503 51
Balance on hand,	666 65
Total,	\$2,170 16

Remarks were then made by the President and delegates touching the encouraging outlook, financial for the coming year, and also in regard to the need of efficient laborers in many parts of our State. The Chair, being authorized to appoint the necessary committees, announced them as follows: On Nominations, H. H. Pierce, R. J. Toof, J. B. Meehan; Credentials and Licenses, J. R. Palmer, A. P. Williams, J. E. Lemaster; on Resolutions, C. P. Haskell, J. W. Horner, G. H. Cram; on Auditing Accounts, Elbridge Green, R. J. Toof, Samuel Gulic, Sylvester Rice, J. B. Meehan, Clarke Todd; on Constitution, A. P. Williams, C. P. Haskell, J. R. Palmer.

Adjourned to call of Chair.

SECOND MEETING, OCT. 1, AT 9:30 A. M.—After interesting remarks by Eld. Olsen upon the success that always attends true devotion in God's cause, the report of the Committee on Resolutions was presented and approved as the sentiment of our people generally, to be adopted by the separate reading of each resolution and remarks upon the same:—

Whereas, God in his providence has blessed the laborer forth in this Conference during the past year; therefore—

Resolved, That we as a people show our gratitude by humbling ourselves and more fully consecrating our all to him.

Resolved, That we still recognize the voice of God speaking to us through the "Testimonies," and that we recommend all to read and practice them faithfully.

Whereas, During the past year we have seen the benefit of the canvassing work; therefore—

Resolved, That we all put forth every effort in our power to more faithfully do our individual duty in this direction.

Whereas, The opening providence of God plainly indicates that the time has come for the last message of mercy to be forth in greater power; therefore—

Resolved, That we urge our people to faithfully perform their duty in the payment of tithes, that the cause may not be crippled for the want of that which justly belongs to God; and—

Whereas, We believe the time is rapidly approaching when those only will stand who are thoroughly grounded and settled in the truths of God as set forth in the Bible; therefore—

Resolved, That we all, both old and young, will more earnestly and prayerfully study the word of God, and act up to its precepts.

Whereas, We believe the time has now come when the prophecies contained in the books of Daniel and the Revelation are to be better understood; therefore—

Resolved, That we highly approve the extended circulation throughout our Conference of that excellent book "Thoughts on Daniel and the Revelation," and that the Conference Committee urge suitable persons into this special work.

Whereas, We wish to avoid all unnecessary expenses; therefore—

Resolved, That those in the employ of this Conference be allowed their traveling expenses only when they move in accordance with the advice of the Conference Committee.

After considering the first three resolutions, meeting adjourned to Oct. 2, at 9 A. M.

THIRD MEETING.—The next four resolutions were fully considered with forcible and appropriate remarks on the same by Elds. Olsen, Farnsworth, and others.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 4, AT 9 A. M.—Report of Committee on Nominations was given as follows: For President, Wm. Ostrander; Conference Committee, Joel R. Palmer, H. H. Pierce, Wm. Ostrander; Secretary, F. E. Belden; Treasurer, Effie Ranter; Camp-meeting Committee, H. H. Pierce, J. W. Horner, Clarke Todd; all of which nominees were fully elected.

Committee on Credentials and Licenses recommended the following persons: For ministerial credentials, Eld. Wm. Ostrander; for ministerial license, A. P. Williams and C. P. Haskell; for missionary credentials, F. E. Belden, J. W. Horner, A. Stover, and J. E. Lemaster. License was granted to these persons in accordance with report of committee.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 5, AT 9:30 A. M.—The report of Committee on Constitution was accepted, recommending that the new constitution be adopted supplying in Art. I, the name "Colorado Conference;" and in Art. II, "three" as the number of the executive committee, instead of five; and in Art. VII, Sec. 1, the word "ten" as our basis of church representation in the election of delegates; which amendments were carried by unanimous vote.

Voted, That the supervision of the missionary and ministerial work for Denver during the coming year, be left with the Conference Committee, and that they apply this want in such manner as to them seems desirable.

Voted, That we as a people tender our sincere thanks to the owner of the grounds so kindly furnished us the present year for camp-meeting purposes, and that a copy of this resolution be presented by the Secretary.

Adjourned sine die.

WM. OSTRANDER, Pres.

F. E. BELDEN, Sec. pro tem.

ILLINOIS SABBATH-SCHOOL ASSOCIATION.

THE seventh annual session of this Association was held at Aurora, Ill., in connection with the camp-meeting.

FIRST MEETING, AUG. 10, AT 4:15 P. M.—The President being absent, Eld. A. G. Daniells took the chair. The annual report of the Sabbath-school was given. The financial report of the Association was also given and accepted. On motion, the Secretary was requested to make such extracts from the minutes of the S. S. Conventions held at Ridott, Jan. 22, and Martinsville, April 19, as might be called for during the meeting. It was voted that a letter be prepared expressing the sympathy of the members of the Association with Eld. A. O. Tait in his illness, and regret for his absence from the work he loves well.

On motion, the Chair was empowered to appoint usual committees, who were named as follows: Nominations, C. H. Bliss, A. K. Atteberry, W. H. Adley; on Resolutions, I. D. Van Horn, M. M. Arnipseed, S. H. Greer.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 11, AT 4:15 P. M.—The Committee on Nominations presented their report, and the following persons were separately considered, and unanimously elected: For President, A. O. Tait; Secretary and Treasurer, Jennie E. Owen; Executive Committee, Edward Ballenger, C. E. Sturdevant. Committee on Resolutions reported as follows:—

Whereas, By the providence of God, the Sabbath-school has become a powerful means of grace for the salvation of our children; and—

Whereas, Any degree of slackness or careless indifference in this branch of the work, either by parents or children, is to be deeply deplored; therefore—

Resolved, That we urge all our ministers, licentiates, and Sabbath-school officers to push this branch of the work forward to complete success, and till every school in the Conference shall manifest such an interest that many may be saved in the kingdom of God.

Whereas, We all depend more or less on the ministers for help, and it is natural for children to expect some word of encouragement from them; therefore—

Resolved, That we recommend our ministers while visiting to take a deeper interest in the Sabbath-school themselves, and be ready to give counsel and help whenever needed.

Whereas, The interest of the children in our Sabbath-schools depends largely on the interest the parents manifest in helping them prepare their lessons; and—

Whereas, It is sometimes the case that parents will attend the meeting and fail to stay to the Sabbath-school,

thereby throwing a shade of discouragement on both officers and children; therefore—

Resolved, That we recommend that parents take a deeper interest in assisting their children in the preparation of their lessons, and encourage them by their own presence and by taking part in the school.

These resolutions were spoken to by several, and unanimously adopted.

Meeting adjourned sine die.

A. G. DANIELLS, Pres. pro tem.

JENNIE E. OWEN, Sec.

MISSOURI SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of the Missouri State Sabbath-school Association was held in connection with the annual camp-meeting, on the camp-ground at Pleasant Hill, Oct. 1-13, 1885.

FIRST MEETING, OCT. 5, AT 4 P. M.—President, N. W. Allee, in the chair. Opened with singing and prayer. Secretary's report read and approved, after which the President spoke a short time, referring to the number of church members in our State reported as not attending Sabbath-school, and thought that there might be a chance for missionary work among them. On motion, the Chair was empowered to appoint the necessary committees.

Bro. D. T. Jones delivered a short address to the Association, in which he said he was glad the reports were so favorable, and thought that there was nothing more important than the training of children. Referred to the practice of Catholics in this particular, and the well-known results. He thought that all the schools should donate a portion of their contributions to the State Association, and that 100 per cent of all our church members ought to take an interest in, and attend, the Sabbath-school; also that the plan of taking contributions should be pursued by all our schools.

After further remarks by the President, meeting adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 9 A. M.—A paper previously prepared, "The Sabbath-school and the Truth," was then read by the Secretary. President talked a short time on the importance of the work. Thought our schools should erect a high standard, and then come up to that standard as nearly as possible. Bro. Armstrong, of Arkansas, spoke of the benefit of the Sabbath-school in aiding toward a familiarity with the Scriptures. A question was asked as to whether any but church members should act as teachers, which was decidedly answered that none but those whose hearts are imbued with the love of the truth are fitted to occupy this important position.

Committee on Nominations, J. W. Watt, O. Smith, Eva Wick, presented the following report: For President, N. W. Allee; Secretary and Treasurer, Vita Morrow; Executive Committee, D. C. Hunter, R. S. Donnell. On motion, the names were considered separately and nominees elected.

Adjourned to call of Chair.

THIRD MEETING, OCT. 9, AT 4 P. M.—Committee on Resolutions, R. S. Donnell, Ammy Welsh, Vita Morrow, presented the following report:—

Whereas, We believe the Sabbath-school to be an important factor in the work of the third angel's message, and realize that untiring zeal and energy on the part of each member is necessary to the success of the same; therefore—

Resolved, That we urge upon all our people the importance of the Sabbath-school work, and of carrying out the resolutions which have heretofore been made by our S. S. Association, relative to regularity and punctuality in attendance, perfect lessons, and especially concerning the example which the parents should set in this respect, and the interest they should feel in this work.

Whereas, Many of our schools have not adopted the plan of penny contributions, or at least have sent no money to the State Association; therefore—

Resolved, That we recommend the adoption of this plan by all our schools, that they may thus have on hand a fund for the purchase of Sabbath-school helps, such as maps, black-boards, books of reference, etc., which are needed in every school; also that at least a tithe of the contributions be sent quarterly to the State S. S. Association.

Resolved, That we urge upon secretaries of our schools, promptness in sending in their quarterly reports to the State Secretary.

Whereas, The plan of holding teachers' meetings has been found to be a great help wherever it has been tried; therefore—

Resolved, That we recommend that teachers' meetings be held wherever practicable.

On motion, the resolutions were adopted as a whole. The matter of sending a delegate to the General Association meeting was discussed, but a decision was deferred to a future meeting.

FINANCIAL REPORT.

Cash on hand Oct., 1884,	\$13 50
Amount received during year,	11 98
Total,	\$25 48
Expended during year,	\$12 72
Balance in Treasury,	\$12 76

Adjourned to call of Chair. VITA MORROW, Sec. N. W. ALLEE, Pres.

ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION.

THE sixth annual session of this Society was held at Aurora, Ill., in connection with the camp-meeting.

FIRST MEETING, SEPT. 13, AT 5 P. M.—President in the chair. Opened by singing. Prayer by Eld. Daniells. Minutes of last meeting read and approved. The Chair was empowered to appoint the usual committees. An address was given by Mrs. I. B. Hibben, followed by a few excellent remarks by Eld. Van Horn, setting forth in a brief manner our position as a people respecting health and temperance. The President announced the committees as follows: On Nominations, Nettie Craig, Carrie Vickery, J. E. Merritt; on Resolutions, I. D. Van Horn, Albion Ballenger, B. F. Merritt.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 16, AT 9 P. M.—The Committee on Resolutions presented the following report, which, after some discussion, was adopted:—

Whereas, We recognize Bible temperance as one of the Christian graces and one of the fruits of the Spirit, and therefore a Christian duty that every follower of Christ should cheerfully accept and perform; and—

Whereas, We as a people for years have held up the banner of Bible temperance, and have an organization known as the American Health and Temperance Association; therefore—

Resolved, That we in this State earnestly push forward this great and noble work, and slack not our efforts till many homes in this State are lighted with this heaven-born blessing.

Resolved, That we recommend all the churches in this Conference to continue their strict discipline, holding as a test of fellowship the habitual use of opium, alcoholic liquors, and tobacco in all its forms; and still hold with a firm grasp the recommendation to give up the use of tea, coffee, spices, and swine's flesh, and any other habit that blunts the sensibilities of the body or mind.

It was also voted that every S. D. Adventist minister be requested to inform himself upon this important subject, and urge it upon the churches over which he has charge.

Voted, That the same officers be retained for the ensuing year.

WM. T. HIBBEN, Pres.

IDA B. HIBBEN, Sec.

TO THE BRETHREN IN ARKANSAS.

DEAR BRETHREN: You are all aware of the stringent Sunday law in this State, which compels all to observe the first day of the week as the Sabbath, although against our conscientious scruples. Believing as we do that it is only a pagan institution, and has no foundation in the Bible, with the light the Lord has given us, we cannot keep it without sinning against God. The constitution of Arkansas, as well as that of the United States, grants to every one the right to worship Almighty God according to the dictates of their own conscience. We expect the time to come when the Sunday law will be enforced everywhere; but first we must have the constitutional amendment. Many are ready and anxious to enforce these local laws; but we are behind with our work. God's servants must be sealed. We must pray God that the angels may hold the winds yet a little longer.

Several of our brethren in this State are under bonds, and will shortly be tried by this Sunday law. They must pay fines and costs (which ought to be used to advance the truth) or go to jail. What shall we do? After advising with some of our leading brethren, it is thought best to make a test case, which will commence in Fayetteville, Washington Co., the first week in November. All other cases in the State should be postponed, if possible, till this is decided. This decision will greatly affect our work over the entire State.

If the Lord will, we shall hold a tent meeting at Fayetteville at the same time the court is in session; and while the law of the land is brought before the people in the court by day, we hope by God's assisting grace to hold up before them his immutable law at night. This will require means. We believe all our brethren in the State will esteem it a great privilege to contribute from two to five dollars each to defray this expense. We hope all will be prompt to pay their tithes also. Send money, soon as possible, by draft or post-office order, to F. N. Elmore, Springdale, Washington Co., Arkansas. Let all earnestly seek God, that he may turn the wrath of man to praise him, and that the remainder of wrath may be restrained.

J. G. WOOD.

—Wouldst thou live long?
Strive to live well; tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough among us here;
For every day well spent I count a year.
Live well, and then how soon so'er thou die,
Thou art of age to claim eternity.
But he that outlives Nestor, and appears
To have passed the date of gray Methuselah's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.

—Randolph.

Special Meeting Department.

SWAN LAKE MEETING.

THOSE coming by train to the general meeting at Swan Lake, Dak., will find teams at Hurley to convey them to the place of meeting.

A. D. OLSEN.

MINNESOTA, DISTRICT NO. 4, NOTICE!

PERHAPS most of the brethren and sisters have seen in the REVIEW the notice of the district meeting to be held at Byron. I would say by way of exhortation, Brethren, shall we let this meeting pass by, and make no effort to attend? Do we believe that the great day of God is drawing near, and that our Saviour is soon to appear in the clouds of heaven? Do we believe this is the last message of mercy that God will ever send to mortal man? If we do, let us bestir ourselves, and prepare to come to this meeting. Come bringing the Spirit of the Master with you, and let us seek God more earnestly that we may be prepared to do more in his blessed cause. I would say in behalf of the church at Byron, that they will do all they can to make you comfortable. The brethren have just built a nice meeting-house, which we hope to dedicate at this meeting.

C. M. CHAFFEE, Elder.

MEETINGS FOR WESTERN NEW YORK.

ARRANGEMENTS have been made for two important meetings in Western New York. The first one will be held at the mission rooms in Buffalo, commencing Friday night, Oct. 30, and holding over Sabbath and Sunday. We design to organize a church in Buffalo at that time, and there will be an opportunity for baptism.

A similar meeting will be held at Batavia, Sabbath and Sunday, Nov. 7, 8. Either Bro. Brown or Bro. Whitney will be present, and a cordial invitation is given to all our people in this part of the State to meet with us in one or both of these places. All that is possible will be done to care for those who come; but as most of our friends are seriously embarrassed by the hard times, and are not accustomed to entertaining large families, each one should come prepared to make as little care as possible. This is especially true of the mission in Buffalo, which is filled with those working in the city.

H. E. ROBINSON.

News of the Week.

FOR WEEK ENDING OCT. 24, 1885.

DOMESTIC.

—Nearly a foot of snow fell Tuesday in the Ishpeming (Mich.) section. A mail train was blocked at Summit.

—The steamship Niagara from Havanna arrived at New York, Oct. 21, with three yellow fever patients on board.

—There are cases of small-pox at Whallonsburg and Keene, N. H., the victim at the latter place being a refugee from Montreal.

—An arch in the State capitol at Springfield, Ill., on which several men were operating, suddenly collapsed Friday, killing one man instantly and seriously injuring six others.

—Near Williamsport, Pa., Tuesday evening, two passenger trains collided, two employees being killed and several persons severely injured.

—The explosion of a boiler at Ridgeville, S. C., Tuesday, killed three persons and mortally injured three others. One man is missing.

—The United States Grand Jury discharged Saturday at Blackfoot Falls, I. T., indicted twenty-one Mormons for unlawful cohabitation.

—Squirrels are emigrating by millions from Mississippi to Arkansas, swimming the river in large bodies. A similar exodus took place in 1872.

—Near Starrucca, Pa., Friday afternoon, John Howell, a farmer, shot his four children, whose ages were from 3 to 11 years, and then killed himself.

—William H. Vanderbilt has not been to church for four years, and it is said that Jay Gould has not heard a sermon for even a greater length of time.

—At St. Louis, on Friday evening, an infernal machine was exploded by a street car on Washington avenue, completely wrecking the vehicle. The four passengers escaped uninjured.

—Lucius Graves, engineer; Harvey, brakeman; and John Emerson, engineer, were killed in a collision on the Northern Railway at Andover Plains, N. H., Sunday.

—A collision occurred between three passenger trains on the New York division of the Pennsylvania railroad, Sunday night, four miles west of Jersey City. Thirteen emigrants were killed and a large number seriously injured.

—A new pneumatic dynamite gun was tested at Fort Lafayette, N. Y., recently, by Lieutenant Zalinski. The gun's barrel is sixty feet long and the bore eight inches in diameter. A 200-pound iron-peaked ball was thrown a mile and a quarter.

—Miss St. Pierre, the Tennessee heiress, thinks she can elevate the poor white people of the South. She intends to form colonies, and give the poor whites houses and work. She will give each family timber to build a house, and a ten years' lease on twenty acres of land.

—A difficulty has arisen at Eau Claire, Wis., owing to the closing of the schools by the Mayor and Board of Health, who feared a spread of diphtheria, thirty-four cases of which are reported. The school board and school officers protest, and intend to prosecute the policeman who prevented pupils and teachers from entering the building.

—Mrs. A. T. Stewart is credited with ingenious charity in employing a number of poor women to clean her marble palace daily. They work four hours and receive \$2.50 each. Other women are employed to clean silver at \$3 a day, and men who brush the statuary get \$5 a day. These latter are said to be old sculptors past other means of earning a living.

—A miner who carried a naked lamp into a dangerous section of No. 2 slope of the Delaware and Hudson mine at Plymouth, Pa., Wednesday morning, caused two explosions of gas and fire-damp, sending a sheet of fire through the mine, shattering the houses at the opening of the shaft, and driving the debris hundreds of feet skyward. All the persons in the mine were dashed to the ground by the force of the shock, four being killed and twelve wounded. Many of the injured, who are shockingly burned and also inhaled the flames, cannot recover.

—At New York, Thursday, descendants of the Huguenots celebrated the bi-centenary of the revocation of the Edict of Nantes, Mr. John Jay presiding. After an historic address by Prof. Henry M. Baird, Secretary Bayard offered a series of resolutions, setting forth the loss to France occasioned by the revocation, thanking God that the Huguenots came to America; hoping that France, with a more tolerant Christianity, would prosper among nations, and showing that the separation of Church and State was the only true policy of Christian countries.

FOREIGN.

—Candia, the largest city in Crete, has voted in favor of a union with Greece.

—A German statistician finds that there are 1,000,000 blind persons in the world.

—The last spike in the Canadian Pacific Railway will be driven in about a fortnight.

—Three thousand Frenchmen have died from cholera in Tonquin within the last nine months.

—Theehaw, King of Burmah, is actively preparing to resist the advance of the British troops.

—Major Powell, of the geological survey, has discovered in New Mexico, near California Mountain, what he pronounces to be the oldest human habitations upon the American continent.

—Turkey has decided to await the decision of the great powers on the question of the Bulgarian union before sending troops into Roumelia. Meanwhile warlike preparations continue on every hand.

—The police chief of Hyde, England, has identified pictures of W. H. Lennox Maxwell, imprisoned at St. Louis for the murder of Preller, as Hugh Motham Brook, an attorney who practiced in Hyde some years ago.

—It is reported that the pope desires that Laval University at Quebec shall be the principal Catholic college in America; and that, instead of going to Rome, ecclesiastics can hereafter receive the same theological degrees at Laval.

—The report that Louis Riel's sentence had been commuted to imprisonment for life turns out to be premature. Thursday the English Privy Council refused to grant the appeal in behalf of the Canadian rebel under sentence of death.

Obituary Notices.

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

COVERT.—Died of diarrhea, at New London, Ind., Oct. 13, 1885, Ina Virginia, only daughter of John W. and Mary Covert, aged 8 months, and 5 days. Ina was a bright and beautiful child; and although the parents' grief was sore, yet they sorrow not as those who have no hope. Words of comfort by the writer from Jer. 31: 15, 16.

E. E. MARVIN.

OLDS.—Died of diphtheria, in Greenwich, O., Eda Oles, aged 11 years, 8 months, and 10 days. Eda loved the truth, having been convicted of it under the labors of Elds. Lindsay and Mason this past summer; but owing to delay in organizing the church, had not been baptized. She was a faithful attendant of the Sabbath-school that had been organized, and was dearly beloved by all her companions. She has left bright evidence of her readiness for death, and we hope to see her come forth at the first resurrection.

W. H. GILMORE.

ABBAY.—Died Oct. 12, 1885, of chronic disease of the lungs and stomach, at the home of her parents, near Eaton Rapids, Mich., Phebe, eldest daughter of Jefferson and Zilpha Abbey, aged 21 years and 9 months. Early in life she made a profession of religion, and was baptized into the Seventh-day Adventist church at Eaton Rapids some six years previous to her death. She was a lover of present truth, was faithful in her Christian duties, and her influence was such that it won for her many warm friends. Her last sickness and severe sufferings she bore with patience and Christian courage. The funeral was attended from the house by a large circle of sympathizing friends. The stroke is severe to the parents, but they mourn not as those who have no hope. Words of comfort were spoken by the writer from the text of her own choice, Matt. 24: 44.

T. M. LANE.

JUDD.—Died Aug. 4, 1885, at his residence, 9 Short St., Grim Eng., of typhoid fever, Henry Judd, aged 54 years. The deceased embraced the truth some seven years ago under the labors of J. N. Loughborough, at Southampton, and has since lived a faithful and earnest Christian. He has labored in the missionary work at various times, and as opportunity offered in different places in Great Britain since his conversion. He was engaged as a colporter at Retford, attacked by the fever. His frail constitution, and lack of early incipient stages of the malady (being away from home) rendered him unable to successfully withstand the disease, which made rapid progress till his death. He suffered much, but bore his sufferings with Christian fortitude and patience. He leaves a wife and two daughters to mourn his loss; but they "sorrow not even as others which have no hope." They look forward to a joyful reunion in that land where there shall be no more pain nor death, where all the faithful meet at the coming of the Life-giver. Funeral services by the Rev. M. H. BROWN.

Appointments.

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

HEALTH REFORM INSTITUTE.

THE nineteenth annual meeting of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich., Nov. 23, 1885, at 2:30 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting.

As a majority of the stock must be represented to the meeting legal, stockholders who cannot attend please see at once that their stock is represented by proxy if they have not already made such provision.

S. N. HASKELL,
G. I. BUTLER,
J. H. KELLOGG,
L. M. HALL,
G. H. MURPHY,
A. R. HENRY,
W. H. HALL,

Board of Directors

SANITARIUM IMPROVEMENT COMPANY.

THE second annual meeting of the stockholders of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Nov. 23, 1885, at 5 P. M., for the election of a Board of Directors and the transaction of any other business that may come before the meeting.

Stockholders who cannot be present, but who wish to be represented in the meeting, should designate proxies.

J. FARGO,
J. H. KELLOGG,
A. R. HENRY,
W. H. HALL,
G. H. MURPHY,

Board of Directors

THE PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-sixth annual session in Battle Creek, Mich., Nov. 24, 1885, at 2:30 P. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. We trust there will be a large number of stockholders present, and those who cannot be present will be presented by proxy.

GEO. I. BUTLER,
A. R. HENRY,
RUSSELL HART,
W. C. SISLEY,
G. W. AMADON,
U. SMITH,
J. H. KELLOGG,

Trustees

S. D. A. E. SOCIETY.

THE eleventh annual session of the stockholders of the Seventh-day Adventist Educational Society will be held at Battle Creek, Mich., Thursday, Nov. 25, 1885, at 2 P. M., for the purpose of electing a Board of Trustees, transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders who cannot be present, but who wish to be represented at the meeting, should designate their proxies, using blanks sent out for that purpose.

GEO. I. BUTLER,
W. H. LITTLEJOHN,
A. R. HENRY,
U. SMITH,
J. H. KELLOGG,
J. FARGO,
W. C. SISLEY,

Trustees

MOLINE, Elk Co., Kan., Oct. 31 and Nov. 1. Hope for a general attendance from that district. J. H. COOK.

THERE will be a quarterly meeting held with the church at Debello, Wis., Nov. 14, 15, meetings to commence Friday evening. A general attendance is expected. A. J. Breed has made arrangements to attend this meeting. N. M. JORDON.

BUFFALO, N. Y., Oct. 31, Nov. 4,
Darlen Center, Nov. 4,
Batavia, " 7,
Akron, " 11,
Newfane, " 14.

We urge upon all our brethren and sisters in the western part of the State the importance of attending these meetings as far as possible. We hope as many from the local churches as possible will attend the meetings at these places. The brethren from Newfane are cordially invited to meet with us at Buffalo. Baptism and church organization are expected. M. H. BROWN.

Quarterly meeting for Dist. No. 2, Pa., will be held at ... We especially desire to see present all members of the churches at Sunderlinville and West ... and as many from the other churches in the district ... consistently attend. Let us strive to draw near the ... and seek him for his blessing, and endeavor to do more ... service than we ever have in the past.

Wm. Simkin, Director.

Publishers' Department.

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

BUSINESS NOTICES.

Under this head short business notices will be inserted at \$1.00 for ... notice of four lines or under. Over four lines, 25c a line. Persons ... to the managers of THE REVIEW must give good references as ... standing and responsibility. Ten words constitute a line.

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P. O. address of Eld. A. S. Hutchins and wife, until further ... will be Sanitarium, Battle Creek, Mich.

Address of Eld. Will D. Curtis will henceforth be No. 391, 6th ... East, Topeka, Kan.

RECEIPTS.

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

NOTE.—The change of figures on the address labels will be in all ... sufficient receipt for money sent for the paper. If these changes ... in due time appear, and if books ordered by mail are not re- ... notice should be given. All other business is acknowledged.

Who Sent by Express.—Wm. Sanders, H D Hollenbeck, Geo ... R. Axelson, John Wilson, S M Jacobs, R A Burdick N P Dixon, ... W Conklin, Mrs Clara Bryant, Audigler Bros, A Peterson, N P ... Clara Wood Gibbs, F O Field, Geo A Rea, A G Daniels, L B ... W E Tyrel, August Rasmussen, John Carlson, H Larson Fram- ... Henrik Jensen, L G Bergholm, E W Headland, L B Jacobson, ... stianson, R A Burdick, V M Stephenson.

Who Sent by Freight.—John T Gray, Alice H Beaumont, ... Olser, Andrew Johnson, Geo A King, R G Garrett, Mrs Ida ...

Who Rec'd on Account.—Ohio T & M Soc per Ida Gates \$465.15, ... M Soc 405., Iowa Conf per Elkhorn church 66., Iowa Conf per ... church 53.45, Vermont T & M Soc per E T P 150., Minn T & M ... Maria Steward 4., Iowa Conf per Lansing, Iowa 5.90, Kansas ... Soc 338.31, Mich T & M Soc 293.21, Mich General Fund per C S ... 250., Nebraska T & M Soc 500., Iowa Conf per J W Burton 6 50.

General Conference.—Ohio Conf \$218.17, Florida 22.

D. A. E. Soc.—R & H F Bliss \$10.

International T. & M. Soc.—O F Noble, \$1, Ada Walter, 1.25 ... Walter, 25c, H & E M Peebles 5.00, A J Haysmer 5.00.

Home School.—J F Robbins \$5.00, W H Gilmore 5.00, Sarah Hill ... John Sprinkle 10.00, Eva Hes, 25c, John Stone 50c, Henry C Bas- ... W W Prescott & wife 25.00, Mrs. Huldah J Godsmark 5.00, R ... Bliss 2.00, Chas E Giles 10.00.

European Mission.—O F Noble \$1.00, Ada Walter 1.25, Sadie ... 25c, Mrs O F Noble 5.00, E Heitsman 5.00, H & E M Peebles ...

British Mission.—O F Noble \$1.00, Ada Walter, 1.25, Sadie Wal- ... E Heitsman 5.00, E J Miller 25c, J F Robbins 5.00, W H Gil- ... 5.00, H & E M Peebles 10.00, John Clayton 12.50, J A Chamber- ... Mrs Julia Olive 25.00, Henry C Basney 10.00, W W Prescott ... 25.00, M Mossford 10.00, "A thank-offering from a sister" 2.00, ... Liza Curtis 5.00, Mrs S M Swan 5.00, Mrs L B White 5.00.

Indianian Mission.—O F Noble \$1.00, Ada Walter 1.25, Sa- ... lter 25c, H & E M Peebles 5.00, Mrs A L Burwell 5.00.

Australian Mission.—Fannie Glasecock \$10.00, J F Robbins 5.00, ... Gilmore 5.00, F H Clymer 1.00, Eva Hes 50c, Hattie Andre 1.00, ... Spees (3 yrs) 11c, Ansh Kloppenstein 5.00, A L Foster 1.00, ... Moser 2.00, John F Baker 2.00, Ida Gates 5.00, Abi Paulin 8.00 ... Haughey 2.00, Charity Little 1.50, Ella Coby 1.00, Ohio S S ... 1.46, John Clayton 12.50, J A Chamberlain 2.50, Mrs Julia Olive ... Henry C Basney 10.00, Bunkerhill church 2.45, A J Haysmer ... Mrs H E Francisco 10.00, W W Prescott & wife 25.00, Bettie ... 10.00, Nora Tindell 3.65, Fort Scott S S 1.76, R M Fulkerson ... Joseph Maynard 5.00, R & H F Bliss 8.00, Mrs L B White 5.00, ... on S S 5.00, Mrs B S Packard 1.00, A Schaupp 9.00.

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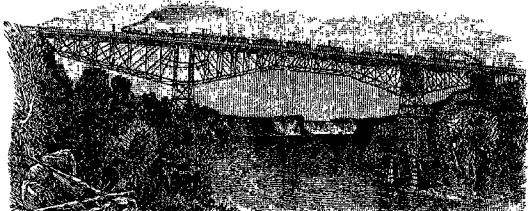
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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for 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 Nineteenth Meridian, or Central Standard Time. Day Expresses and Mail, east and west, daily except Sunday. Pacific and Evening Expresses 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, STATIONS, and GOING EAST. Includes times for Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, 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, Pt. 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. SPIEGLER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteth, and Allegan.

All trains run daily except Sunday. S. W. VINCENT, Train Master.

JUNE 21, 1885.

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Table with columns for TRAINS, LEAVE, and ARRIVE. Lists various express and passenger services with their respective departure and arrival times.

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

The Review and Herald.

BATTLE CREEK, MICH., OCT. 20, 1885.

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BATTLE CREEK ITEMS.

—Friday, Oct. 23, Eld. Butler returned from the camp-meeting season. He comes home somewhat worn and weary from about five months hard labor with scarcely a respite during the time. Some good results are hoped for from the labor put forth at these meetings. The manner in which the instruction is reduced to every-day practice will show its real worth to the professed people of God.

—The Battle Creek church had the privilege of listening to Eld. Butler, Sabbath forenoon, from Amos 3 : 7 : "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." He showed how strong are the prophecies, what a sure foundation they are upon which to build, and how impossible it is for them to fail. The once seemingly impossible interpretations of Sacred Writ concerning the persecutions to be inflicted by our own nation were forcibly impressed on the minds of the hearers, by giving an account of the present state of affairs in Arkansas, for a description of which see article entitled, "Sunday Persecution," in another column.

—We are informed that the Sabbath-school lessons can be furnished in French at reasonable terms, should any desire them to use or to send to their friends. They are the same as are now being used in the Instructor.

—"Thoughts on Daniel and the Revelation" are being shipped in large quantities of late. Already Bro. Arnold, in Australia, has called for about 1,000 copies. Workers are meeting with success, and we hope for a large number to enter the field soon. From this time until the holidays is the best season of the year for book sales. Now is the time; who will improve it?

DELEGATES TO THE GENERAL CONFERENCE.

THE General Conference is the most important organization among Seventh-day Adventists. Its deliberations, therefore, are a matter of much consequence to this people; for all the questions of deepest interest in the progress of this cause come up for consideration. During the interim between its sessions questions of great moment accumulate, and ever will in the rapid advance of this work. Hence it is necessary that we have the presence at its sessions of those among us who have ability, experience, and heavenly wisdom, that these questions may receive careful consideration.

Many of our leading gifts are far away in missionary fields the present year, and it will not be possible for them to attend. We shall miss them very much. This fact will make it all the more important that our Conferences near by send full delegations of their very best men to help as far as possible to supply this deficiency. We therefore request that the delegates be appointed in season and supplied with suitable credentials.

We call attention to the change in the basis of representation as provided for in the amended Constitution of the General Conference adopted last session, found in the Year Book for 1885, page 77, Art. IX.: "Each State Conference shall be entitled to one delegate in the General Conference, without regard to numbers, and one additional delegate for every three hundred church members in the Conference. Such delegates may be elected by the Conference, or appointed by its Executive Committee."

Let every Conference select its very best men for delegates,—men of judgment and experience, those whom it would choose to consider and decide important questions at home; members of the executive committee are generally the most eligible. We want those who can be a help in settling the weighty questions to be considered by the Conference.

GEO. I. BUTLER, Pres.

HALF-FARE PERMITS.

At the last session of the late meeting of the Iowa Conference, the Chair was authorized to appoint a committee of three to consider the subject, and if possible make some arrangements by which the ministers and laborers could receive half-fare permits on all such railroads as they might have occasion to travel upon in their Conference work. The matter passed our mind at the time, and now, after having consulted some of the leading brethren, I would appoint as such committee, A. R. Henry, Eld. G. I. Butler, and Eld. A. G. Daniells. I know of none who can better attend to such a matter than these brethren.

O. A. OLSEN.

THEIR REASONING IS LOGICAL.

ADMITTING their premises, the arguments of the National Reform Association are certainly logical. Nothing is more evident than that a Christian nation should be ruled by Christian laws. The fallacy in the argument is found in the assumption that the United States is a Christian nation. Expressed in form it stands thus: Every Christian nation should be governed by Christian laws. The United States is a Christian nation. Therefore this nation should be ruled by Christian laws. But it is not very much in harmony with their minor premise for them to denounce our nation as "godless," and its Constitution as "atheistic." Their labor at the present time seems rather to be to convert a godless, atheistic nation to Christianity. When that is done, doubtless our Constitution and laws will be Christian. Then we shall see what the world has not yet seen—a Christian nation.

In past history every experiment in which civil rulers have undertaken to legislate for God, and compel men to observe "Christian laws and usages," has resulted—just as this movement will result. It is some eighteen years since this movement was inaugurated. Its work was noted in prophecy more than eighteen hundred years ago; and, having an understanding of the prophecy, we were expecting such a movement thirty-four years ago, sixteen years before its inception. The prophecy said, "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the im-

age of the beast should both speak, and cause that many as would not worship the image of the beast should be killed." Rev. 13 : 14, 15.

"We know, by faith we know," that an image of the papacy will be the result of this agitation. The blindness of the Dark Ages of papal rule is about to come upon this nineteenth century with all its boasted light. The decree of death will soon be passed upon the remnant of the seed of the woman; but the Deliverer will come, and they will be translated to Mount Zion. Rev. 14 : 1. R. F. COTTRELL.

TO SECRETARIES OF STATE HEALTH AND TEMPERANCE SOCIETIES.

I HAVE forwarded blanks for yearly reports to the secretaries of State Health and Temperance organizations whose names and addresses I have been able to obtain. Will all such please make out their reports and send me as soon as possible, and not later than November 15. Will all secretaries who have not received blanks please write me for them at once.

MRS. E. E. KELLOGG,
Sec. A. H. and T. Association.

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