

Adventist Review

AND SABBATH HERALD.

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

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WHEN WE SIT AT JESUS' FEET.

BY ELD. L. D. SANTEE.

THERE is ne'er a cup so pleasant
But the bitter dregs are there,
And the morning sun shines brightest
When the storms have cleared the air.
Good and bad are strangely mingled,
There is bitter with the sweet;
But we'll learn the why and wherefore
When we sit at Jesus' feet.

Good and bad are strangely mingled,
Sunshine gleams among the showers;
Life and death clasp hands together,
Poison lurks among the flowers;
Pain's the common lot of mortals;
Here no pleasure is complete;
But we'll learn the why and wherefore
When we sit at Jesus' feet.

Here there's ne'er a happy meeting
But is followed by good-byes;
And the glad some laugh of pleasure
Mingles oft with weeping eyes.
Doubts and fears oft fill our bosoms,
And our loved we coldly greet,
But we'll know each other better
When we sit at Jesus' feet.

Wago, Kans.

Our Contributors.

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

AN ADDRESS TO THE WORKERS.

BY MRS. E. G. WHITE.

FEEL urged to address those who are engaged
in the last message of warning to the world.
Whether those for whom they labor see and ac-
cept the truth, depends very much upon the indi-
vidual workers. The command from God is, "Be
faithful to them that bear the vessels of the Lord;" and
charges Timothy, "Take heed to thyself and
to the doctrine." The work must commence with
the worker; he must be united to Christ as the
branch is united to the vine. "I am the true
vine," said Christ; "ye are the branches." The
most possible connection is here represented.
Cut off the leafless rod upon the flourishing vine,
and it soon becomes a living branch, draw-
ing up and nourishment from the vine. Fiber by
fiber, vein by vein, the sapling clings, until it buds
in blossoms and bears fruit. The sapless twig
cannot send the sinner. When united to Christ,
the sinner is joined to soul, the feeble and finite to the
infinite, and man becomes one with Christ.

"Without me," says Christ, "ye can do nothing."
God is made unto us wisdom, righteousness, sanctification.
Are we who claim to be workers with Christ, united with him? Do we abide in him,
and are we one with him? The message

that we bear is world-wide. It must come before
all nations, tongues, and people. The Lord will
not require any one of us to go forth with this
message unless he gives us power and grace to
present it to the people in a manner corresponding
to its importance. The great question with us to-
day is, Are we carrying this solemn message of
truth in a manner that is equal to its importance?
The Lord will work with the workers if they will
make Christ their only dependence. He never de-
signed that his missionaries should work without
his grace, and destitute of his power. The humble,
contrite heart will be the abode of the Spirit of
Christ. "If a man love me, he will keep my
words, and my Father will love him, and we will
come unto him and make our abode with him."

God has chosen us out of the world that we
might be a peculiar and holy people: "Who gave
himself for us, that he might redeem us from all
iniquity, and purify unto himself a peculiar people,
zealous of good works." God's workers must be
men of prayer, diligent students of the Scriptures,
hungering and thirsting after righteousness, that
they may be a light and strength to others. Our
God is a jealous God; and he requires that
we worship him in spirit and in truth, in the
beauty of holiness. The psalmist says, "If I re-
gard iniquity in my heart, the Lord will not hear
me." As workers, we must take heed to our ways.
If the psalmist could not be heard if he regarded
iniquity in his heart, how can the prayers of min-
isters be heard if iniquity is regarded among them?
There are dangers to which we are continually ex-
posed. It is Satan's studied plan to make the
workers weak in prayer, weak in power, and weak
in influence before the world, because of the de-
fects in their characters,—defects which in no way
harmonize with the truth.

After the passing of the time in 1844, fanatic-
ism came into the ranks of Adventists. God
gave messages of warning to stay the incoming
evil. There was too great familiarity between
some men and women. I presented to them the
holy standard of truth that we should reach, and
the purity of deportment that we should maintain,
in order to meet the approval of God and be with-
out spot or wrinkle or any such thing. Most sol-
emn denunciations from God were given to men
and women whose thoughts were running in an im-
pure channel, while they claimed to be especially
favored of God; but the message God gave was
despised and rejected. They turned upon me, and
said, Has God spoken only by you, and not by us?
They did not amend their ways, and the Lord suf-
fered them to go on till defilement marked their
lives. Afterward, the very ones who had de-
nounced me because I had reproved them, charged
upon me the things which they had been guilty of
themselves, and which had caused me such great
distress and anguish of spirit.

We are not out of danger even now. Every
soul who engages to give to the world the message
of warning will be sorely tempted to pursue such
a course in life as will deny his faith.

We must as workers be united in frowning
down and condemning anything that bears the
least approach to evil, in our associations with one
another. Our faith is holy; our work is to vindicate
the honor of God's law, and is not of a character
to bring any one down to a low level in thought or
in deportment. There are many who claim to be-
lieve and teach the truth who have error and fan-
ciful ideas of their own mingled with the truth.
But there is an exalted platform for us to stand
upon. We must believe and teach the truth as it
is in Jesus. Holiness of heart will never lead to

impure actions. When one who claims to be
teaching the truth is inclined to be much in the
company of young or even married women, when
he familiarly lays his hand upon their person, or
is often found conversing with them in a familiar
manner, be afraid of him; the pure principles of
truth are not inwrought in his soul. Such are
not workers with Jesus; they are not in Christ,
and Christ is not abiding in them. They need a
thorough conversion before God can accept their
labors. The truth of heavenly origin never de-
grades the receiver, never leads him to the least
approach to undue familiarity; on the contrary, it
sanctifies the believer, refines his taste, elevates
and ennobles him, and brings him into a close con-
nection with Jesus. It leads him to regard the
apostle Paul's injunction to abstain from even the
appearance of evil, lest his good should be evil
spoken of.

We have a great work to do to elevate and win
man to Christ, to lead him to choose and seek
earnestly to be a partaker of the divine nature,
having escaped the corruption that is in the world
through lust. Every thought, every word, and
every action of the workers should be of the ele-
vated character that is in harmony with the sacred
truth they advocate. It may be that men and wo-
men will necessarily be united more or less in our
important mission fields. If this is the case, you
cannot be too guarded or circumspect. Let mar-
ried men be reserved and guarded, so that no evil
may be said of them justly. We are living in an
age when iniquity abounds, and an unguarded
word or improper action may greatly injure the
usefulness of the one who shows this weakness.
Keep up the barriers of reserve; let not one in-
stance occur in your relations to others that the
enemy can make capital of. If you begin to place
your affections upon one another, giving special
attention to favorites, using flattering words, God
will withdraw his Spirit.

If married men go into the work, leaving their
wives to care for the children at home, the wife
and mother is doing fully as great and important a
work as the husband and father. Although one
is in the missionary field, the other is a home mis-
sionary, whose cares and anxieties and burdens
frequently far exceed those of the husband and
father. Her work is a solemn and important one,
to mold the minds and fashion the characters of
her children, and train them for usefulness here,
and fit them for the future immortal life. The
husband in the open missionary field may receive
the honors of men, while the home toiler may re-
ceive no earthly credit for her labor. But if she
works for the best interest of her family, seeking
to fashion their characters after the divine Model,
the recording angel writes her name as one of the
greatest missionaries in the world. God does not
see things as man's finite vision views them. How
careful should the husband and father be to main-
tain his loyalty to his marriage vows. How cir-
cumspect should be his character lest he shall en-
courage thoughts in young girls, or even in married
women, that are not in accordance with the high,
holy standard,—the commandments of God. Those
commandments Christ shows to be exceeding
broad, reaching even the thoughts, intents, and
purposes of the heart. Here is where many are
delinquent. Their heart imaginings are not of the
pure, holy character which God requires; and
however high their calling, however talented they
may be, God will mark iniquity against them, and
will count them as far more guilty and deserving
of his wrath than those who have less talent, less
light, less influence.

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity.

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,—because they hated the purity and holiness of his character; for it was a constant rebuke to them.

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married people show a disposition to open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless.

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ.

Women are too often tempters. On one pretense or another, they engage the attention of married or unmarried men, and lead them on till they transgress the law of God, till their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who like him are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness, and sin against God!" Moral power like his is what is now needed. If women would only elevate their lives and become workers with Christ, there would be less danger through their influence; but with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction, their powers are dwarfed, and their work does not bear the divine impress. They are not home missionaries, neither are they missionaries

away from home; and frequently home, precious home, is a desolation.

Let every one who professes Christ seek to overcome all unmanliness, all weakness and folly. Some men never grow up to the full stature of men in Christ Jesus. They are childish and self-indulgent. Humble piety would correct all this. Pure religion possesses no characteristics of childish self-indulgence. It is honorable in the highest degree. Then let not one of those who have enlisted as soldiers of Christ be ready to faint in the day of trial. All should feel that they have earnest work to do to elevate their fellow-men. Not one has a right to rest from the warfare of making virtue desirable and vice hated. There is no rest for the living Christian this side of the eternal world. To obey God's commandments is to do right and only right. This is Christian manliness. But many need to take frequent lessons from the life of Christ, who is the author and finisher of our faith. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." You are to show a growth in the Christian graces. By manifesting meekness under provocation, and growing away from low earthliness, you give evidence that you have an indwelling Saviour. Every thought, word, and deed attracts men to Jesus rather than to self. There is a great amount of work to be done, and but little time in which to do it. Let your life work be to inspire all with the thought that they have a work to do for Christ. Wherever there are duties to be done which but few understand because they do not want to see their life work, accept them, and do them.

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save. Come near to them by personal effort. Open your doors to young men who are exposed to temptation. Evil invites them on every hand. Seek to interest them. If they are full of faults, seek to correct these errors. Do not hold yourselves aloof from them, but come close to them. Bring them to your firesides; invite them to your family altars. There is work that thousands need to have done for them. Every tree in Satan's garden is hung with tempting, poisonous fruit, and a woe is pronounced upon every one who plucks and eats. Let us remember the claims of God upon us to make the path to heaven clear and bright and attractive, that we may win souls away from Satan's destructive enchantments. God has given us reason to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "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 those that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." When the conversation is of a cheap character, and savors of an earnest reaching out after human sympathy and human appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure.

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Jesus Christ,—these are subjects which may animate the soul, and cause the pure in heart to feel that joy that the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. He who has centered his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk love-sick nonsense, has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted

by such to be heavenly. When the truth of Christ is an abiding principle in the heart, it will be a living spring. Attempts may be made to repel it, but it will gush forth in another place; it there and cannot be headed off. The truth in the heart is a well-spring of life. It refreshes the weary, restrains the vile thought and utterance, and makes all flourishing.

Is there not enough transpiring about us to tell us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down families, altars, broken-up families. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The Sodomitic practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is less certain. Let those who profess to be the light of the world, depart from all iniquity. We see every same spirit manifested against the truth as was seen in Christ's day. For want of Bible commandments, those who are making void the law of God will manufacture falsehoods to stain and blind the workers. They did this to the world's deemer; they will do it to his followers. Repent that have not the least foundation will be assessed as truth.

May the Lord attract souls to himself, and part to them individually a sense of their responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in the sight, and be constantly developing in character true virtue, and godliness. Their mind and heart must be so thoroughly imbued with the Spirit of Christ and solemnized by the sacred message that they have to bear that every thought, every action, every motive will be above the earthly and sensual. Their happiness will not be in forbidden, sensual gratifications, but in Jesus and his love.

The standard of morality is not exalted enough among God's people. Many who profess to be keeping God's commandments, and standing in their defense, are breaking them. Temptations are sent themselves in a way that the tempted find they see an excuse to transgress. Those who on the missionary field should be men and women who walk and talk with God. Those who sit at the sacred desk should be men of blameless reputation; their lives should be less above everything that savors of impurity. Do not place your reputation in jeopardy by going the way of temptation. If a woman lingers holds your hand, quickly withdraw it, and lead her from sin. If she manifests undue affection, mourns that her husband does not love her, sympathize with her, do not try to supply this. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden-bearing, the true and safe Counselor. If she has Christ as a companion, he will give her grace to bear neglect without repining; meanwhile she should diligently do all in her power to bind her husband to her by strictest fidelity and faithfulness in making his home attractive and cheerful. If all her efforts are unavailing and unappreciated she will have the sympathy and aid of her blessed Redeemer. He will help her to bear all her burdens, and comfort her in her disappointments. She shows distrust of Jesus when she reaches for man objects to supply the place that Christ is ready to fill. In her repining she sins against God. She would do well to critically examine her heart to see if sin is not lurking in the soul. A heart that accepts human sympathy and forbids attentions from any one is not pure and faithful before God.

The Bible affords many striking illustrations of the strong influence of evil-minded women. When Baalam was called upon to curse Israel, he was permitted to do so; for "the Lord had not beheld iniquity in Jacob, neither had he seen perversity in Israel." But Baalam, who had yielded to temptation, now became fully the agent of Satan, and he determined to accomplish that which God had not permitted him to do directly. He at once became a snare whereby Israel should be enchanted

the beautiful Moabitish women, who would lead them to transgress God's law. Thus iniquity would be found in them, and God's blessing would not rest upon them. Their forces would be greatly weakened, and their enemies would no longer fear their power, because the presence of the Lord of hosts was not in their armies.

This is intended as a warning to the people of God living in the last days. If they follow after righteousness and true holiness, if they keep all of God's commandments, Satan and his agents will not be permitted to overcome them. All the opposition of their bitterest foes will prove powerless to destroy or uproot the vine of God's own planting. But Satan understands what Baalam learned by sad experience, that there is no enchantment against Jacob, neither divination against Israel while iniquity is not cherished among them; and his power and influence will ever be employed to mar their unity and defile the purity of their characters. His snares are laid in a thousand ways to weaken their power for good. God has blessed the commandment-keeping people, and all the opposition and falsehoods that may be brought against them will only strengthen those who stand firmly in defense of the faith once delivered to the saints. But if those who profess to be the depositaries of God's law become transgressors of that law, his protecting care will be withdrawn, and many will fall through perverseness and licentiousness. Then they shall indeed be unable to stand before our enemies. But if his people remain separate and distinct from the world, as a nation who do righteousness, God will be their defense, and no weapons formed against them shall prosper.

In view of the dangers of this time, shall not we, God's commandment-keeping people, put away sin among us all sin, all iniquity, all perverseness? Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all times strict reserve and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, never strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test. But there are those who go into temptation as a fool to the correction of stocks. They invite the Devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result.

How contemptible in the sight of a holy God are those who profess to stand in vindication of his law and yet violate it! They bring reproach on the precious cause, and give the oppressors truth occasion to triumph. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the Church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as day and night, as midday and midnight,—different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we shall loathe the least approach to impurity. My prayer is, "O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, and between pollution and righteousness, and be off victors at last."

—Ask yourself, If Abraham, notwithstanding the dimness of God's disclosures to him, could yet discern the day of Jesus and be glad, shall I not be condemned if I fail to see and to rejoice, standing as I do, in the focus of so much light converging from every point in the great sunlit firmament of divine revelation?

—It is better to yield a little than quarrel a great deal. The habit of standing up, as people do, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and unless a very momentous principle is indeed, we question if it is not wiser, happier, and more prudent to yield somewhat of our petted rights, than quarrel to maintain them. True wisdom is first pure, then peaceable and gentle.

THY WILL BE DONE.

BY MAY WAKEHAM.

"Thy will be done." Let these few words
Rule every passion of our soul.
Let our proud hearts, though all their cords
Should break, submit to Thy control.
Lest he be angry, kiss the Son,
And trusting say, "Thy will be done."

"Thy will be done." Not all who say,
But who in every act and word,
Bear well the sorrows of to-day,
And meekly kiss the chastening rod—
They shall be blessed by God's dear Son,
Who said himself, "Thy will be done."

"Thy will be done." Oh words divine!
That thrill the soul with joy and peace,
That bid our hearts no more repine,
And make our doubtings all to cease,
So we with hearts to Jesus won
Can trusting say, "Thy will be done."

Poor, trembling heart, though sore distressed,
Look thou to God's long-suffering Son.
Let all thy care on him be cast.
With patience let thy race be run,
And say with him, the Holy One,
"Not as I will—Thy will be done."

A DISPUTE

BETWEEN THE BIBLE AND THE HYMN BOOKS ON
THE DOCTRINE OF THE IMMORTALITY
OF THE SOUL.

BY ISAAC MORRISON.

Bible.—"Thou shalt surely die." Gen. 2:17.

Doctrine.—"Ye shall not surely die;" for God has made your real being immortal, therefore you cannot die.

"It is not death to fling
Aside this sinful dust,
And rise on strong, exulting wing
To live among the just."
—*M. E. Hymnal*, hymn No. 998.

B.—"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23.

D.—"The Lord could not keep him from living forever; for he had created him immortal, so that he could not die: besides, why should he want to keep him from living forever; for if he was good, God wanted him to live eternally in heaven as soon as the real man left this earthly body at death; and if he was wicked, he wanted to torment him eternally in hell.

"Grant us the power of quickening grace,
To fit our souls to fly;
Then when we drop this dying flesh,
We'll rise above the sky."
—*M. E. Hymnal*, No. 972.

"The breath of God, his angry breath,
Supplies and fans the fire;
Then sinners taste the second death,
And would but can't expire."
—*Social Harp* (Presbyterian).

B.—"As the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Eze. 18:4.

D.—"The soul that sinneth can never die, but must live eternally in torment.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."
—*Methodist Hymns*, No. 570.

B.—"Fear him which is able to destroy both soul and body in hell." Matt. 10:28.

D.—"There is no one able to destroy the soul; for it is immortal and indestructible, and is to exist in heaven or hell to all eternity.

"But, oh! when both shall end,
Where shall I find my destined place?
I shall my everlasting days
With fiends or angels spend."
—*Methodist Hymns*, No. 1072.

B.—"The wages of sin is death." Rom. 6:23.

D.—"The wages of sin is eternal life in hell fire.

"What after death for me remains?
Celestial joys or hellish pains
To all eternity."
—*Methodist Hymns*, No. 1072.

B.—"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

D.—"This is not true; for both the wicked and

their place of torment shall always exist, as our Christian poet says:—

"Infinite years in torment shall I spend,
And never, never have an end.
Ah! must I live in torturing despair
As many years as atoms in the air;
When these are past, as many millions more
As grains of sand that bound the ebbing shore;
When these run out, as many more behind
As leaves of forests shaken by the wind;
When these are spent, as many more to flow
As blades of grass on hills and dales that grow;
When these run out, as many on the march
As stary lamps that gild the spangled arch;
When these are gone, as many millions more
As every moment in the age before;
When all these doleful years are spent in pain,
And multiplied by myriads yet again,
I must in that fierce gulf in misery lie
And madly writhe to all eternity."

B.—"For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet." Mal. 4:1, 3.

D.—"No, it will not do that, it will burn them eternally, but they can never become ashes.

"What! to be banished from my Lord
And yet forbid to die;
To linger in eternal pain,
And death forever fly?"

—*Methodist Hymns*, No. 1114.

B.—"His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12.

D.—"He may purge the floor, and gather the wheat (the righteous), but he will never burn up the chaff (the wicked), but will let them live eternally in the lake of fire.

"Hail! ye ghosts that dwell in darkness,
Groaning, rattling of your chains!
Christ has now pronounced my sentence,
I'm to dwell in endless pains;
Down I'm rolling,
Never to return again."
—*Camp-meeting Chorister*, No. 157.

B.—"For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nah. 1:10.

D.—"They shall never be devoured as stubble fully dry, but shall learn to live forever in the fire, like the fabled salamander.

"Sinner, hell is deep and yawning;
Quenchless fires are raging there;
Not a ray of hope is dawning
On those regions of despair."
—*Social Harp* (Presbyterian).

B.—"They shall be as though they had not been." Obad. 16.

D.—"They shall be as though they always had been; in fact, like a boulder increasing its speed, rolling down a bottomless hill, their sins will keep on increasing, and their torments in the lake of fire will increase correspondingly to all eternity.

"Sinner, canst thou forever dwell
Amid the fiery deeps of hell?
Has death no warning sound for thee?
Oh! turn, and to the Saviour flee."

B.—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9.

D.—"That cannot be; for the wicked dead are already being punished in hell fire. At the Judgment they will be brought up and judged, to see whether they were worthy of being rewarded in heaven or punished in hell.

"Where are the dead?—In heaven or hell
Their disembodied spirits dwell."
—*Methodist Hymns*, No. 386.

"Your way is dark, and leads to hell,
Why will you persevere?
Can you in endless torments dwell,
Shut up in black despair?"

—*M. E. Hymnal*, No. 371.

B.—"His breath goeth forth; he returneth to his earth, in that very day his thoughts perish." Ps. 146:4.

D.—"His body perishes, but his thoughts do not; he thinks more than he ever did, as he now has no brains to hinder him.

"Nor will I cease Thy praise to sing
When death shall close mine eyes;
My thoughts shall then to nobler heights
And sweeter raptures rise."
—*M. E. Hymnal*, No. 705.

B.—“The living know that they shall die ; but the dead know not anything.” Eccl. 9 : 5.

D.—The dead know more than all of the living.

“Come, let us join our friends above,
That have obtained the prize ;
And on the eagle wings of love,
To joys celestial rise.”

—Methodist Hymns, No. 572.

B.—“Also their love, and their hatred, and their envy, is now perished.” Eccl. 9 : 6.

D.—No, it is just the time when the righteous are able to love in reality, when they meet God and their loved ones in heaven ; and it is the very time when the wicked in hell envy the righteous, and hate God in good earnest.

“I'll love Thee in life, I'll love Thee in death,
And praise Thee as long as Thou lendest me breath ;
And say, when the death-dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now.”

“Chains of darkness, shrieks and groanings,
Blasphemies and madness dwell
'Mid these everlasting burnings ;
This, O sinner, this is hell.”

—Social Harp (Presbyterian).

B.—“The dead praise not the Lord.” Ps. 115 : 17.

D.—A part of them praise him in heaven, and the rest curse him in hell.

“And in a nobler, sweeter song
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.”

—Gospel Hymns, No. 91.

“Stop, poor sinner! stop and think
Before you farther go!
Will you sport upon the brink
Of everlasting woe?”

—The Revivalist (Methodist), No. 291.

B.—“There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. 9 : 10.

D.—We shall not go into the grave ; for as quick as we die we shall be taken to heaven, where there is all knowledge and wisdom.

“Angels, joyful to attend,
Hovering round thy pillow bend ;
Wait to catch the signal given,
And convey thee quick to heaven.”

—Methodist Hymns, No. 674.

B.—“Man dieth, and wasteth away.” “His sons come to honor, and he knoweth it not ; and they are brought low, but he perceiveth it not of them.” Job 14 : 10, 21.

D.—That cannot be ; for our departed friends have not died, but have gone before, and see and know all that we do, and return to watch over and cheer us.

“Friends fondly cherished have passed on before ;
Waiting, they watch me approaching the shore ;
Singing to cheer me through death's chilling gloom ;
Joyfully, joyfully haste to thy home.”

—The Revivalist, No. 132.

“It is a beautiful belief
That ever round our head
Are hovering on viewless wings,
The spirits of the dead.”

—Mrs. Harriet Beecher Stowe.

B.—“Then said Jesus unto them [the Jews], Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me ; and where I am, thither ye cannot come.” John 7 : 33, 34. “Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews, Whither I go, ye cannot come ; so now I say to you.” John 13 : 33.

B.—Oh, yes ! they could go where the Saviour was going, the same as people do now ; for he was going to heaven, and hundreds had died and gone there already. If any one could go to heaven, certainly those holy disciples whom the Saviour chose, went there when they died.

“Happy are the saints above,
Who once went sorrowing here ;
But now they taste unmingled love,
And joy without a tear.”

M. E. Hymnal, No. 666.

“They have braved cold Jordan's billows,
And have passed through death's alarms ;
They are freed from every sorrow
In the Saviour's loving arms.”

—Winnowed Hymns, p. 106.

B.—“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.” John 14 : 2, 3.

D.—We shall not have to wait for the Saviour to prepare a place for us, nor until he comes again ; for we shall go to heaven at death.

“Then persevere till death
Shall bring thee to thy God ;
He'll take thee at thy parting breath
To his divine abode.”

—George Heath, in Gospel Hymns.

B.—“The Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.” Matt. 16 : 27.

D.—Not so ; the reward is given when we die, long before the Son of man will come.

“In condescending love,
Thy ceaseless prayer he heard ;
And bade thee suddenly remove
To thy complete reward.”

—Methodist Hymns, No. 1086.

B.—“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Pet. 5 : 4.

D.—That is not the time when the crown is given ; it is when we die and go to heaven.

“The consecrated cross I'll bear
Till death shall set me free ;
And then go home a crown to wear,
For there's a crown for me.”

—M. E. Hymnal, No. 666.

B.—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing.” 2 Tim. 4 : 8.

D.—We need not care about the appearing of the Lord if we are only prepared to die and go immediately to heaven. Paul ought to have known better than to infer that the crown would be given only to those that love the appearing of Christ, and to say that only “unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9 : 28), when he knew that he and all the good people that die would, through death, go to heaven, where the Saviour is, and receive a crown, without loving, looking, and waiting for the Saviour to come ; and he knew that we could not know when to look for our Lord's coming, as he might come to-night or not for a thousand years. True, there are some texts that give signs of his coming (Matt. 24 : 3-30), and say that when all have come to pass, the Saviour's coming is near, even at the door (Matt. 24 : 32, 33) ; but what those texts teach is “Advent” doctrine, and we cannot believe that. Besides, if we should believe what those texts say,—that like the warnings given to Sodom and Gomorrah, to Nineveh, and to the people that were living when the flood came, so a warning of this most terrible, momentous, and impending event should now be given to the world (Joel 2 : 1),—it would not do to preach it ; for our bishops, brother ministers, and church members would not bear it, and we should lose their favor, and be turned out of the good old church (John 9 : 21, 22, 34), in which all of our pious grandfathers and grandmothers lived and died and went to heaven long ago ; and there is no danger but that we shall be all right if we live and die in the good old way and belief in which our grandfathers lived. John 9 : 28, 29. Then—

“Awhile in flesh disjoined,
Our friends that went before
We soon in Paradise shall find,
And meet to part no more.
In you thrice happy seat
Waiting for us they are,
And thou shalt there a husband meet,
And I a parent there.”

—Methodist Hymns, No. 954.

B.—“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first : then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air ; and so [in that way] shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thess. 4 : 16-18.

D.—We shall not all go at once ; for how could we be caught up together when some are already there, and some are dying every moment, and going there ? Poor comfort to think of lying in the grave hundreds of years, until the Lord comes !

“One army of the living God,
To his command we bow ;
Part of his host have crossed the flood,
And part are crossing now.

“Ten thousand to their endless homes,
This solemn moment fly ;
And we are to the margin come,
And we expect to die.”

—Methodist Hymns, No. 956.

B.—“Thou shalt be recompensed at the resurrection of the just.” Luke 14 : 14.

D.—We shall not have to wait until the resurrection to be recompensed, but will be recompensed when we go to heaven—at death ; for what great recompense could be given than to be freed from the pains and sorrows of earth, and taken into the joys of the angels of heaven ?

“I love to think of the heavenly land,
Where the white-robed angels are,
Where many a friend is gathered safe
From fear and toil and care.”

“Sing on, O ye ransomed, now safe on the shore ;
Sing on, you have anchored, your trials are o'er ;
We'll follow your footsteps, we long to behold
The river of life and the city of gold.”

—Pure Gold.

B.—“Marvel not at this ; for the hour is coming, in the which all that are in their graves shall hear his voice.” John 5 : 28.

D.—There are none in the graves to hear his voice : all are gone to their everlasting reward beyond the bounds of time and space.

“Oh ! think of the friends over there,
Who before us the journey have trod ;
Of the songs that they breath on the air,
In their home in the palace of God.”

—Rev. D. W. C. Huntington, in Gospel Hymns.

B.—“But they that shall be accounted worthy to obtain that world, and the resurrection from the dead.” Luke 20 : 35.

D.—The real man is not dead, and therefore cannot have a resurrection, nor is there any resurrection for one ; at the separation of the real man from the body, he goes right to heaven in the full possession of all his faculties. What is the use of thrusting him back into that old clog ?

“How is our brother bereft
Of all that could burden his mind !
How easy the soul that has left
This wearisome body behind !”

—Methodist Hymns, No. 1087.

(Concluded next week.)

REMEMBER!

BY F. PEABODY.

REMEMBER : “To keep in mind, to be continually aware or thoughtful of ; . . . to keep from being forgotten,” etc.

“Forget,” the opposite, is “to lose the remembrance of ; to let go from the memory ; . . . not to think of.”

God urged his people to keep in mind what he had said to them, and what he had done for them. “Remember that thou wast a servant in the land of Egypt.” “And thou shalt remember that thou wast a bondman in the land of Egypt.” “And thou shalt remember all the way which the Lord thy God led thee.” “Beware that thou forget not the Lord thy God, in not keeping his commandments.”

While speaking of the last days, our Saviour said, “Remember Lot's wife.” She looked back because she had interests in Sodom that were dear to her. She had left two daughters there to perish. Remember that if friends will not go with us, we must not tarry ; keep that lesson in mind. Do not forget. “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.” “Remember,” says Paul, “the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” To the Christians at Ephesus Paul says, “Remember that ye being in the past Gentiles, . . . having no hope and without God in the world.”

Dear reader, keep these things in mind. Do not let them slip. Think of the way God has led you. When a cross is laid before you, “remember Lot's wife.” When persecution comes, remember that Christ was persecuted. When the cause requires offerings, remember that “it is more blessed to give than to receive.” If you have light now, remember you were once in darkness, when you were without hope or God in this world. Think of these things in your uprisings and in your down-sittings. Do not let these things pass from your mind, but hold them fast, and the Lord will remember you when he comes in his kingdom.

—The intellect is perfected not by knowledge but by activity.—Aristotle.

The Home.

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

FORTITUDE AND TRIALS.

Oh! never from thy tempted heart
Let thine integrity depart.
When disappointment fills thy cup,
Undaunted, nobly drink it up;
Truth will prevail, and justice show
Her tardy honors, sure though slow.
Bear on, bear bravely on!

Bear on. Our life is not a dream,
Though often such its mazes seem;
We were not born for lives of ease,
Ourselves alone to aid and please.
To each a daily task is given,
A labor which will fit for heaven.
When duty calls, let love grow warm,
Alike in sunshine and the storm;
With faith life's trials boldly breast,
And come a conqueror to thy rest.
Bear on, bear bravely on!

—Sel.

UNCOVER THE FAULTS.

"UNCLE, what are you doing?" inquired Reginald, with a perplexed face.

"I am getting rid of these offensive vegetables," replied Uncle Prescott, as he pinned two great snowy sheets of paper together and reached for the third; "I see Dugald has neglected matters since he has been ill, and left this poisonous heap upon the barn floor."

"But what is the paper for, uncle?"

"To cover it up, to be sure," replied Uncle Prescott, rapidly pinning away, until the thick white paper began to stand like a great white cone over the offensive heap upon the floor.

Reginald did not quite know what to say, and Uncle Prescott having completed the cone and glanced back at it as though with satisfaction, left the barn, with Reginald walking quietly at his side, deep in thought as to what Uncle Prescott's idea could possibly be.

"I am glad that uncomfortable object is out of sight," said Uncle Prescott, at length; "I wonder Dugald never thought to cover it up."

"Uncle, what is the use of covering it up?" inquired Reginald; "it is just as offensive."

"It is surely better covered up than exposed to the eye. It is best, is it not, always to cover up any such object?"

"But, uncle, it is there all the same."

"So it is; but if nobody sees it, the fact of its being there cannot amount to anything, can it?"

"Yes, sir," replied Reginald, a little uneasily; "we know it is there just the same as if it were not covered."

"We know, of course, but other people do not, and we will not be likely to tell them."

Reginald glanced, a little shyly, toward Uncle Prescott, but did not seem inclined to give up the subject.

"It poisons the air just the same, does it not, uncle? I have heard you talk a great deal about such things being unwholesome to have around."

"What is the difference so that people do not find it out? You see nobody would suspect anything impure under that snow-white paper."

"But, uncle," exclaimed Reginald, in perplexity, "what is the use of having it there; why not uncover it, and clear it out, and be done with it?"

"Why do you ask such unreasonable questions, Reginald? Your words and your actions do not agree."

Reginald thought, although he did not dare to say so, that Uncle Prescott's present action and past words did not agree, but he simply asked: "Why, uncle?"

"I cannot tell why they do not agree, unless it is because it is better always to cover up our real motives and manner of doing things when we know they are not quite as they should be."

Reginald's face flushed, and Uncle Prescott continued:—

"Why is it that you do not approve of my covering up the poisonous matter, and of making all the air to the eye? You know, my boy, you work every day to pin white paper over a place of poison." Reginald looked up in dismay.

They had reached the house, and Uncle Prescott

sat down on the long settee in the hall, and drew Reginald close to his side.

"Reginald," he said, in a low and tender voice, "I am more sorry for you than you can guess. Your heart is not a pure, true heart; it sends out poisonous thoughts. Why do you cover them up and keep them; why do you try to seem white while underneath is the hidden trouble?"

Reginald's eyes sought the floor; he could not look in his uncle's face now. He knew his heart was not pure and true, that it only appeared to be so, but he had thought that his uncle believed in him.

"When you broke the rosebush, why did you make it appear that your baby cousin had pushed the box over and damaged the bush? When you dropped the hatchet in the cistern, why did you cast the blame on your little friend? When you broke my choicest grapes from the vine, why did you arrange that Dugald should be suspected of the act? Had you acknowledged the wrong deeds, you would have been endeavoring to lay bare the poison in your heart, and taken the first step toward getting rid of it; but, though you know it is there, and is dangerous, and is degrading, you keep it, and cover it, and work to hold on to it, and want nobody to know about it, and try to appear white and clean, when, in fact, under your pleasing face and manners is a corrupt heart."

Had Uncle Prescott struck Reginald a blow, he would have been man enough, in his own way, to have borne it; but those words were worse than blows. He had a certain amount of pride which made him wish to be respected and thought well of. He did not care so much about being honorable, but he liked to be thought so. He had imagined that Uncle Prescott believed all he said, and thought him a fair, square boy.

His pride was wounded; his good opinion of himself was humbled; he looked so utterly wretched that Uncle Prescott took his hand and drew him close to his knee.

"Reginald," he said, kindly, "I am only pulling some of the white paper off, and looking at the impurity underneath. Tell me truly, do you think you have a corrupt heart?"

Reginald quailed under the question. To be asked to own having such a possession was a staggering requirement; yet he knew his uncle's charge was true, and he could do nothing but acknowledge its truth.

"You cannot easily be rid of the impurity, my boy," said Uncle Prescott; "you have hidden it, and kept it, and fed it until it has overgrown the good in you. You have made it your sole object to try to appear good and pure; do you wish to go on feeding and hiding the poison, while it grows more and more powerful and impure?"

Reginald was too heartily ashamed of himself to have much to say, and while declaring that he did not wish to continue doing as in the past, was much concerned to know how much of his deception, and how many of his tricks, perpetrated during the past few weeks spent in his new home, had been discovered by Uncle Prescott.

"If you do not wish to continue hiding and keeping this poison, let us begin now to pull the pure white paper from it," said Uncle Prescott; "what did you cover up yesterday? I must have the secrets of each day since the time you came to share my home. Tell me frankly, what did you cover up yesterday?"

Reginald glanced at his uncle and then at the floor. He was not all bad; he did think it would be more comfortable to be true and honorable. He did feel a longing to be rid of his present inner life; he saw himself as he had never seen himself before; he felt a loathing for the acts he had only thought clever, smart.

"Uncle, you would hate me!" he exclaimed, passionately; "I never can tell you the half."

"Suppose I do hate you; suppose I never do and never can forgive or forget it; suppose you lose me as your friend; what can that matter in comparison to losing your soul, your self-respect, the respect of the whole world who may ever happen to hear of you, losing your own heart of honor? Uncover the poison, Reginald, and let me help you get it out of you, no matter how it hurts, or where it hits, or what becomes of you or of me afterward. You can afford to lose me if you can get rid of the dishonor which is destroying all the good that was ever in you."

Reginald was looking in his uncle's face; he was brave with a sudden bravery; he was true with a sudden honor; he was filled with a determination to be free with a new freedom. He recounted trick after trick, accidents and deceptions, and Uncle Prescott could have been angry enough had he not been in soul-earnestness helping Reginald fight a fight never to be forgotten.

Reginald, having confessed every fault he could think of, waited to hear the words which would banish him from his new home, but his uncle took his hand kindly, saying: "I believe you have faithfully torn off the covering, and tried to take the first step toward removing the impurity underneath; do you promise me at this moment, which is a solemn one, my boy, that you will faithfully and honorably bring the faults of every day to me and uncover them, no matter what their nature, rather than hide them to turn to poison in your heart?"

Reginald's promise was not a promise meant to be broken, and if in after time he was tempted and failed, and began again, are you not very sure that his heart of dishonor gradually shrunk away, as it was kept uncovered and brought to the light, while the owner grew to be happy, honorable, and true?—*George Klinge, in N. Y. Observer.*

POPULAR AMUSEMENTS.

As long as young and old are associated in church life, so long will the question be asked by the young people, In what amusements may we indulge without harm to our spiritual life, and without causing grief to those with whom we are associated? There are difficulties in saying wisely, This you may do, and, That you must not; but there are some general principles which, if observed, will be very helpful to all.

The young by nature are inclined to excess of fun and frivolity, the old are inclined to asceticism. In church life especially should those of experience and years determine upon leniency and forbearance. Restlessness and desire for novelty and change are universal in young men and women, and effort should be made to interest and entertain them. Let him who has been unable to invent methods of interesting and entertaining those of his own acquaintance, be very discriminating in his censure of those who (by remissness of older Christians in providing for their needs) have been obliged to draw on their own resources.

The most sensible remarks upon this question which we have seen are by George Washington Gladden in a recent number of the *Century*. He does not spend his energy in stating what amusements are sinful and must not be indulged in, but gives some very suggestive information as to the methods combining instruction with entertainment. He prefaces the suggestions with the following:—

"1. Amusement is not an end, but a means,—a means of refreshing the mind and replenishing the strength of the body. When it begins to be the principal thing for which one lives, or when, in pursuing it, the mental powers are enfeebled and the bodily health impaired, it falls under just condemnation.

"2. Amusements that consume the hours which ought to be sacred to sleep are, therefore, censurable.

"3. Amusements that call us away from work which we are bound to do, are pernicious, just to the extent to which they cause us to be neglectful or unfaithful.

"4. Amusements that rouse or stimulate morbid appetites or unlawful passions, or that cause us to be restless or discontented, are always to be avoided.

"5. Any indulgence in amusement which has a tendency to weaken our respect for the great interests of character, or to loosen our hold on the eternal verities of the spiritual realm, is so far a damage to us."—*Sel.*

—He who knows Christ is able to instruct even those that are mighty in the Scriptures.

—A good conscience is a continual feast; and a mind at peace through Christ is the antepast of heaven.—*Bishop Reynolds.*

—A true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

Our Tract Societies.

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

CHRIST'S PRESENCE.

BY ELLEN M. TERRY.

"And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:25.

FAR out upon its track of foam,
The tossing ship has gone;
And in the twilight's gathering gloom,
The Master kneels alone.

In sacred awe, ye angels, bend;
Bowed in the midnight air,
Behold the sinner's potent Friend,
The Son of God, in prayer.

The night winds o'er the mountain swept
And downward to the sea;
But on the toiling seamen kept,
O'er stormy Galilee.

He comes! the mighty Nazarene;
In vain the billows roll;
With fearless tread and princely mien,
He holds them in control.

O Master, in our hours of fear,
When mountain billows rise,
If thou but say, "Lo, I am here,"
How soon our terror dies!

When walking on life's treacherous sea,
Let holy faith sublime,
Bear up my soul to come to Thee,
O'er all the wrecks of time.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	92
" reports returned.....	40
" members added.....	6
" missionary visits.....	17
" letters written.....	7
" Signs taken in clubs.....	19
" new subscriptions.....	1
" pp. tracts and pamphlets distributed... 7,761	
" periodicals distributed.....	504
Received on membership and donations, \$26.90; on sales, \$.65; on tract fund, \$493.87; on periodicals, \$74.19. Dist. No. 2, and the societies at Denison and Decatur, failed to report.	
LEE GORRELL, Sec.	

OHIO TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	308
" reports returned.....	139
" members added.....	1
" " dismissed.....	6
" missionary visits.....	579
" letters written.....	155
" Signs taken in clubs.....	110
" new subscriptions obtained.....	94
" pp. tracts and pamphlets distributed.. 80,048	
" periodicals distributed.....	3,670
" annuals.....	12
Received on membership and donations, \$64.57; on sales, \$20.31; on periodicals, \$101.91. Societies at Gilboa and Portage River failed to report.	
IDA GATES, Sec.	

SWISS TRACT SOCIETY.

THE second annual session was held at Bâle, Suisse, in connection with the Swiss Conference, Sept. 10-14. The first meeting was called Sept. 11. As there had been no annual meeting since the regular and complete organization accomplished in 1883, the Secretary presented the minutes of that session, held at Bâle, Oct. 22, 1883, also a brief history of the Society as it existed previous to that time.

The four meetings of the present session were principally devoted to the consideration of home missionary effort, colportage and canvassing work, in all of which the presence and labors of Eld. W. C. White and Sr. E. G. White were of great value. Sr. White spoke earnestly concerning the necessity of coming close to the people in personal effort, the great need of the love and spirit of Jesus in trying to labor for souls, the magnitude of the work to be done, and the shortness of time. While regarding these things, discouragement would naturally be the result; but the Lord is mighty, the work is his, and he will give courage and help to the humble, faithful worker. Many afterward expressed their gratitude for the light

and instruction received, and resolved to carry into practice what they had heard.

As the vast field was considered, the need of more laborers was deeply felt. While there is but one German colporteur among us, there is need of a hundred for Germany and the German population of Switzerland. The same was said of France, and in Italy the way is open for many workers. Roumania also is calling for help, and the prayer "Send forth laborers into the harvest" could hardly be more applicable anywhere than here. In all these countries many obstacles beset the way of the colporteur or missionary on account of the exacting laws and peculiar customs of the people, especially where they are much under the influence of priests or State churches. As difficulties were mentioned, however, the disposition to overcome rather than succumb to them was manifested.

Bro. White spoke of the early history of canvassing and colportage work in America. Then but two or three methods were devised; but as difficulties were met, many plans were suggested, a trial of which greatly increased the work, and some of them had been very successful. Thus in surmounting the very obstacles which seemed against the work, it was carried forward more rapidly. It may be the same here. There are now but limited means in the way of publications, outfits, etc., as well as money. Fifty thousand dollars could easily be employed in getting out works in German, French, and other languages, all of which are much needed; but we will do the best we can, and prepare for a greater work as fast as possible.

Instruction was given to a good-sized class of colporters and canvassers by Elds. White and Lane. Eight of the number provided themselves with outfits, designing to put into practice the methods taught, and several others will labor in this manner. Much interest was taken in Bible readings, and it is hoped this will be as effective a means of good here as in America.

The summary of labor for the past three quarters (since the last report to the REVIEW) and the financial report are as follows:—

REPORT OF LABOR.

No. of members.....	113
" reports returned.....	167
" members added.....	28
" " dismissed.....	8
" missionary visits.....	7,146
" letters written.....	1,059
" new subscriptions obtained.....	905
" Harold taken in clubs.....	356
" Les Signes taken in clubs.....	276
" pages publications distributed.....	92,779
" periodicals distributed.....	28,388

FINANCIAL REPORT.

CASH RECEIVED.	
Cash on hand at last report,	\$157 05
Received on Tract Society fund,	58 95
" periodical " "	335 83
" poor " "	36 56
" publishing-house fund,	381 64
" meeting hall in Bâle,	158 25
" free dist'n Signes and Harold,	256 86
Total,	
\$1,885 14	
CASH PAID OUT.	
Paid Signes office for books and tracts,	\$68 32
" " on periodicals,	335 83
" " from publishing-house fund,	381 64
" " from meeting hall fund,	158 25
" " distribution " "	256 86
" from poor fund,	3 92
Total,	
\$1,204 82	
Balance on hand,	\$180 32

The officers elected for the ensuing year are: President, B. L. Whitney; Secretary and Treasurer, Addie S. Bowen; Assistant Secretary, Marie Roth; Directors: for Switzerland, C. M. Andrews, Luc Vuilleumier, P. Schild, P. Audetat, O. Roth; Germany, Karl Küller; Italy, J. Geymet; France, P. Badaut, L. Thivolet, J. D. Comte; Roumania, T. G. Aslan.

Adjourned *sine die*.

B. L. WHITNEY, Pres.

JOHN VUILLEUMIER, Sec.

INDIANA TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the Indiana Tract Society was held in connection with the camp-meeting at Logansport, Sept. 24 to Oct. 6, 1885.

FIRST MEETING, SEPT. 28, AT 9:30 A. M.—Prayer by Eld. A. W. Bartlett. Minutes of last annual session and of special session held at Roch-

ester, April 24-27, were read and accepted. Reports of the condition of the work in the different districts were made by the directors. The Chair was empowered to appoint the usual committee.

Voted, That the present Board of Directors appoint a Committee to Re-district the State.

Committees were announced as follows: On Nominations, E. E. Marvin, R. B. Craig, John Moore; on Resolutions, W. A. Young, J. P. Henderson, D. H. Oberholtzer.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 29, AT 5:10 P. M.—Committee on Re-districting the State reported as follows: Dist. No. 1 shall consist of companies Ligonier, Wolf Lake, Corunna, and Pleasant Lake; No. 2, of those at North Liberty, Walkerton, Plymouth, Bourbon; No. 3, Rochester, Dever, Star City, Kewanna, Akron; No. 4, Fowler, Brookston, Idaville, La Fayette, Monticello, Ranor; No. 5, Oak Hill, Kokomo, New London, West Liberty, Bunker Hill, Frankfort; No. 6, Hartford City, Jonesboro, Walnut Creek, Marion, Alexandria, Xenia; No. 7, Thorntown, Northfield, Noblesville, Forest Chapel, Mechanicsburg, Frankton; No. 8, Coal City, Farmersburg, Patricksburg, Dugger, Prairie Creek, Unionville; No. 9, Owen, Poseyville; No. 10, Bryantsburg, Dupont, New Marion. Report was accepted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 30, AT 2:45 P. M.—Committee on Nominations reported as follows: For President, Eld. Wm. Covert; Vice-President, Eld. J. P. Henderson; Secretary and Treasurer, W. A. Young; Directors: Dist. No. 1, Joel Yeager; No. 2, Wm. R. Carpenter; No. 3, Jesse Wood; No. 4, J. P. Henderson; No. 5, E. E. Marvin; No. 6, Theodore Clapper; No. 7, John W. Covert; No. 8, N. W. Kauble; No. 9, D. H. Oberholtzer; No. 10, M. G. Huffman.

Report was accepted.

Eld. Henderson then, for the benefit of many present, gave a brief history of the Society, also the object for which it was organized.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 4, AT 9 A. M.—The annual report of labor and Treasurer's report were read as follows:—

REPORT OF LABOR.

No of members.....	289
" reports returned.....	798
" members added.....	31
" " dismissed.....	80
" missionary visits.....	2,460
" letters written.....	480
" Signs taken in clubs.....	100
" yearly subscriptions obtained.....	54
" short-term subscriptions obtained.....	1,311
" pp. tracts and pamphlets distributed.. 684,888	
" periodicals distributed.....	26,047

TREASURER'S REPORT.

CASH RECEIVED.	
On tract fund,	\$1,168 17
" periodical fund,	1,399 41
" reserve fund,	117 32
" Inter. Tract Society fund,	13 39
" European mission " "	23 39
" English mission fund,	23 39
" Scandinavian mission fund,	13 39
" home mission fund,	606 00
Total,	
\$3,254 40	
CASH PAID OUT.	

To S. D. A. P. Association,	\$1,098 89
" Pacific Press,	779 45
" Inter. Tract Society for "Sunshine,"	539 88
" Good Health Pub. Co.,	12 00
" International tract fund,	13 39
" Scandinavian mission fund,	13 39
" European " " "	23 39
" English " " "	23 39
" home " " "	606 00
" other publishers,	30 75
Expense,	113 93
Total,	
\$3,254 40	

FINANCIAL STANDING.

RESOURCES.	
Due from districts,	\$451 82
" canvassers and individuals,	165 06
Value of books,	777 36
Total,	
\$1,394 24	
LIABILITIES.	
Due S. D. A. P. Association,	\$1,081 36
" Pacific Press,	491 33
" on other accounts,	30 09
Total,	
\$1,602 78	
Balance against Society,	\$208 54

Committee on Resolutions reported as follows:—
Whereas, The missionary work is an important branch of the third angel's message, and—

Whereas, Such a work cannot be carried on without sufficient means; therefore—

Resolved, That we raise a sum of not less than \$3,000 to be held in reserve as a fund to support the State Tract Society.

Whereas, The fulfilling prophecies admonish us that the days of probation will soon be past, our period of labor will be over, and as yet a large share of our work is undone;—

Whereas, The Spirit of God has repeatedly spoken to us concerning the importance of placing our publications before the people; therefore—

Resolved, That we urge upon all our members the importance of giving our literature a wide circulation, especially "Vol. IV.," "Thoughts on Daniel and the Revelation," the *Signs*, *Review*, and *Good Health*; and recommend that the last Sabbath of each month be devoted to special consideration of the missionary work, and that we urge all officers of this Society, and invite ministers and members of churches, to give their attention at such times to this important work; and urge upon all the necessity of making liberal offerings at these meetings.

The first resolution was adopted, and pending the consideration of the second the meeting adjourned to call of Chair.

FIFTH MEETING, OCT. 4, AT 5 P. M.—While considering the second resolution, Eld. Butler spoke concerning the canvass for "Thoughts on Daniel and the Revelation." The resolution was then adopted.

The Committee further reported as follows:—

Whereas, It is desirable that all our members should know how to labor to the best advantage; therefore—

Resolved, That we invite the President or Vice-President to visit each local organization, bestowing such time and labor as will be necessary to make the work a success.

The resolution was adopted.

Adjourned *sine die*.

WM. COVERT, *Pres.*

W. A. YOUNG, *Sec.*

Special Mention.

THE BALKAN CRISIS.

THE present tumult in the Balkan peninsula dates from the eighteenth day of September, when the people of Philippopolis, the capital of Eastern Roumelia, rose in revolt from Turkish rule, deposed their governor, Gabriel Chrestovitch, and proclaimed union with Bulgaria, declaring allegiance to Prince Alexander. Then they blew up the bridges and cut the wires leading south into Turkey, and forced the roads on which the Porte's troops might approach.

This move took all Europe by surprise. The first suspicion of on-lookers was that it had been secretly backed by Russia, the patron of Bulgarians, who gratefully acknowledge her aid in their past struggles for freedom. But the Czar's prompt withdrawal of the many Russian officers serving with the Roumelian militia indicated that he also was surprised and vexed. It was even whispered that this premature revolt interfered with a great Pan-Slavic move planned for next year, in which Prince Alexander would have been deposed for some more pliant tool of Russia. Be this as it may, the Roumelian revolt sprang from the people, and was due to the grievous burden of supporting both Turkish and local institutions, and paying annual tribute to the Porte—evils they hoped to lessen or avoid by national union with their Bulgarian brethren, one with them in race and religion, though separated in part by the heavy wall of the Balkans and by Turkish restrictions upon freedom of trade.

But the revolution was a plain infraction of the Treaty of Berlin. The war of 1877 had ended in the advance of the Russians almost to the gates of Constantinople, where the frightened Turks hastily agreed to the Treaty of San Stefano, by which, under Ignatieff's diplomacy, a great Bulgaria was formed, including what was afterward Eastern Roumelia, and parts even of Macedonia. The other powers, fearing the control which Russia, by a great dependent Bulgaria, would gain in the Balkan peninsula, protested against this treaty, Lord Beaconsfield heading the opposition to it, and in a general Congress which met at Berlin in July, 1878, made a new disposition. Bulgaria was limited to the region between the Balkans and Roumania, as an "autonomous and tributary principality," under

the suzerainty of the Sultan, but with a prince of its own choosing, to be confirmed by the Porte with the consent of the powers. The ruler chosen was Prince Alexander of Battenberg. South of Bulgaria, on the other flank of the Balkans, a province was formed, and called Eastern Roumelia, as an integral part of Turkey, yet "subject to conditions of administrative autonomy." That is, it had a Christian governor-general, appointed by the Porte with the consent of the treaty powers, and its own gendarmerie and militia—this accounting for the easy and bloodless success of the late revolt at Philippopolis.

Thus the Roumelian revolt at once challenged the signatory powers to vindicate their own dignity, and warned Turkey to hurry forward troops into the disaffected region, as she had a right to do under the treaty, "if the internal or external security of the province should be menaced." But Turkey hesitated, as if paralyzed by the boldness of the movement, or in doubt as to what scheme of Russia and Austria might underlie it, and the golden moment for action was lost. She remembered her bitter experience with Bulgarian insurrections ten years before, and waited for the support of the powers, who, after all, only appointed a conference of ambassadors at Constantinople, which till now has done nothing decisive. Meanwhile Prince Alexander aided irresolution by ardently renewing his allegiance to the Sultan, pledging him the support of "the two Bulgarias" in keeping Macedonia quiet, and perhaps promising that the tribute should still go on. Still, he took the precaution to mobilize all his troops, and "the two Bulgarias" speedily became like a vast camp, trade being almost at a stand-still till union should be assured.

Now war clouds from a new source rose in the sky. Serbia and Greece called for the restoration of the *status quo ante* in Roumelia and the vindication of the Berlin Treaty, declaring that Turkey must fight Bulgaria or fight them. The selfishness of this position was supreme; for the cause of Roumelia being that of greater release of a Christian community from the Turkish yoke, and union on the footing of nationality, was the cause in which they had once struggled, and for which they had implored aid. Its selfishness became more evident when both Serbia and Greece expressed a willingness to accept Bulgarian union if territorial compensation were made to them. Turkey, however, in this instance, wanted just what they professed to want—the sundering of the Bulgarian union; hence why should they come to her for indemnity, and why fight her?

The illogical position of Serbia and Greece did not check their preparations. Both countries rose in arms, and swept their monarchs before them to a war policy. King George of Greece found his subjects clamoring for a slice of Macedonia. King Milan of Serbia found that he must fight or risk dethronement, and had needed no such spur to fight. He was hailed as "ruler of Macedonia," while cries arose from his troops to be led into "Old Serbia," of which Prisrend was the ancient capital. But Austria has been the patron of King Milan, and Prisrend is on her coveted path to Salonica, to be taken whenever Russia goes to Constantinople. The Servian battalions therefore turned eastward to indemnify themselves out of Bulgaria; for it happens that this country possesses in the city and suburbs of Widdin a corner which Serbia considers rightfully hers as a part of old Serbia, though the Congress of Berlin withheld it. Prince Alexander, an experienced soldier, summoned every available man to oppose this menace of King Milan.

With Turkey, Greece, Serbia, and Bulgaria on the brink of hostilities, the issues of peace and war, as these words are penned, hang equivoiced in the scales.—*Harper's Weekly*.

AN EXPLANATION OF THE EASTERN PUZZLE.

WE have received a large number of letters asking us to explain what the trouble is all about, and what is likely to be the outcome of it. It seems strange to many that a second-rate quarrel in half a dozen insignificant provinces should set all Europe ablaze with excitement. Apparently the effect is much greater than the cause.

Let us look at the problem. In the southeastern corner of Europe is a large-sized hornets' nest. Roumania, Bulgaria, Eastern Roumelia, Serbia, Montenegro, Albania, Greece, with the Sultan at

Constantinople—these are the hornets which have stung the great powers into madness many a time, and are so likely at any moment to do it again that the powers are in a chronic state of nervous petulance.

The Russian Empress Catherine II. in 1774 wrung from the conquered Turks a concession which lies at the root of the whole difficulty. The Porte—that is, the government of Turkey—was compelled to allow the members of the Greek Church perfect religious freedom, and the Emperor Nicholas, grandfather of the present Czar, claimed that this meant the right of Russia to protect all members of the Greek Church, which is the national church of Russia, in any place over which Turkey held the suzerainty.

As a very large proportion of the population of the provinces aboved-named belong to the Greek Church, Russia exercises a surveillance over the whole of the European part of the Turkish Empire. Russian spies or emissaries or ministers or agents are to be found everywhere, and they are working for Russian interests, both openly and secretly. The Emperor wants Constantinople. Constantinople is the birthplace of the Greek Church. It is to the East what Rome is to the West. Besides the immense commercial and military value of the city, the people of Russia reverence the spot, and have a profound hatred for the Moslem power which holds it. It is the dream of Russia to command the Bosphorus, and her religious zeal or fanaticism may some day make the dream a reality.

It is for the interest of Russia to foment quarrels among these provinces, to badger, compromise, perplex the Sultan, because at the right moment she may step in as a peacemaker, and so gain a larger control.

When Bulgaria absorbed Eastern Roumelia, it was like applying a match to a hay-stack. Why should Bulgaria have Eastern Roumelia, and Serbia have nothing? There was land on the south of Serbia which had been wrenched from her by the Turk, and now was the time to get it back. Bulgaria herself was in possession of a few hundred square miles of land stolen from Serbia, and now was the time to compel her to give them up. The Servian troops crossed the frontier, and, rather than fight, the Bulgarians made a compromise and concession. Then Greece, too, flew to arms, and declared that Turkey had robbed her of a part of the old Greek family estate, and that it must be returned or there would be trouble. She ground her sword and started for the frontier.

The Albanians are quiet just now; but if Turkey takes the field, they will not remain quiet. They, too, have wrongs to be redressed. And as for the Montenegrins, amid their rocky fastnesses, they for centuries have been despoiled, oppressed, and maltreated by the Turks, and at the right moment they will know where and how to hit.

In every one of these provinces there is bitter memory of the immeasurable crimes and iniquity of Turkey in times past. The people are on the alert for an opportunity to revenge them. When the clock strikes the hour, they will unsheathe their swords, every one of them, and the Sultan will have a very hard reckoning with his brave and reckless enemies. Whether the clock will strike that hour soon, cannot yet be foretold; but when it does strike, there will be blood on the ground. That is the situation.

It will never do for the great powers to allow Russia to have her own way. It would give her too much influence in Europe. So Austria meets Russia at Kremsier, and Alexander and Josef have a conference; but what they agreed upon can be found out only through what happens. Bismarck and the Sultan seem to understand each other, and the latter is possibly acting under the advice of the former.—*New York paper*.

—There are times in every Christian life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone, and the task remains?—Only to go on bravely, trusting to the clearer vision on the mountain-top, and making faithful performance fill the place of enthusiasm. The mountain and the plain has each its place in Christian life: the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the journey.—*S. S. Times*.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 10, 1885.

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

TWO LAKES OF FIRE.

THE question is asked, in view of the testimony of Rev. 19:20, 21, and Rev. 20:10, whether there are two lakes of fire, one at the commencement, the other at the close, of the one thousand years of Rev. 20. This question must be determined by the chronology of the events brought to view in the passages referred to.

It seems to be unquestionable that Rev. 19:11-21 applies to the second coming of Christ, and its attendant scenes. But then is the time when the righteous dead are raised. 1 Cor. 15:51, 52; 1 Thess. 4:16; Rev. 21:5, 6. And this is consequently at the beginning of the thousand years.

But the scene spoken of in Rev. 20:7-10 just as clearly transpires after the thousand years are ended; and hence the conclusion is inevitable that there is a scene at the beginning of the thousand years, and one at the close, described by the term "a lake of fire."

We then inquire what constitutes the lake of fire at the beginning of the thousand years; and such scriptures as these instantly come to mind in answer; 2 Thess. 1:7, 8; 2:8; Isa. 66:15, 16; Rev. 18:8, 18. From this it is evident that the brightness and glory of Christ's presence, and the flames of fire in which he is revealed (for Paul says, "Our God is a consuming fire." Heb. 12:29) will have the effect to produce what is called the lake of fire at the beginning of the thousand years. The beast and false prophet are cast alive, that is, as living powers, into this lake of fire in the midst of the battle of the great day of God Almighty, to which their forces have been gathered, according to Rev. 16:14, 16; 19:19.

But the final destruction of the wicked cannot then be accomplished; for the wicked dead have not, at that time, been judged. Hence a lake of fire destroys the living multitudes there gathered; Satan, the leader, is bound and cast into the bottomless pit, there to remain a thousand years; the righteous dead are raised, and all the followers of Christ are seated with their Lord upon thrones of judgment (Rev. 20:4), with whom they reign, says John, a thousand years. This time is spent in passing judgment upon wicked men and evil angels, whose destruction is to be accomplished when the thousand years shall end. 1 Cor. 6:2, 3; Rev. 20:7-10.

This work is completed as the thousand years come to their close. Nothing then stands in the way of the execution of the sentence written against sin, in the destruction of all wicked beings. The wicked dead are raised; the city, New Jerusalem, in which are Christ and his people, has come down from God out of heaven. Satan repeats the work of Rev. 19:19, and gathers his hosts again to battle around the city. Then will be fulfilled Luke 13:28. Then fire comes down from God out of heaven, causing the second lake of fire, in which they are devoured, and by which the earth itself is purified from the curse of sin. 2 Peter 3:7-13.

The city, meanwhile, rides over the flaming billows as the ark rode upon the waters of the flood, bearing in safety the people of God over the sea of fire, and fulfilling Isaiah 33:14, 15; 66:24.

Thus the scene at the beginning of the thousand years; namely, the great battle and the lake of fire (a scene interrupted in order that the wicked might be judged and prepared for their doom), is substantially repeated at the end of the thousand years after the work of judgment is completed; and then is accomplished the final extinction of sinners and of sin. Mal. 4:1.

MOST IMPORTANT INSTRUCTION.

WE refer to the communication of Sr. White printed on the first page of this week's REVIEW. In our judgment, nothing from her pen for a long time has been more important than this. It relates to things which occur all around and sometimes among us, and yet are of such a character that it is very

difficult to speak of them in public or through the press.

This communication, written last summer as she was crossing the ocean to Europe, was sent by her to be read at the New England and New York camp-meetings, then to be placed in the hands of the writer to be used according to his judgment. It was also read at the Michigan, Indiana, and Ohio camp-meetings, and would have been printed before in the REVIEW but for some hindering causes. It made deep impressions in these camp-meetings, and many desired to obtain it in a form to preserve.

An interesting circumstance occurred at the New York camp-meeting, at the early morning service, where this article was read. It was read, of course, to our own people, at a time when it was not supposed outsiders would be present. But a reporter of one of the city papers happened to be in the audience, and afterward urged very strongly that he might have it to publish in the paper which he represented. After some questionings and doubt as to whether this would be a proper step, the brethren yielded to his earnest solicitations, and the most of it appeared in his paper. And before the meeting closed, it had appeared in the other leading papers of the city, in some cases with favorable comments. This shows what thoughtful people think of such instruction, though coming from one not very popular, and of different faith. The fact is, the subject embraced in this communication has caused anxiety among the purest and best in the land.

It would seem that Satan is now trying to bring in those forms of disobedience to God's law which have such an innocent appearance that few will discern that they are transgressors at all. We live in an age when plenty of gross sins are known to exist, as the records of crime in the public prints abundantly attest; yet in what passes for respectable society these, of course, would not be tolerated. In order to reach this important element, Satan must adapt himself to the situation. This he does by originating customs and practices which appear to the thoughtless and superficially religious to be proper and harmless.

Perhaps there is no one direction in which he is more successful than in the things leading to violations, in spirit or letter, of the seventh commandment. This requirement of God is terribly transgressed in this enlightened age. Satan has so hedged it around by the customs of society that it is considered unallowable to refer to it, either from the pulpit or in the public prints, only in the most vague and careful manner. Practices in the community or in private life are tolerated which ought to be exposed and published from the house-tops. But polite society requires silence.

Occasionally the veil is rudely torn asunder, and glimpses are brought to the light of day, which show that our great cities are fast coming to resemble Sodom and Gomorrah. Witness the revelations in London of a few months ago. But these things must not be spoken of in public! Surely Satan's hand is seen in all this. Other revelations in the papers are constantly startling us, from time to time, of clergymen and persons in high standing falling into gross sins of this character. In the nature of things we can but suppose that, where one case comes to light, there must be large numbers which do not. These references are but mere hints of many things which might truthfully be spoken.

While polite society frowns upon these grosser manifestations of transgressing the seventh commandment, and will not tolerate the mention of them, it is very certain that it permits and even indorses other practices and customs which naturally lead directly to such results. Among these the following may be mentioned: the attendance upon balls and dances continued late into the night, where with late, luxurious suppers, music to charm the senses, and the excitement, whirl, and fever arising from stimulants and prevailing influences, the moral power is weakened, and the lower passions strengthened. Frequenting skating rinks, and mingling with all kinds of people in the manner there allowable, has proved a fruitful source of corruption to the morals of the young. Promiscuous bathing of the sexes at our fashionable resorts, clothed with meager garments, often exposing the person, must be classed as having the same tendency. Low-necked dresses, and other questionable forms of dressing often tolerated in fashionable society, have a like influence. The practice so common, especially among rich and great men, of giving special attention to, and waiting upon,

others' wives, taking them for partners in the dance, and attending upon them at the table, while their own wives are similarly treated by other husbands, has the same tendency. In short, there are many practices which are considered perfectly respectable in the world, which we could not consider in harmony with the spirit of purity taught in the commandments of God. True Christians of wisdom and experience would condemn all such practices.

But Satan has still more ingenious devices, which to ensnare the unwary feet, even of those who profess the religion of Christ. They are such as Sr. White so forcibly calls attention to in the dress printed in this REVIEW. The spirit of legalism, prevailing even in the Church, is not less than astonishing. It comes with such a subtle innocent appearance that some, perhaps, really do not partake of the true love of Christ. But it springs from a widely different source.

The true, Christ-like charity, or love, "doth not behave itself unseemly," "rejoiceth not in iniquity in any form, and abhors even the very appearance of evil. Its prompting motive is only the good of others and the glory of God. Self has no place in its object is that which will be truly for the best good of the one for whom it feels an interest, whether or not they take kindly to its course, or discern its true motive. This ever springs from the influence of the Holy Spirit upon the heart, planting there a growth of heavenly origin, making our motives and aims those of our divine Master.

But this base imitation of heavenly love springs from selfishness. Its manifestations are multifold, but its root is always self. It puts on a great appearance of love, often indulging in flattery, paying special attention to those it wishes to please, but treating with indifference or disdain those for whom it has nothing. Its manifestations of regard often take the appearance of a love-sick sentimentalism. A sympathy and affection inconsistent with the purity of God's commandment often spring up, and manifest themselves in various ways, leading on to greater and grosser forms of evil. Persons are attracted to each other because there is mutual flattery and petting. They can find no happiness unless they are in the other's society, and they care little for others unless they treat them in a similar manner. There is a more dangerous condition spiritually into which people can fall than this intense desire to be pleased, and especially idolized. It leads away from God, and destroys real spiritual enjoyment. It is selfish in its nature. It has its root in pride, vanity, desire of praise, and unhallowed love; and manifests itself in softness, flattery, disgusting sentimentalism, and supreme foolishness, disgusting all sensible people. It is a master-piece of Satanic cunning, devised for this age of boasted enlightenment, with which to deceive poor, foolish souls to ruin.

This excellent article from the pen of Sr. White is the best treatise on this phase of Satanic cunning we have ever seen. We commend it to the careful attention of all the readers of the REVIEW. The REVIEW is full of this soft, deceptive imitation of true love. Every little while we read of souls who have gone to ruin, for time and eternity, who began their downward course by drinking in this spirit. Such are captive by it till it manifests itself in grosser forms of sin. Even ministers are ruined by this means. May God help his people to cleanse themselves from this slime of pollution, and be true and pure sensible disciples of Christ Jesus. a. r. e.

HOW MEN OF MEANS DENY THEIR FAITH.

WE claim as S. D. Adventists to cherish the belief that we are living in the last days of time, that the last generation of men are now dwelling upon the earth, and that the last message of warning is being given. We also claim that this message is far advanced in its progress, and that we are drawing very near its close. We point to the establishment of the present truth in the most important nations of the earth, its publication in various languages, and the extended attention it is already attracting, as marked evidences of the truthfulness of this position. It is not only generally known throughout our great nation, but it is being promulgated in Great Britain, France, Germany, Italy, Switzerland, Norway, Sweden, Denmark, Russia, Roumania, and Australia. It is being sent by means of ships to every part of the earth, and published in the leading languages of the world. These facts are so familiar that we need not enlarge upon them. This work is thoroughly

ganized in all departments. It is a unit everywhere. We are one people the world over, with a faith well defined and clearly understood. Early church distinctions, national prejudices and hatreds, and the effects of former education, all give way to the unifying influence of the truth of God for these last days; all barriers of this character are broken down before it. It has taken time, careful instruction, varied experiences, much study of the Scriptures, and a large degree of the Spirit of God, to bring about these precious results; and it will take watchfulness, devotion, and holy living to maintain them.

The great work now before us is to push forward the car of sacred truth in all directions. The preliminaries are accomplished, various obstacles are removed, the field is open; and if our people will now consecrate themselves, soul, body, and spirit, to the work, God will make them a mighty power for good. We shall then see very soon the triumph of the work. We need now the apostolic singleness of purpose, upon which God will bestow the power of his Spirit.

Here is where our great lack is to-day. Our people are not ready. There are many other things of deeper interest to them, pertaining to worldly comfort, wealth, pleasure, personal advancement, receiving honor one from another, etc. They are not ready to "give all for the field," or make the work of God the one great object before them. A few are ready to do this; but many are not. Here is our weak point, our greatest defect.

As one illustration, look at the present condition of our foreign missions. Their financial state has been very fully set forth at nearly all our camp-meetings the present season, and also in the REVIEW. Our people generally understand that the treasuries of our three European missions are not only entirely empty, but are in debt many thousands of dollars to the REVIEW AND HERALD Office, which advanced them money in their time of need. This is a condition of things never seen before in their history. We trust all the readers of the REVIEW have carefully noticed in last week's issue the statements of Sr. White relative to the progress of the work there, the poverty of some of the laborers, and the meager pittance they ask for their support. We truly rejoice that Sr. White consented in her physical weakness, and after so many labors, to go to Europe to assist in counseling and instructing our missionaries and those who have embraced the truth under their labors. We rejoice still more that God is blessing her labors there, that she has clear evidence that she is in the path of duty, and that great good is being done.

There never has been a year when the prospect was half as encouraging for the cause in Europe as the present one. Our papers are being largely circulated, and colporters are obtaining many paying subscriptions. The tent work has proved a success, which helps to solve the problem of reaching the people. Many hundreds in various countries have already accepted the whole truth. Our missionaries are learning the habits of the people and how to reach them. Our printing-house at Bale is built and equipped, and will soon, if supplied with means, turn out the books and pamphlets and tracts needed in those various tongues, to sell and distribute among the people. Our printing-house at Christiana is approaching completion. Through the assistance of Eld. W. C. White, plans are being formed to get our publications distributed. Valuable men there are being prepared for workers, printers, colporters, canvassers, and ministers. The people there, who are always suspicious of new things, especially when they come from America, are becoming more or less acquainted with our doctrines, as they find them based on Scripture, solid, sensible, and harmonious. The truth is bearing their acquaintance, and commanding their respect. It is not some notional, fanciful, excitable affair; but just the opposite. And, best of all, it is reaching honest souls who are hungering for the truth of God. Many are rejoicing in it, and are anxious to help all they can.

It would be the most preposterous folly to slacken our efforts at such a time as this. It would be a confession that "having begun to build, we were not able to finish." And more than that, it would be a virtual confession that we are mistaken in our application of prophecy, and that our whole work is a failure. For surely, if we have the last message of mercy to give to the world, we should never cease our efforts till the nations of the earth are warned.

We had every reason to expect difficulties at the beginning of our attack upon the long-entrenched errors

prevailing in the Old World. Customs of society, old habits of thought and action, fenced in by caste and ignorance, and moss-covered with the growth of centuries, are not easily remolded. Our S. D. Baptist brethren have made efforts in Europe from time to time, but have not had very great success. Our growth under the circumstances has been very encouraging. We have accomplished really more than we had any reason to expect when we take into account all the difficulties in the way, and the weak, uncertain efforts put forth. Our chances of success are now far better than heretofore. The beginning of such enterprises is always the most difficult and discouraging part of the work. Take, for example, the efforts of Christian missionaries among the heathen. Mr. Judson labored in Burmah, we believe, seven years before he made a single convert, and twice that time before he had more than a handful. Yet before he died, he had the sweet satisfaction of seeing some 30,000 Christians there. Similar experiences have been seen in other missions. Had those men ceased their efforts because of difficulties, our earth to-day would not be encircled with the light of the cross. Though the nations of Europe, where we are operating, are called Christian, yet obstacles of a similar nature meet us in our efforts to plant the present truth. But these we must overcome, and with the help of God we shall.

Why do not our men of means rally to the help of our missions? There is no lack of money among us to aid in pushing all those enterprises forward to success. There are a great many persons among us worth five, eight, ten, fifteen, twenty, twenty-five, thousand dollars, and upward, even to one hundred thousand and more. Why do these persons consent to let our missions wade along in debt, struggling to maintain an existence, jeopardizing the salvation of souls, and endangering the prosperity of the precious cause they profess to love? We have pleaded personally with men who had thousands of acres of excellent land, and who said they had perfect confidence in every point of our faith, to help us sustain these missions; and so far as we knew, they would not give a dollar. We have pleaded with others who had thousands upon thousands of dollars' worth of property and thousands of dollars of money in their hands, yet who did but little better. We know of S. D. Adventists who build, or propose to do so, houses costing thousands of dollars, furnished with all the latest improvements and finished with the greatest nicety and comfort, who never seem to think our missions are struggling in debt, and their prosperity endangered. Are our men of means living out their faith? Is not such conduct directly denying their faith? So we firmly believe. May God help us to think of these things as in the day of God we shall wish we had.

G. I. B.

INTERESTING LETTER FROM FATHER STONE.

[We recently had the pleasure of receiving from our venerable brother, Albert Stone, who is one of the old pioneers in this cause, the following private letter, which we venture to place before the readers of the REVIEW. It did us so much good that we desire others to share with us in this benefit. For several years Father Stone resided at Battle Creek, and shared in all the religious privileges here so abundant. Now he is deprived of all such opportunities. He will have the sympathy of his many friends on account of this loss. We consider it truly remarkable that one who has passed the age of fourscore can write so clearly and forcibly as this letter indicates. How solemn are the reflections of this letter! How weighty and impressive the considerations presented! May God help us all to consider well this instruction.

G. I. B.]

"DEAR BRO. BUTLER: It is Sabbath morning, and our place of residence is some nine miles from the stated meetings of our people. We are too feeble to go that distance, and have been for the most of the time since we came from Battle Creek. It is more than six months since we have met for worship with those of like faith. Such isolation is an affliction to us, and we sensibly feel the loss of privileges we so long enjoyed; but I trust we do not feel to complain. We have the REVIEW, the Signs, the Testimonies, etc., and you may well conclude that these helps are appreciated.

"But after all, as physical and mental strength diminish, I feel, at times, a measure of depression of mind that is both unpleasant and unprofitable. This arises, first, on my own account. A panorama of my life of more than fourscore years, now often passes before me, the memory of the long past seeming to be quickened. On my own account there is

no credit against my name on the ledger of heaven. I never expected any. My hope has been founded solely on the imputation to me, of the righteousness of Christ on specified conditions. But the points that trouble me are, Have I complied with the conditions? Have I improved the one talent? Can I afford that God should measure to me as I have measured to others? Have I fed the flock of God according to the directions of the Chief Shepherd? Have I watched for souls as they that must give account? In my personal experience and practice, have I been, and am I, a truly converted man? Will souls be lost through my fault or neglect?

"These questions have always been weighty ones with me, but never so much so as of late. I trust I have a little—but far too little—faith in God; but I have none, absolutely none, in myself. Oh that God would take me by the hand, and lead me, as a loving father would lead his little child over critical and dangerous places!

"Another occasion of painful sorrow to my mind is the awful state and condition of the world. The growing stupidity and carelessness of the masses are astonishing. I say growing; for it is growing. 'Darkness covers the earth,' and its density is daily increasing. The thought is full of terror! It thrills my entire being as I think of it. Never was Sodom more bent on destruction. Never were the people in the days of Noah, before the flood, so infatuated. Never was the blind Jew so permeated with prejudice and skepticism as are the masses of to-day.

"Infidelity is everywhere. Its abettors and teachers are found in every nook and corner of human society. The pulpit and the press, the school and the nursery, are contaminated with the vile breath of Satan. The world is about to take a fatal leap in the dark. Among the dupes of error are our neighbors, friends, and relatives; bone of our bone, and flesh of our flesh. The power of Satan to deceive and destroy exceeds human belief. Even the most enlightened are not fully awake to his snares. In the narrow circuit of my observation, I have never witnessed so strong a feeling of peace and safety as now prevails. It is safe to infer that the same feeling exists everywhere. The laborers no doubt find it to be so. May God give them proportionate power and courage.

"There is one thing more that grievously burdens my mind; and that is the low state of the people of God. That the only people on earth that have special light from the most holy place of the heavenly sanctuary should partake in the least degree of the general apathy, is the greatest wonder of all. S. D. Adventists, if they lived according to the light given them, would be the most holy and devoted people that ever lived on the earth. This is what God is giving them a chance to be, what he designs they shall be, and what the overcomers among them will be. Yet the 'Testimonies' speak of us, as a people, as being far behind the Lord's requirement. We do not fulfill his requirement, we do not answer his expectations, and the solemn, fearful testimony is that by far the most of us will not be counted with the overcomers. Ligaments that attach many of us to the customs and traditions of the world have not been cut, and we are not willing to have them severed, and God will not sever them without our consent.

"I have longed to see among us more old-fashioned conversions. Satan does not want the law to have much to do with the sinner. He would have us think that a few days' slight conviction will answer well for a life-time. Are not too many of the conversions among us of this kind? For my part, I would like to have the sinner convicted so far as to take the smile all out of him for a season,—say a week, a month, a year, or two years, or even more, if the exigencies of the case required it. At any rate, let him look into the mirror till every lineament of his character is truly reflected. Experience and observation convince me that light blows do not kill the 'old man.' If crucifying the 'old man' means total extinction of life beyond the possibility of a resurrection, then I am not a converted man. A policy of insurance holds good as long as the conditions are complied with; but a careless act on the part of the insured may cancel the policy, and subject us to the loss of choice possessions. I fear there are too many canceled policies held by our people. The times grow solemn as we near the end. The power of Satan is greatly on the increase.

"I must close. Pardon my intrusion on your time and patience. I have written simply that I may confer with a friend of like faith, a privilege I seldom have except by writing.

"Nov. 1. I have just received the REVIEW announcing the condition of the cause in Arkansas. I trust the freak of Satan, through his agents, will be for the advancement of the cause of truth. . . . The Sabbath of the fourth commandment is the spinal cord of truth. Touch it with an unfriendly hand, and its vibrations will move every lover of truth in heaven and on earth. Its enemies do not know its supporters; if they did, they would not interfere. May God bless and support our dear brethren in Arkansas.

Truly yours,

"ALBERT STONE."

—Thought is the property of those only who can entertain it.—Emerson.

Progress of the Cause.

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

CHRIST IS COMING.

BY WILLIAM BRICKEY.

CHRIST is coming, yes he's coming, with the holy angel band!
We rejoice to hear the message as it spreads by sea and land.
Soon this gospel of the kingdom shall to all the world be preached
For a witness to the nations, and its grand completion reached—
Christ is coming, coming, coming on the cloud!

He is coming! Yes, he's coming with great majesty and power,
While before and round about him fire and tempest shall devour.
Yes, with more than pageant splendor as he rides upon the cloud,
While the saints and holy angels shout with hallelujahs loud,
"Christ is coming, coming, coming on the cloud!"

He is coming—not in secret, but like lightning in the sky,
With the voice of the archangel, and the trump of God Most High;
Then the dead in Christ will hear his voice, and from their graves arise,
And with all the living righteous they shall meet him in the skies,
As he's coming, coming, coming on the cloud.

He is coming, yes, he's coming! heaven and earth before him flee,
And in all the new creation naught but righteousness shall be;
Then the moon shall be confounded, and the sun ashamed to shine,
When the Lord in dazzling glory reigns in majesty divine,
For he's coming, coming, coming on the cloud!

He is coming! oh what rapture! oh what music to the ear!
We anticipate his glory, and believe his kingdom near;
We have waited for him patiently, and still our faith is strong,
And we almost hear the angels shout "Hosanna!" loud and long—
Christ is coming, coming, coming on the cloud!
Dassel, Minn.

NORTH PACIFIC CONFERENCE.

BRUSH PRAIRIE, W. T.—Considerable good seed has been sown in this vicinity at different times in the past. Although the soil seemed good, the seed did not readily spring up. During the past two weeks, more meetings have been held. A Sabbath-school has been organized, with ten adult members besides children, and Sabbath meetings have been established. Five of this number were baptized, and for the present will become members of the newly organized church at Vancouver. If this company are faithful to the Master, I trust they will grow into a good, strong church by others being added to their number, some of whom are now keeping the Sabbath.
CHAS. L. BOYD.

PENNSYLVANIA.

ALLENTOWN.—Since our last report the Lord has still been blessing us in our weak endeavors to gain a foothold here. We have partially organized a church, and those who have entered the organization seem to be firm and devoted. Sabbath, Oct. 3, we enjoyed an excellent quarterly meeting at Fleetwood, a number from Allentown being present with us. An aged couple were baptized. On Sunday seven more were baptized at Allentown. Soon after this we took our tent down and commenced meetings in a large store-room, 120 x 26 ft., on Main St., within two blocks of the city square. Sabbath, Oct. 10, three more were baptized, and others are becoming interested. Opposition still rages, but it only helps us. Quite an influential man from Bethlehem, an adjoining city, has come in with our company here, and the way is opening for labor there. It seems now that there will soon be a debate here concerning the present truth. The outlook is hopeful, and to God be all the praise.
R. CONRAD.
Oct. 14. J. S. SHROCK.

MASSACHUSETTS.

WORCESTER.—I came to this place Oct. 8, and labored in connection with Bro. Webber until Oct. 16, when he left for Berlin, Conn., while I still remained. Our meetings have been quite well attended. The most of those who have embraced the truth seem to be firm, and are gaining a deeper experience in the things of God. Some interest is manifested in Bible readings, and new places are opening before us. We

expect there are precious souls yet to be gathered into the truth here in Worcester. At our reading last evening one person expressed a determination to begin the observance of the Sabbath of the Lord. On Sunday, Oct. 25, eight were buried by baptism into death. It was a solemn and impressive scene. The angels of God seemed to be with us, and their influence was felt by all present. Many were moved to tears as one sister seventy-four years of age followed the example of Christ in baptism, and good impressions were made in favor of the truth. The Sabbath-school numbers about seventy, and is good and interesting. The regular meetings are held at 492 Main St., Clark's Block, room 20. Sabbath-school at 10 A. M., preaching at 11:15. Social service at 2:30 P. M. Speaking every Sunday at 2:30 P. M.
Oct. 26. J. B. GODDRICH.

OHIO.

NORWALK AND LA GRANGE.—Sabbath and Sunday, Oct. 17, 18, I was with the church at Norwalk. Spoke three times. Most of the brethren here report some progress in divine life. We enjoyed a good social meeting upon the Sabbath. The Sabbath-school is in a prosperous condition, and union and harmony prevail.

From Oct. 21 to 27 I labored for the interest of the La Grange church. We succeeded in leasing the Universalist church for a term of years, at \$30 per year; and the rent is all to be laid out in repairs upon the building. We have the money all pledged, and the work of repairing the church is already begun. This is a rare opportunity, and this church will have the most roomy church building in the State. We spoke four times, and held one missionary meeting. We tried to impress upon their minds the importance of a full consecration to God and his cause. There was a good outside attendance. If a series of meetings is held here in the near future, I see no reason why others may not be added to their number. Their meetings and Sabbath-school are in a prosperous condition. A club of Signs was taken with which to do missionary work. These brethren are doing nobly, and no reasonable burden or enterprise to advance the cause they so much love, is too great for them to bear; they undertake it cheerfully and willingly. May this good spirit always prevail.
W. J. STONE.

KANSAS.

AMONG THE CHURCHES.—I was at Norway Sept. 18, where I spent four days and preached six times; and although hindrances exist, we saw some omens of good, and a determination by several to make advancement. I spent one evening at Concordia, where a few families are keeping up Sabbath-school and Sabbath meetings. Was at Greenleaf Sept. 24. Remained here over two Sabbaths, and labored by preaching and visiting. This was once a numerous church, and although distracting influences have left their effect, there is a remnant trying to live faithful lives. The Spirit of the Lord came in during our meetings, and the church seemed to be revived. During my stay at Greenleaf, I visited the Washington church, and preached two evenings. This is another formerly quite numerous church, but it is now reduced by removals. A few are still left who are trying to show their faith by their works.

Visited Spring Side Oct. 5. This is a new company, few in numbers, but faithful in duties. Although several of them are quite advanced in years, their Sabbath-school lessons are perfect. Was at Arispie Oct. 9, and remained one Sabbath. Preached twice, administered the ordinances, and visited a number of interested ones in the neighborhood. All of this company who have fully embraced the truth are trying to let their light shine. Preached at Topeka, Sabbath, Oct. 17, to a well-filled hall of our people. The cause here is growing. The efforts of Eld. Curtis and his co-laborers have been blest.
Oct. 19. JOHN GIBBS.

IOWA.

UNION, STEAMBOAT ROCK, BOONESBOROUGH, ETC.—We pitched our tent at Union Sept. 3, and began meetings the 4th. Owing to heavy rains and the unusual coldness of the weather, the people were afraid to come to the tent. After some delay we rented the Disciple church, and labored for two weeks, but could not create an interest in our meetings. We have since learned that an apostate S. D. Adventist minister had lived there for some time, which accounts for much of the prejudice we met. Sabbath and Sunday, Sept. 19, 20, we spent with the new company at Steamboat Rock. Found them of good courage, and were ourselves refreshed. Our next labor was with Eld. J. D. Pegg and Bro. M. Larson, at Boonesborough. Eld. Pegg was soon obliged to leave to attend the Kentucky and Tennessee camp-meetings. We continued meetings for two weeks, speaking upon a number of subjects concerning practical daily life. After some of these services, an invitation was given for those to rise who desired prayer in their behalf. Several responded, most of whom have since signed the covenant. These meet-

ings might have continued profitably for another week, but the weather did not permit.

Forty-four have signed the covenant in this vicinity during the summer and fall. We closed the tent meetings Sunday night, Oct. 16, with an attendance of about one hundred and fifty, and there is an interest to hear, although a Mormon preacher against us all last week, in a room only a block from our tent. He occupied, in all, eleven nights, speaking upon the nature of man and the Sabbath question. He offered nothing new, and we think his abuse and ridicule have done us good rather than harm. About two weeks before we closed the tent meetings, began meetings in a school-house at Logansport mining settlement, one mile and a half west of Boonesborough; and have kept them up most of the time since. There seems to be an interest to hear. After we closed the tent meeting, Brn. Heald and Larson went to other fields of labor. I am continuing the meetings at Logansport, and during the day-time am visiting and holding Bible readings in Boone and Boonesborough. Bro. S. M. Holly has given much excellent help in the latter work. We are now anxiously awaiting Bro. Pegg's return, and hope to see the cause still grow and prosper.
Oct. 28. J. O. BEARD.

MICHIGAN.

CHARLESWORTH.—The interest near this place continues. Ten voted belief in the Bible Sabbath on Sunday evening, and the first day did not find a defender. The meetings have to stop one week for repairs on the school-house. Bro. L. N. Lane renders valuable assistance in Bible readings and lectures. We crave the prayers of all those who "love the appearing of the Lord."
C. B. CHILDS.

AMONG THE CHURCHES.—From the Jackson camp meeting, in company with Eld. Lawrence, I went to Highland Station. Four were baptized, and one more commenced to observe the Sabbath. Thence I went to Memphis. A spirit of love was manifested as the ordinances were celebrated. We desire to go forward and keep pace with the work of God. From here I went to Cedar Dale. One was baptized. Another lady from Canada, received the Sabbath, and returned to her home to hold up the light for those that desire it.
ALBERT WEEKS.

DECATUR.—Have just spent ten days here with Brn. Parmelee and Wilson. The tent was taken down a few days before I came, and our meetings were held in a rented hall. There are some sixteen adults keeping the Sabbath, and enough children to make the Sabbath-school number over forty. Outside interest is small. We gave special attention to the Sabbath-school, and hope they will have a good one. Preached on tithes, after which nearly all voted hereafter to pay the tenth. Obtained two subscriptions for the REVIEW and seven for the Sabbath-School Worker. There seem to be several good openings in school houses near by, where Brn. Parmelee and Wilson expect to labor.
D. M. CANRIGHT.

BIRCH RUN, TUSCOLA Co.—Bro. I. H. Evans began a course of lectures at this place Sunday evening, Oct. 4, and continued every evening for one week with a steadily increasing interest, when he was obliged to go home. Since that time the meetings have been in progress until yesterday, when our final Sabbath meeting was held. The friends were without Arbel, where we had our tent during the summer. About thirty were present from the neighborhood. Eld. M. B. Miller preached a stirring discourse on the importance of the times, after which an opportunity was given for those to rise who would keep all the commandments of God. Quite a number responded, and after the service eight persons, all heads of families, came forward and signed the covenant to keep all the commandments of God and the faith of Jesus. Others are interested, and we have hopes that they may yet take a stand for the truth.
Nov. 1. EUGENE LELAND.

OGDEN CENTER, CLAYTON, AND HUDSON.—The church at Ogden Center was raised up one year ago by Bro. G. W. Caviness and myself. It was organized last spring; and though few in number, and without ministerial labor during the past summer, they have made steady and gratifying advancement in the knowledge of the truth, and in adopting the duties and reforms with which it stands associated. The purchase of a good building and lot provided them with a comfortable meeting-house. Most of the church have also engaged zealously in the missionary work, and this has tended to keep them alive and prosperous while deprived of preaching.

We had an excellent meeting on Sabbath, Oct. 24, and the melting Spirit of God touched many hearts. Some who are holding back ought to unite with the church at once, and thus cease to stand in the way of others. A number wish to unite by baptism, which we trust will be attended to soon. There are others who are convinced of the truth, but seem unwilling to humble their hearts and accept it. Peace of mind

cannot be enjoyed while halting between two opinions. May God help them to *leave all* and follow Christ. During the week following I visited every family of our own people, and those that were interested, and I felt the blessing of God while trying to lead these precious souls to renounce the world and accept Christ as their only portion.

The cause is still moving forward at Clayton and Hudson. Last Sabbath, in our meeting at Clayton, four others signed the covenant, and some for the first time testified of their determination to keep the Sabbath. One was a brother who had been a strong member of the Baptist church for thirty-eight years. May God help his brethren and others to take a decided stand in support of what they *acknowledge* to be Bible truth. Bro. Bather or myself has been here every Sabbath since camp-meeting, and the truth is gaining a strong foothold. The small company at Hudson are making advancement. They have organized a Sabbath-school, take a club of *Instructors*, and keep up regular Sabbath meetings. About twenty were present last Sabbath afternoon, and listened attentively to the word presented. Nearly all expressed their gratitude that God had shown them the truth, and given them a disposition to obey it. My heart is filled with hope and courage in God, and I am anxious to consecrate my whole being to the service of the Master. W. C. WALES.

ILLINOIS.

BYRON, OGLE CO.—After our camp-meeting at Aurora, we returned to this place and continued our meetings in the tent as long as the weather would admit; then we rented a vacant store room, which we fitted up as a church, where we are now holding regular Sabbath services, and have meetings at intervals during the week. Twenty have signed the covenant, and several others have promised to do so soon. Nearly every day we find new ones who are interested and searching for light. We have never seen the hand of the Lord so visibly leading the people as in this place. Some who used tobacco have thrown it aside, and other wrong habits are being left off. The gifts of the Spirit are received with joy, and the brethren and sisters drink in the truth as those famishing for the waters of life. We have organized a Sabbath-school numbering thirty, and on next Sunday several expect to go forward in baptism. Pray that the good work may still go forward here.

Oct. 20.

J. F. BALLENGER.
A. F. BALLENGER.
IDA BALLENGER HIBBEN.

CHICAGO.—Since my last report, myself and wife have held twenty-nine Bible readings and other meetings here in the city. The good work among the Scandinavians is steadily going forward, and so many openings are before us to hold Bible readings that we cannot fill them. We need more workers here for this kind of work, to labor among the many thousands of this nationality in this great city. Three more souls have lately commenced the observance of the Sabbath, one of whom is a young man whose father, brothers, and all his relatives are in the service as school-teachers and ministers in the old State church of Denmark. He is highly educated; can readily read, write, and talk the Danish, German, and English languages. He was sent to a military school, to learn the business of a military officer; but seeing the uselessness of spending his life in that way, he left last winter and came over to this country. I met him for the first time last summer, and, finding that he was somewhat religiously inclined, I invited him to our tent meetings, which were then about to close. He complied with my request, and became interested, and has since attended Bible readings and other meetings held in our house of worship. He was recently baptized, and to-day he rejoices in the light and truth with which he has become acquainted. We feel so glad and thankful for the many tokens of God's love, and his guiding hand in dealing with poor mortal men, that we cannot express our joy. Oh for help and grace to stretch every nerve in reaching out after those in the dark, who are unacquainted with what is coming upon the earth!

Oct. 16-19, I was with the church at Racine, Wis. Elds. H. R. Johnson and J. C. Nelson were also present and aided in ministering to the congregation. The house of worship, which has lately been built, was dedicated. We had good meetings, and the cause seems to prosper in Racine. May the Lord continue to bless every effort put forth to the saving of souls there, is my prayer. J. F. HANSON.

Nov. 2.

MINNESOTA.

DIST. No. 7.—Our quarterly meeting, as appointed, began Friday evening, Oct. 23, with a preaching service. There was preaching on the Sabbath at 12:30 P. M., and also in the evening and Sunday evening. These sermons were all of a practical nature, concerning true missionary work. The importance of individual labor was clearly shown. The sacrificing spirit of the Saviour was cited as an example for us who are called to labor in the cause of God. And as we have so important a work to

carry forward, how necessary that we seek for divine guidance, that we may do it in a manner that will be pleasing in the sight of Heaven. An exhortation was made for all to begin anew to work in the service of the Master.

After the Sabbath service, an opportunity was given to engage in social worship, to which nearly all responded, and the interest increased to the last. The good Spirit came in, and hearts were made tender. Many were the confessions of duties neglected, and strong the resolutions to do better in the future. We trust impressions were made that will be lasting. Sunday was devoted to business sessions in the interest of the tract and missionary work, including the duties and obligations of both officers and members. A number of resolutions were read and adopted, which, if carried out, will mark a new era in the missionary work in this district. Brethren and sisters, let us look up and take courage. The "loud cry" must go forth, and it is our privilege to have a part in it. Shall we not buckle on the armor anew, and press on to victory? F. A. LASHIER.

CROW WING AND SAUK RAPIDS.—At the Sauk Center camp-meeting, it was decided that I should labor some in Dist. No. 3, in company with Bro. Everest, director. We first attended our home quarterly meeting, Oct. 10, 11. The meetings commenced Friday evening. I spoke five times. From the beginning the testimony was close and searching. The Lord helped much, and the word reached hearts. Sabbath afternoon we enjoyed a blessed season in celebrating the ordinances of the Lord's house. There was a good attendance, and good confessions were made. Hearts were made tender, and at times there was not a dry eye in the house. If hearts are thus blessed here, while we try to confess our wrongs and draw near to the Lord, what will it be to sit down and eat bread with the saints in the kingdom of God? My heart longs for that time. On Sunday we went to Crow Wing Lake, where two were baptized by Bro. Everest. May these walk in newness of life.

We labored at Sauk Rapids about ten days. The second Sabbath Bro. Everest went on to meet with a company of our Scandinavian brethren at or near Monticello, while I remained to follow up the work. We tried to be faithful in our labors. We visited from house to house. The preaching was close and practical, pointing out the dangers of our times, the selfishness of the heart, and the necessity of a personal experience in the things of God. Nothing short of entire consecration can save us from the snares of Satan. The tithing subject also was considered, showing the fearful consequences of robbing God, and also the promises of encouragement to those who are "faithful in the least." This church has been on the background in the work of Christian temperance, which subject was presented on Sunday both from the Bible and scientific stand-points. Here man was tested, here man fell. Here our Saviour entered into the conflict, and overcame; and, thanks be to God, we also may overcome. Three signed the covenant, fifteen the anti-liquor pledge, and eight the teetotal pledge. May God help these to be faithful to the end. We bespeak better days for the Sauk Rapids church. May God help us all to be faithful. H. F. PHELPS.

Oct. 26.

MANKATO.—Upon returning from the Western camp-meeting, I had the privilege of spending a few days at Mankato. I was very glad to meet the friends here, and especially to note the encouraging features of the work in this place. During the summer, following our good camp-meeting here, Bro. W. B. White, with assistance from other laborers and Bible workers, has been holding a series of tent meetings. The effort has been a long and hard one, and in some respects not all has been realized that was desired. But, under the circumstances, probably all has been accomplished that could be expected.

For various reasons, a cloud has hung over the cause in Mankato for several years. A number of years ago there was a church here, also a church building. Owing to adverse circumstances, the building was moved to Eagle Lake, which, of course, had a depressing influence. Other influences also have been very pernicious to the cause; so much so that the Conference Committee have not felt free to encourage labor here for years. But after holding two very successful camp-meetings in the place, which left most excellent impressions, and also developed the fact that not a few in and around the city were deeply interested in the truth, the Conference Committee thought it would be wrong to let this all pass, and thus lose all the interest that had been awakened. There were conflicting influences so strong that, should they prevail, the laborers could accomplish but very little. But by a prayerful consideration and careful survey of the whole ground, it was decided that the time had come for those whom God and the brethren had placed in responsible positions, to take such steps to follow up the interest as would place the existing influences, so disastrous to the cause, in their proper light, and raise the standard of truth above them. On these convictions the Conference Committee have acted. We are satisfied that God has approved of their course. While the work has been hard and very perplexing, yet some good souls have

taken hold of the truth. A church building is also in process of erection, and is so far along that we held our meetings in it last Sabbath and first day. The brethren and sisters have taken hold of this in a commendable manner. The building is 26x50 ft. To our surprise, the house was well filled on Sabbath. Some were present from Eagle Lake and other places. As I looked upon this gathering in our own house, located in a most favorable part of the city, I could but thank God and take courage.

The Conference Committee were present at this meeting. The present situation of the cause and work in this city was carefully canvassed in a meeting of the leading brethren. If these brethren will maintain and carry out the position there taken, we shall see much brighter days for the cause in Mankato. But if former influences are allowed to prevail, the result will be disaster to the cause, and the destruction of souls. I do hope that each one there connected with the cause may realize their position. We cannot afford to permit personal influence to bring darkness upon ourselves, and make us stumbling-stones in the way of others. God does not only condemn the wrong doer, but also those who consent with them. By consistent action on the part of the brethren, Satan will be overcome, and the cause of God will prosper.

We believe this meeting will have a good and lasting effect. The courage of our brethren is good, and the outside interest is better than at any previous time. The workers are every day meeting with encouragement in their work. We are thankful that there is a rift in the cloud and the light is beginning to shine in. May God bless the work at Mankato. As we are about to leave this part of the field, we are thankful for the blessing of God we have been permitted to enjoy in our labors here. O. A. OLSEN.

VERMONT.

ISLE LA MOTTE, WATERVILLE, AND BINGHAMVILLE.—Oct. 2 I came to Isle La Motte, where Bro. C. L. Kellogg and G. W. Page were having a good interest, and I found them working hard. Many were convinced of the truth. Some good souls had accepted it, and we hope for more; yet to many the cross seems too heavy. I staid with them over two Sabbaths, and labored to the best of my ability, and I trust, by God's help, to some profit. What the result of the effort here will be cannot yet be told, but we trust it will be a harvest of souls for the heavenly garner. Oct. 12 I came to Waterville, and found those here who had accepted the truth firm, and some outside interest. They are but few; and may they have divine aid to help them to hold up the standard of truth. Some have to meet bitter opposition from the members of their own families, but this only makes them stronger. May God bless them.

Oct. 15 I came to Binghamville, where Bro. Kellogg and I pitched the tent this season, and five souls took their stand on the truth. They accepted the *whole* truth, "Testimonies," health reform, tithing, and all. Found them all growing in grace. One was baptized. The Lord has done a mighty work for some here, and they feel to praise him for it. Another deeply feels the importance of seeking God and keeping his commandments. May God help that the decision may be made to give up all for him. H. W. PIERCE.

Oct. 25.

AMONG THE CHURCHES.—My first visit to the churches of Northern Vermont, in company with Eld. H. W. Pierce, has been interesting and profitable to me, while acquainting myself with the brethren, and working for their spiritual interests. Meetings at Bordoville, Sept. 3-7, were well attended, and we trust profitable. It causes rejoicing to see persons so devoted to the cause of truth as are some in this church. We hope there are those here who will soon enter the field and step to the forefront of the battle. One sister was baptized. Arrangements were fully completed for the church school which has been in progress for five weeks, under the superintendence of Sr. Pierce.

We found the Montgomery church in need of encouragement and help. It is the latest organized church in the State, and hence not as fully established as others. Our visit was timely and appreciated. Bro. Pierce presented Christian temperance to them in a very effective way, resulting in thirteen signing the teetotal pledge. The brethren at East Richford were quite attentive to the last; and we hope the result of the meetings will be seen in increased spirituality and more earnest work for the Master. We were glad to see on the part of brethren the evident good feeling and desire to amend past wrongs and strive together for the faith of the gospel, manifested at the close of the meeting.

The Troy church was in especial need of help, as much unpleasantness was creeping in. We have the expectancy of seeing harmony and love entirely pervade this "household of faith;" for we believe precious jewels from this church will yet adorn the city of God. Eld. A. S. Hutchins was with us during the last of the meeting. His sound words were much appreciated. Eld. H. and myself returned to this church for the quarterly meeting, Oct. 17, 18, which was one

of pleasure and profit. Meetings at Brownington and Charleston tended to mutual encouragement. The last service was held at Brownington Center, in the Baptist house of worship, and was well attended by the villagers, who appeared to be instructed and interested. Meetings at Cabot were of a nature to encourage and strengthen the remaining members. Discord and apostasy have left but few here; yet we rejoice in the hope that from this quarry good material may yet be used for God's building, as lively stones, polished and fitted for the Master's use. The quarterly meeting was one of the best ever enjoyed here. One was baptized, and three joined the church.

Bro. Pierce here left me to visit the laborers on Isle La Motte, where an excellent interest was reported, and I visited the Wolcott, and Johnson and Eden churches. The former church is one of the oldest in the State. I was with them four days. Sabbath and Sunday there were five preaching services besides social meeting, etc. The church felt profited by the meetings. There is a necessity for more activity and devotion here; being the oldest, it ought to be the strongest church in the State. Meetings with the latter church were held at North Hyde Park, in the new meeting-house, from Oct. 6 to 15, and also the evening of the 19th. There was a very good interest from the outside, from forty to one hundred being in attendance at every service. Most excellent attention was given to the word; and if the brethren follow up the interest, members may be added to the church as the result. One person, brought to a decision by these meetings, gave his name for \$10 worth of publications to be used in his contemplated missionary efforts.

I joined Bro. Pierce once more at Jericho, where we held two meetings. By removals and other causes this church seems to be somewhat broken up. After the last service, three were baptized. We then went to Burlington, and afterward to Wolcott, where meetings are now in progress. On Sabbath baptism and the ordinances were celebrated. The social meetings were good. There are indications of good in this church. I have enjoyed this round of the churches according to my fullest expectations, and shall pray for their prosperity continually.

Oct. 25.

I. E. KIMBALL.

THE NEWTON, KANSAS, CAMP-MEETING.

ANOTHER of the Western camp-meetings is in the past; and in looking upon the rich blessings enjoyed, and the power of God's Spirit there manifested, I can but feel thankful for the privilege of attending it. Being a district meeting, it was quite free from the press of business, and thus could be more fully devoted to causing our own people to sense the solemnity of the present hour, and to urging them to greater activity and consecration in the work of God, and also to work for the unconverted. It is always a sad sight to see many of our own people come to these meetings in a low spiritual condition, instead of being full of strength and ready to work for others.

The camp was located in the city limits. About forty tents were pitched, besides the two preaching tents. The attendance during the ten days averaged from two hundred to four hundred, the Germans being a little in the majority. It was a cause of rejoicing to see so many of them present, and to notice the deep interest taken in the meetings from the very beginning. The ministerial force increased to eight toward the close of the meeting. The outside attendance reached nearly a thousand on Sunday.

Our youth's meetings were of special interest, and the Lord bestowed his blessing. Baptism was performed twice, first on the last Friday, when it was my privilege to administer the ordinance to thirty-six, of both nationalities, and again Sunday, when twenty-one more followed their Master. Especially on this latter occasion a large crowd was assembled. I hope that the vows made and the blessings received will not be easily forgotten, but be the cause of greater activity and a greater hungering and thirsting after more righteousness.

R. CONRAD.

SOUTHERN CALIFORNIA CAMP-MEETING.

This camp-meeting is now in the past. It was held from Oct. 15 to 26, in a pleasant pepper-tree grove in the village of Santa Ana, Los Angeles county, about thirty-five miles south of the city of Los Angeles. This is a beautiful country, thickly inhabited by enterprising people. The soil is very fertile, and especially adapted to the raising of many kinds of fruits, such as lemons, limes, oranges, figs, apples, peaches, apricots, grapes, etc., etc. The ripening vintage and raisin-making prevented some from attending the meeting.

The people of Santa Ana treated us with a spirit of kindness and liberality, thus making our stay among them very pleasant, and not very expensive. There were twenty-five tents besides the large one. About one hundred of our people were encamped on the ground; and for the first time in my life I attended a ten days' camp-meeting without a break in the camp till the last meeting was past. The weather was very fine during the entire time. The interest and attend-

ance from the outside evenings and Sundays was quite good at the beginning, and grew better till the close. The best of order prevailed, and was a matter of frequent remarks. The last sermon was listened to with marked attention by a very large audience. The ministers in attendance were J. N. Loughborough, Wm. Ings, R. S. Owen, and the writer. Sixty-nine meetings were held, as follows: six Biblical Institutes, five missionary meetings, four for instruction in Sabbath-school work, one for instruction in keeping church records, seven children's meetings, two business meetings, ten prayer and social services, and twenty-five sermons.

The early morning meetings were profitable occasions, the prayers, testimonies, and songs of praise being mingled with the cheerful notes of many mocking birds in the pepper trees over our heads. Union and love seemed to prevail among the believers, and much instruction was imparted upon Bible truth and the various branches of our work. Six were baptized. Many said it was the best meeting they ever attended. The preaching was close and practical; and the importance of individual experience, and having a living connection with Christ, was constantly set forth. The closing meeting Monday morning was one of much feeling. All voted to have a camp-meeting next year in this part of the State, at about the same time. A fund of more than two hundred dollars was pledged for this purpose.

I look upon the Santa Ana camp-meeting as a bright spot in my earthly pilgrimage. A few more meetings and partings here, and all will be over. How many of us who have attended these annual convocations, will be gathered at the marriage supper of the Lamb, in the sweet by and by?

Because of the interest awakened in Santa Ana by the camp-meeting, it was deemed wise for the writer to remain and further develop the work by meetings in the village hall. In God we trust and go forward. The truth brightens, the cause is onward. We hunger and thirst for more of the power of God in the Master's service.

H. A. ST. JOHN.

Oct. 27.

MISSOURI CAMP-MEETING.

THIS meeting, mention of which was made last week, was held in a village of about 2,500 inhabitants. It had been in progress a week when Bro. Olsen and myself arrived. We found a deep and growing interest among the citizens of the place, and it continued until the close of the meeting.

This was one of the most free camp-meetings we have attended this year. We could but contrast the spirit of this meeting with that of those held a few years ago, when we first began to attend the camp-meetings. The most perfect harmony prevails among the ministers and people. The congregation has greatly changed within a few years. Many old countenances are seen no more, while there are many new and strange faces.

There is a large corps of young persons who are ready and anxious to go to labor in the cause, if they could only be properly instructed so that they could work intelligently. I have never been in a Conference where I felt so sure that the opportunity had come for doing a great work. I never saw so large a proportion of young persons who wanted to dedicate themselves to God and his cause; and unless they are soon taken and pressed into the work, we are sure they will seek employment in some other sphere. May God give the Conference wisdom to take and use the laborers he now offers to them.

For the last few years, many prayers have been offered that God would send more laborers to this Conference; and if ever prayers were heard and answered, these have been; and it seems reasonable to think that God and angels are watching to see whether or not these laborers will be utilized and sustained by the Conference.

While the meeting was so good and encouraging to all who attended it, there was one discouraging feature; and that was, those who came were almost entirely brethren and sisters from the south of the river. Only three or four came from the north of the river, and yet nearly one half of the Conference is located there. We know for a certainty that the brethren in that part of the State are losing greatly by not attending such meetings. Some think they are too poor to go. I think most of our people are too poor not to go. They cannot afford to lose such a privilege.

The finances of the Conference have run behind several hundred dollars this year. If the number of laborers there increases as it should, the brethren will have to be more faithful in paying their tithes, or they will be sadly embarrassed in a short time. I have wondered many times as I have heard our people pray that God would send more laborers into the harvest field, if they were really willing that God should answer their prayers, with all that they implied; that is, if God should actually send the laborers, would they support them? Brethren, are you willing that God should send more laborers, and thus answer your prayers, on these conditions?

Quite a number were baptized on Monday, and the meeting closed Tuesday. The people went to their homes feeling thankful to God for the good meeting they had enjoyed, and for the encouraging prospect

before the Conference. May God bless the brethren and sisters of Missouri. E. W. FARNSWORTH.

THE COUNCIL AT BALE, SUISSE.

THIS Council is among the precious gatherings of the past. Of all the general meetings of our people I have attended in twenty-nine years, I think of none that could be more properly pronounced a success every sense of that term, than this one. Christian love and union prevailed throughout. There was a wonderful blending of nationalities, all seeming to feel that the cause was one, that our aim was one, and that we must unitedly push on the work to obtain victory. Faith and love were largely dwelt upon in the devotional meetings, and the Caleb and Joshua spirit seemed to pervade the camp. Individual and general victories were gained, and an unusual measure of the Spirit of God enjoyed.

It was indeed precious for the laborers of different fields to exchange views and experiences, and to learn better to sympathize with, pray for, and strengthen each other. Their attachment for one another, already strong, was increased; and we now expect that each laborer will take a deeper interest in the prosperity of his fellow-laborers, and be a condition to contribute thereto.

The labors of Sr. White and her son, Eld. W. White, were highly appreciated at this general gathering. Never was the gift of prophecy more needed, and its service more timely, than on this occasion. Errors and difficulties that had baffled human wisdom and effort were pointed out, corrected, and removed with that tenderness, plainness, faithfulness, and impartiality which have characterized this gift during the entire period of its manifestation among us, for about forty years.

I can say to the praise of Him from whom all blessings flow, that I was greatly helped on points that had troubled me more or less during all my religious experience; and, with difficulties removed, and light on future plans, I feel of good courage still to go forward, battling for truth, and holding up the blood-stained banner of our dear Redeemer.

How interesting and wonderful it was to hear Sr. White correctly delineate the peculiarities of different fields she had seen only as the Lord had shown her, and show how they should be met; to hear her describe case after case of persons she had never seen with her natural vision, and either point out their errors or show important relations they sustained to the cause, and how they should connect with it to better serve its interests!

As I had a fair chance to test the matter, having been on the ground, and knowing that no one but an informed Sr. White of these things, while serving as an interpreter, I could not help exclaiming, "Enough. I want no further evidence of its genuineness."

Not only does this gift reprove sin without dissimulation and partiality, as did Nathan when he said to David, "Thou art the man;" but it deals in words of encouragement to help those reproved to overcome, and to inspire hope, faith, and courage to the responding. It not only probes the wound, but it pours in the oil, binds the wound, and hastens the process of restoration. It brings the receiver to the Bible, and earnestly endeavors to carry out the instructions it enjoins, exemplifying in a marked degree the rare graces of modesty, true humility, and self-denial. It identifies itself with those for whom it labors, bearing their burdens in earnest, persevering prayer, forgetful of self and ease, and keeping the glory of God and the salvation of souls in view, aiming to secure these at any sacrifice. It brings with it supernatural discernment that Peter evinced in the case of Ananias and Sapphira. It brings with it the miraculous, without which, religion were a form, heartless, lifeless, human affair, and for want of which the masses of religionists of to-day are perishing. True to its name, it deals in prophetic utterances in harmony with the Bible, to help those who fear God to properly and speedily perform the good work, and to safely pass through the perils of the last days.

The instrument presents no attractions from the standpoint of show and popularity, that, following the path of humility, the gift may help in the work of converting men to God and not to man, and the God may have all the praise.

To us this, together with the potent, varied, and extensive measures taken at our late Council for the furtherance of the cause in the Old World, is a sure indication that God is about to work mightily through his Spirit and people, and that he will cut his way short in righteousness. As Sr. White said in one of her discourses at Bale, "God will soon do great things for us, if we lie humble and believing at his feet. . . More than one thousand will soon be converted in one day, most of whom will trace their convictions to the reading of our publications." This should encourage us to scatter these far and near, and to improve the brief, probationary period that left us in laboring earnestly and unselfishly for ourselves and for others.

D. T. BOURDEAU.

—A Christian preaches a sermon every time he goes to church.—J. S. Backus.

KENTUCKY SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Kentucky S. S. Association was held in connection with the camp-meeting at Leitchfield, Oct. 14-20, 1885.

Meeting was called Sunday, Oct. 17. President in the chair. Prayer by Eld. Van Horn. Secretary being absent, Elsie Scott was appointed to fill the vacancy.

The following officers were nominated and elected for the coming year: Green Trent, President; Ollie Trent, Secretary; Sabbath-school Committee, W. H. Saxby, R. G. Garrett. GREEN TRENT, *Pres.*
ELSIE SCOTT, *Sec. pro tem.*

KENTUCKY CONFERENCE PROCEEDINGS.

THE first meeting of the tenth annual Conference of Seventh-day Adventists of Kentucky was called Oct. 15, at 9 A. M., Eld. Rupert in the chair. Prayer by Eld. Van Horn. The Secretary being absent, J. D. Pegg acted as Secretary *pro tem.* The Chair was authorized to appoint the usual committees. On motion, all visiting brethren were invited to join in the deliberations of the Conference.

The committees were announced as follows: On Nominations, R. M. J. Pound, J. C. Olliver, D. W. Barr; on Credentials and Licenses, I. D. Van Horn, J. B. Forrest, Green Trent; on Resolutions, W. H. Saxby, Elsie Scott.

Adjourned to call of Chair.

At the afternoon meeting of the Tract Society, the names of the Auditing Committee were announced as follows: Green Trent, D. W. Barr, A. M. Lewis, John Brown, J. C. Olliver, Sarah E. Barr.

SECOND MEETING, OCT. 16, AT 9 A. M.—Committee on Resolutions presented the following, which, after some discussion, was adopted:—

Resolved, That we adopt the constitution recommended by the General Conference as published in the last Year Book.

Eld. Van Horn then read and explained the constitution. The blanks were filled by vote of the Conference. "Kentucky" was inserted in the blank for name; the number of the Executive Committee was voted to be three; and the ratio of representation was placed at one for every church and one for every ten members.

The second resolution was read, and laid on the table till the next meeting.

Adjourned to call of Chair.

THIRD MEETING, OCT. 19, AT 11 A. M.—The church at Madisonville, Hopkins Co., was received into the Conference, and the company of Sabbath-keepers at Providence was taken under the watch-care of the Conference. On motion, the Seatonville church was dropped from the list of churches, and the brethren belonging to the same were requested to join the nearest church to them. The Summershade church was dropped from the list in the same manner.

The Committee on Resolutions presented the following:—

Resolved, That we recommend our brethren, especially our young people, to educate themselves with a view to laboring in the cause of God; and we recommend those of our young people who can possibly do so, to avail themselves of the benefits of our College at Battle Creek, Mich.

The motion was adopted.

The Committee on Credentials and Licenses presented the following names for credentials: G. G. Rupert, S. Osborn, W. H. Saxby, R. G. Garrett; for license, R. M. J. Pound.—Adopted.

Committee on Nominations presented the following: For President, G. G. Rupert; Secretary, Mrs. Elsie Scott; Treasurer, J. B. Forrest; Executive Committee, G. G. Rupert, D. W. Barr, J. B. Forrest; Camp meeting Committee, A. M. Lewis, T. A. Williams, J. B. Forrest, Green Trent.—Adopted.

On motion, Eld. G. G. Rupert was appointed as a delegate to the General Conference.

Adjourned *sine die*. G. G. RUPERT, *Pres.*

J. D. PEGG, *Sec. pro tem.*

MISSOURI CONFERENCE PROCEEDINGS.

THE tenth annual session of the Missouri Conference of Seventh-day Adventists was held at Pleasant Hill, Cass Co., Mo., in connection with the camp-meeting at that place, Oct. 1-13, 1885.

The first meeting was held Oct. 4, at 9 A. M., with the President, Eld. D. T. Jones, in the chair. Delegates from fourteen different churches presented credentials. Letters were received from Springdale, Robinson, and Cincinnati churches, of Arkansas, asking to be admitted to the Missouri Conference. On motion, their request was granted, and the delegates admitted to seats in the Conference.

The President was authorized to appoint the necessary committees, the following being announced: On Nominations, Eli Wick, R. S. Donnell, H. Hoover; on Resolutions, J. G. Wood, J. W. Scoles, A. E. Flowers; on Credentials and Licenses, Wm. Evans, Rufus Lowe, J. T. Marr; on Auditing, O. Smith, A. E. Flowers, C. B. Hughes.

Adjourned to call of Chair.

SECOND MEETING, OCT. 6, AT 9 A. M.—On motion,

all S. D. Adventists present in good standing, were invited to participate in the deliberations of the Conference.

The President called the attention of the Conference to the new constitution for State Conferences, as recommended by the last General Conference, pending the consideration of which, the meeting adjourned to call of Chair.

THIRD MEETING, OCT. 6, AT 5 P. M.—The consideration of the new constitution was resumed, and after a full discussion, it was adopted, with amendments to insert the word "Missouri" in the blank left in Art. I.; to make the number of the Executive Committee (Art. II., sec. 1) three instead of five; and to make the basis of representation (Art. VII., sec. 1) one additional delegate for every fifteen members.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 7.—The Committee on Nominations reported as follows: For President, D. T. Jones; Secretary, H. D. Clark; Treasurer, Wm. Evans; Executive Committee, D. T. Jones, N. W. Allee, Rufus Lowe; Camp-meeting Committee, A. E. Flowers, Wm. McAlexander, J. A. Armstrong, R. Kaston, Vestal Kivet, J. A. Banta. Report was adopted.

Committee on Resolutions reported as follows:—

Whereas, God in his mercy has once more admonished us by the voice of his Spirit in giving us "Testimony No. 32;" therefore—

Resolved, That we do earnestly request all our people to obtain, and prayerfully read, this work, together with "Testimony No. 31," "Early Writings," and "Great Controversy, Vol. IV.," and that our ministers unflinchingly teach this important part of our faith to those under their charge.

Whereas, We as a people believe the tithing system to be God's plan for supporting his work; therefore—

Resolved, That we fully concur in the recommendation of the last General Conference that all our ministers be examples to the flock by faithfully paying an honest tithe, and urging others to do the same; and further—

Resolved, That no minister be considered to have faithfully discharged his duty toward new companies until he has fully instructed them upon this important point.

Whereas, God has shown us through the testimony of his Spirit the important relation which health reform sustains to present truth; therefore—

Resolved, That we urge upon our ministers, colporters, and canvassers the importance of presenting this subject before the people, by means of our health and temperance journals and publications, as well as by preaching and practice.

Whereas, The work connected with our city missions becomes more important each year; therefore—

Resolved, That such steps be taken in this direction as will secure qualified laborers to take charge of these missions; and that these laborers shall be subject to transfer or removal by the Executive Committee, the same as other laborers in the State.

Resolved, That some plan be devised whereby young men and women may be taken in charge by these missions, and trained up to do practical missionary work.

Resolved, That, in view of the increase of territory of the Missouri Conference, some steps be taken preparatory to districting the State for future ministerial labor.

Whereas, We have been shown by the spirit of prophecy that "we are standing on the threshold of the eternal world, and need to gain victories at every step;" and—

Whereas, Many of our people are so scattered as to be deprived of the privilege of attending regular meetings, and our annual meetings are designed for the especial purpose of enabling us as a people to draw nearer to God, and to advance with the light of the message; therefore—

Resolved, That we believe it to be the especial duty of our people all over the Conference, to lay such plans beforehand as will enable all who can possibly do so, to attend our annual meetings from the beginning to the close.

Whereas, In the wisdom of the General Conference it was thought best that the State of Arkansas be attached to the Missouri Conference; therefore—

Resolved, That we welcome Arkansas into our Conference, extending our watch-care, prayers, sympathy, and support in the mutual work of advancing the third angel's message.

Resolved, That we tender our sincere thanks to the railroad companies who have courteously favored us with reduced rates over their respective roads.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 8, AT 9 A. M.—This meeting was mostly occupied with instructive and stirring remarks by Bro. Olsen, on the subject of missionary work. He spoke of the great importance of system in, and thorough preparation for, this work.

Adjourned to call of Chair.

SIXTH MEETING, OCT. 8, AT 4:30 P. M.—The following resolution was presented by Eld. N. W. Allee, and unanimously adopted:—

Whereas, New tents will be needed in this Conference another year; therefore—

Resolved, That we hereby recommend that a tent and camp-meeting fund of five hundred dollars be raised for this purpose, and for defraying the expenses of camp-meetings.

Committee on Credentials and Licenses reported as follows: For Credentials, R. S. Donnell, D. T. Jones, J. G. Wood, N. W. Allee, C. H. Chaffee, J. W. Watt; for license, E. G. Blackmon,

J. W. Scoles; for colporter's license, D. T. Shireman, S. H. Feeks, A. E. Flowers, Joseph Clarke, H. T. Hoover, D. N. Wood. The names were considered separately, and the report was adopted.

The subject of the twenty-thousand-dollar fund was presented and discussed. The objects for which it was raised, its legitimate use, and the importance of care in making appropriations from it were considered.

Adjourned to call of Chair.

SEVENTH MEETING, OCT. 12, AT 9 A. M.—Committee on Credentials and Licenses made the following additional report: That Bro. D. N. Wood be granted a ministerial license instead of colporter's license; and that colporter's license be granted to Bro. Rufus Lowe and Eli Wick, and Mrs. A. Shireman, Ammy Welch, and Sarah Clarke.

Report was adopted.

The Treasurer's report presented a statement of the average tithe paid per member by each church in the Conference. Appropriate remarks were made by Elds. Olsen and Jones, concerning the importance of paying the tithe, and also its obligation and utility. Eld. Farnsworth spoke of the great interest felt by Eld. Butler in the cause of God in Missouri; of his fervent desire and prayers for the prosperity of the Missouri Conference, and the evident answer to his prayers in the great increase of laborers, and especially the interest felt by the youth to actively engage in the work. Plans were proposed for paying the Conference debt.

On motion, it was decided that the Missouri Conference raise five hundred dollars by voluntary subscriptions to pay off this indebtedness; that this amount be apportioned to each church, and divided as equally as possible among the churches of the Conference, according to their relative financial ability; and that the President personally visit the churches, or appoint others to present this matter before them.—Adopted.

Adjourned to call of Chair.

EIGHTH MEETING, OCT. 12, AT 1:50 P. M.—Treasurer's report was presented and accepted:—

TREASURER'S REPORT.

CASH RECEIVED.	
Cash on hand Oct. 9, 1884,	\$ 447 15
Rec'd from \$20,000 fund,	772 97
" on tithes,	2,140 37
Total,	\$3,360 49
CASH PAID OUT.	
On orders,	\$2,116 40
To General Conference,	100 00
Total,	\$2,216 40
Cash on hand,	\$1,144 09
Report of Auditing Committee, not yet received, will amount to more than this amount on hand.	

WM. EVANS, *Treasurer.*

A resolution was presented by Eld. J. G. Wood, recommending that two camp-meetings be held in the Missouri Conference this coming year; one in the northern part of the State of Missouri, and one in Southern Missouri or in Northern Arkansas.—Adopted.

On motion, Elds. D. T. Jones and N. W. Allee were elected delegates to the next General Conference.

The following resolutions were presented by Eld. D. T. Jones, and adopted:—

Whereas, We realize the importance of the tract and missionary work as connected with the third angel's message; and—

Whereas, We feel a dearth of the missionary spirit in our Conference; therefore—

Resolved, That it is the mind of this Conference that the fourth Sabbath of each month should be devoted to the consideration of the missionary work; that on these specified days, our ministers, when with the churches, should preach missionary sermons; that the church elder or leader should talk on this work; and that our brethren and sisters should bear missionary testimonies, closing the meeting with contributions for the missionary society.

Conference adjourned *sine die*.

J. CLARKE, *Sec.* D. T. JONES, *Pres.*

—Tears of repentance form the rainbow of joy.

—Mark how the flower, whose drooping bell would lose
The lavished freshness of the nightly dews,
Opens the frail chalice in the dust that lies,
Lifts it, and drinks the bounty of the skies.

So hold thy heart out, like the lily's cup,
And God's own hand shall fill the goblet up
With vital air, soft rain, or virgin snows—
Whatever earth implores and Heaven bestows.

—Mrs. F. H. Cooke.

—Who allows himself to be absorbed in noble thinking is being lifted out of meanness into moral greatness.

—Reason and faith resemble the two sons of the patriarch; reason is the first-born, but faith inherits the blessing.—*Outwrenwell.*

News of the Week.

FOR WEEK ENDING NOV. 7, 1885.

DOMESTIC.

—The tug *Frank Moffat* exploded her boiler near Marine City, Mich., Sunday, killing four persons.

—Florida hotel-keepers expect to accommodate 200,000 Northerners this winter.

—Vicksburg is to have a \$50,000 emancipation monument built by the contributions of ex-slaves.

—President Cleveland, Monday, issued a proclamation designating Thursday, Nov. 26, as a National day of thanksgiving.

—Work in John Roach's ship-yard at Chester, Pa., will be resumed Monday, when some 300 men will be given employment.

—A misplaced switch derailed a train near Leominster, Mass., Wednesday, an employee being fatally hurt. Several passengers were slightly injured.

—Owing to a strike of the nail workers at Pittsburg, nails in that city are becoming very scarce, and work on several structures has been suspended.

—A dredging-machine parted from its tow during a storm in Long Island Sound, Sunday night, and the crew of eight men are supposed to have been drowned.

—A man in Syracuse collected accounts of the lives of 10,000 centenarians. He found that 6,000 of them came from Connecticut, and that the majority of them were women.

—The purchase of the dispatch boat *Dolphin* by the government has been completed, the negotiations with Mr. Roach having been secretly carried on for some time.

—Field's monument to Major Andre (the British officer executed for complicity in Benedict Arnold's treason), at Tappan, N. Y., was destroyed Tuesday night by an explosion of dynamite.

—The Arctic plants which a Greeley survivor brought home with him are from six inches to two feet in height, and under a magnifying glass present a very beautiful appearance. All but two bear flowers.

—Rumors are current in New York that Mayor Grace and other prominent individuals will be arrested for complicity in the Marine Bank frauds. United States Attorney Dorsheimer has stated that many well-known persons are involved.

—A willow farm in Macon, Ga., produces about a ton of switches to the acre, commanding, when dried, \$200, and as the leaves and bark sell at twenty-five cents a pound, baled, the enterprise pays better than cotton.

—The Chinese were expelled from Tacoma, W. T., Tuesday evening, but no violence was offered. Chinese storekeepers were given additional time in which to pack their goods. A number of refugees are camped at Lake View, nine miles south of Tacoma.

—Near Morrisonville, Ill., Tuesday forenoon, a cow partially wrecked a Wabash passenger train, the locomotive falling on its side, the mail-car being wrecked, and the baggage and smoker being derailed. The engineer and fireman were badly hurt, but the passengers escaped with a severe shaking.

—A coal train on the Philadelphia and Reading Railroad Saturday crashed into a freight train which was standing on the bridge across White Deer Creek. The engine and thirteen cars were hurled into the creek below, a distance of thirty feet. The engineer and fireman went over with the engine, but were uninjured.

—The application of natural gas as fuel for manufacturing purposes has already produced a great change in the appearance of smoky Pittsburg. At present over 1,500 dwelling-houses, 66 glass factories, 34 rolling mills, and 45 other industrial establishments are being supplied, and as nearly as can be ascertained, from 8,000 to 10,000 tons of coal are daily displaced.

—At the funeral of Gen. Geo. B. McClellan at New York, Monday, the church services were of the simplest description, and no emblems of mourning were visible. Outside the church the streets were thronged with citizens, and hundreds accompanied the procession to the Pennsylvania Railroad depot. There was no semblance of a parade, however, but the people evinced their respect for the dead by lifting their hats as the hearse went past. The final interment took place at Trenton.

FOREIGN.

—Vegetarianism is spreading rapidly in London.

—During Saturday and Sunday, in Montreal and its suburbs, ninety persons died from small-pox.

—Mr. Gladstone's physician has forbidden him to speak for more than fifteen minutes at a time.

—Six persons were arrested near Belgrade, Friday, charged with conspiring to kill King Milan and to overthrow the Servian government.

—Queen Victoria will meet her ministers at Balmoral on the 16th inst., for the purpose of dissolving Parliament. The new Parliament will meet in January.

—The total strength of the Turkish army now mobilized is 350,000 men. The Servian troops will not enter Bulgaria pending the decision of the Balkan conference.

—The Balkan conference meets in Constantinople Tues-

day. The attitude of Servia and Greece is causing much uneasiness in diplomatic circles. Turkish military preparations continue.

—St. Peter's Cathedral, just finished at Moscow, has five cupolas, and 900 pounds of gold were used in overlaying them. The doors of the temple cost \$310,000; and the marble floors, \$1,500,000.

—Japan has just settled the question of free popular education, and all children between the ages of 6 and 14 are compelled to attend school from three to six hours a day for thirty-two weeks in the year.

—The pope has two kinds of seals. The first, used in apostolic briefs, private letters, etc., is called the fisherman's ring. The other is used in bulls. The impressions of the fisherman's seal are taken in red wax, but those of the others always in lead.

—A leading Paris journal states that the triple alliance has been ruptured, and that Austria and Germany have joined England, France, and Italy against Russia for the purpose of forcing Russia to accept the decision of the Balkan conference.

—Reports from Winnipeg say the Dominion government, knowing that the medical commission will report adversely to Riel, have ordered the authorities at Regina to hang Riel next Tuesday. The same train which carried the doctors also bore the death warrant.

—An odd method of celebrating the 400th anniversary of the discovery of America is talked of in Spain. It is proposed to start a fleet of ships, representing all maritime nations, from the little port of Palos, in Spain, August 3, 1892, the anniversary of the sailing of Columbus, and to have the fleet sail to San Salvador over the route taken by the great discoverer.

—A photograph of a section of the sky has been taken at the Paris Observatory some five degrees square, which shows 3,000 stars on a ten-inch square plate. There are distinctly seen on the plate stars of the fourteenth and fifteenth magnitude. If this portion of the sky is fairly representative, the number of stars visible, to the fourteenth magnitude inclusive, must be more than 20,000,000.

—Information is received at Washington to the effect that the De Lesseps Panama Canal Company is now on the verge of bankruptcy and cannot continue much longer; and it is announced that during the coming session of Congress an investigation will be made as to the expenditure of something more than two millions of dollars by the American Agent of the company in the United States Congress.

Obituary Notices.

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

DRUMMOND.—Died Aug. 25, 1885, of malarial fever, in Grand Prairie, Dallas Co., Texas, George I. B., son of W. T. and Maggie Drummond, aged 2 years, 3 months, and 28 days. Our little one was ill but four days. All the members of the family were ill, his mother having a severe attack of chills and fever; and being in a strange place, we did not call in medical aid until the last day. The doctor reduced his fever very suddenly, and not having taken much nourishment, our little boy had not strength to rally. He was patient in his affliction. We are comforted only by the hope that our darling will be restored to us at the soon coming of our Lord.

W. T. DRUMMOND.

CUSHING.—Died at Portland, Maine, Oct. 25, 1885, of hemorrhage of the lungs and scrofulous affection, Lafayette S. Cushing, aged 28 years and 5 months. Bro. Cushing made a public profession of the present truth about three years ago, and has since lived a prayerful life. During his long and painful illness, he made a successful struggle with the tobacco habit, which had hindered his going forward in baptism and uniting with the church. From this time, the truth looked more precious to him than ever before, and he desired to live to tell others of the way. He fell asleep with the sweet assurance that God accepted him as his child, and would give him life and immortality at the first resurrection. He leaves a father and mother, one sister, and four brothers to mourn. Remarks by the writer from Rev. 21: 4.

S. H. LANSBORN.

DAY.—Fell asleep in Jesus at Dryden, Mich., of typhoid fever, our dear sister, Lucretia Day, aged seventy years. She embraced the truth about twenty years ago, by reading. She was a member of the Lapeer church long before there was an S. D. Adventist church at Dryden; but she has since often met with our little church, where her good example and words of warning and encouragement will be sadly missed. She sometimes spoke of the shortness of time and the preparation necessary to meet the Saviour. She had always desired to live to see the Saviour come, but Providence willed it otherwise. She was a faithful wife, mother, friend, and neighbor, and was true to God and his cause, which she so much loved. A husband, two sons, three daughters, and a large circle of other relatives and friends mourn her loss. We shall see her face no more till the morning of the resurrection.

Mrs. M. L. DAVIS.

GUYER.—Died of typhoid fever and bronchitis, at Battle Creek, Mich., Oct. 28, 1885, after an illness of about ten days, Albert Guyer, aged 31 years. Bro. Guyer was baptized at the Jackson camp-meeting in 1884, and has since been actively engaged in spreading the present truth, by pen and otherwise. He was a steady contributor to the *Stimme* up to the time of his death. After our camp-meeting this fall, he came to Battle Creek to fit himself for greater usefulness in the cause; but death put an end to his labor here. Those who during his brief stay among us had become acquainted with him, had learned to love him as a dear and humble brother. Eld. T. M. Steward addressed a large number of students and others who had gathered to show their Christian sympathy on behalf of our brother, who had come among us an entire stranger.

A. KUNZ.

CURTIS.—Died at Topeka, Kan., Oct. 14, 1885, of brain fever, Florence Curtis, aged 27 years, 1 month, and 2 days. She was married to Will D. Curtis, April 18, 1874. She embraced the truth at Clay Banks, Door Co., Wis., under the labors of Eld. O. A. Olsen. She has been actively engaged in the work since 1882, and at the time of her death held a colporteur's license. During the last summer, in the State capital, she proved herself a very efficient laborer in visiting and giving Bible readings. Her chief delight was to do the Master's will. She put forth every energy to forward the third angel's message, and her very being seemed to be lost in gathering souls to Christ. Her earnest labor and care for others endeared her to a large circle of acquaintances. Her loss is sadly felt by the Topeka church in all its branches of usefulness. She leaves a husband, three children, and a large circle of friends to mourn her loss. She seemed

to have a premonition from the beginning that it was her last illness at different times introducing the subject to her most intimate friends; her only regret being the separation from her husband and children. She frequently expressed herself as being ready for whatever change might await her. The first part of her sickness was attended with much suffering, but as she neared the end, her sufferings seemed to abate, and without the least appearance of pain she closed her eyes and fell asleep. The funeral services were attended by a large concourse of friends. Words of comfort from Job 14: 13.

JOHN GIBBS.

GAGE.—Died in Peoria, Texas, Sabbath morning, Oct. 24, 1885, consumption, our beloved sister, Fannie E. Gage, in the thirty-fourth year of her age. St. Gage was born in Russell county, Ala. In her parents, Egbert and Amanda Goolsbee, removed to Peoria, Tex., where St. Fannie grew up to womanhood. In 1870 she was married to James W. Gage. The light of present truth reached St. Fannie and her husband through the labors of Eld. R. M. Kilgore, and in 1871 they were baptized and became members of the Peoria church. Since that time she has earnestly sought to know God's will concerning her, and has manifested a missionary spirit. When prevented by feeble health and the cares of her family from engaging in missionary work she would give money to some missionary worker to be used in sending meat in due season to hungry souls. She had been a sufferer in her life, having been afflicted from quite an early age with excruciating or bony tumors. For several years she had been subject to a cough during the winter, which finally terminated in consumption. On learning of the critical state of her health, we felt a deep interest in her spiritual welfare. When told her condition, she seemed perfectly signed to the will of God, and busily engaged herself in making preparation for a full salvation. When asked if her trust was in the Lord, she answered, "Yes." She was heard to say that she did not want to go to the Lord by murmuring or complaining, and the testimony is that she trusted in God till death, no murmur escaping her lips, even in the hours of greatest suffering. Seven children are deprived of a mother's care, an affectionate husband is thus bereaved of a companion, and a widowed mother and one sister mourn their loss. The remains were followed to the grave by relatives and a large gathering of sympathizing friends, to whom words of comfort were spoken by H. W. Christman.

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 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 make the meeting legal, stockholders who cannot attend will 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 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 that 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., Wednesday, Nov. 25, 1885, at 2: 30 P. M., for the purpose of electing a Board of Trustees and 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 in the meeting, should designate their proxies, using the 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.

CERESCO, Mich., Nov. 14. Meeting in the evening if desired.

H. W. MILLER.

DIST. No. 6, Spring Side, Kan., Nov. 13-15.

T. H. GIBBS.

QUARTERLY meeting of the Clarion church will be held at Eldorado, Kan., Nov. 21, 22. We desire a report from every member of the church, either in person or by letter. OSCAR HILL.

I WILL meet with the churches in Nebraska as follows:— Columbus, Wednesday evening, Nov. 11 Albion, Thursday " 12 Raeville, Friday " 13 Silver Creek, Wednesday " 18 Shelton, Friday " 20 Kearney, Friday " 27 Meetings will continue over Sabbath and Sunday at Raeville, Shelton, and Kearney. DANIEL NETTLETON.

PENNSYLVANIA CONFERENCE.

It is now decided to hold our semi-annual State meeting at Wellsville, N. Y., Dec. 10-14; and we make this early announcement so that the matter may be fully understood, and the brethren have ample time to make their arrangements to attend. Eld. Butler has given us encouragement that he will assist us, and no doubt we shall be able to secure other help from abroad. Should the General Conference for any reason continue in session longer than two weeks, it may be necessary to postpone our meeting one week. In such case, notice will be given in time, so there will be no misunderstanding. We shall expect to see all our ministers and licentiates at this meeting, and all others who wish to engage in the work during the winter. D. B. OVIATT.

Publishers' Department.

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

Will Bro. Rouben Wright please send his address to John W. Walker, Fredericktown, Knott Co., Ohio.

The address of the Wisconsin Tract Society Sec., during the time of the General Conference, will be Battle Creek, Mich. All communications addressed to her there, should be sent care REVIEW and HERALD.

The secretary of Dist. No. 3, Mich., having resigned, Mrs. H. W. Miller will act as secretary the coming year. Her address is REVIEW and HERALD, Battle Creek, Mich. H. W. MILLER, Director.

BUSINESS NOTICES.

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

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

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

Books Sent by Freight.—E W Whitney, M A Pitts, L C Chadwick, L S Campbell, Wm C Hansen.

Books Sent by Express.—S H Field, C W Olsen, Emil Johnson, G Swedberg, W H Parker, Ida Gates, W H Schwartz, Prof W C Klinger, H M Mitchell, Mrs Ellen H Baker, J M Gallimore, D E Lindner, Elias Styles, J P Rosqvist, Matthew Larsen, Emma Johnson, E C Swiler, Friedrich Muchow, Eugene Leland, L W Lawton, L G Berglim.

Cash Rec'd on Account.—New York T & M Soc per May Taylor \$75, U C T & M Soc per Carrie Mills 50, N Y T & M Soc per Samanta Brott 1, Minn T & M Soc per H Holser 750.79, Mich T & M Soc per House 56.45, Neb T & M Soc per S E W 723.33, N E T & M Soc per P P 1,000.

Shares in S. D. A. P. A.—Mary Harlow \$10.

General Conference.—Mrs Nancy Pickle \$14.29.

S. D. A. P. A. Soc.—Minn T & M Soc \$200, "A friend" 10, E B Miller (shares) 20, Mrs E B Miller (shares) 30.

International T. and M. Soc.—E H Woolsey \$10, Neb T & M Soc \$149.50.

English Mission.—N D Richmond \$27, J & H B Tucker 25, A M Johnson 17, "A friend" 25, E P Naylor 5, Edith Naylor 5, Peter Ekman 5, M A Harbin 5, C E Palmer 5, R Thayer 5, M J Tucker 5, A Priest 5, J Crandall 5, C E Buck 5, E L Merry 5, Charlemont Church 2, Charlemont S S 5, H S Priest 3, L A F 2, E C & J Merry 1, Elias Cobb 1, E E Farnsworth 1, S R Drake 1, S Wilkenson 1, R Andrews 2.50, M Stevens 2, M L Priest 2.50, E A Robbins 50c, G Burnett 50c, J S Miller 50c, R G Hall 2.50, D Gould 1, A W Gould 1, Neb T & M Soc 10.

European Mission.—D C Elmer \$5, M A Priest 5, J Crandall 5, C Tucker 5, Danvers Mass church 11.86, Vineyard Haven 3.50, HS West 2, N D Richmond 1, R M Robbins 1, R B Kimpton 1, J W Myer 1, Bertha Priest 50c, "A friend" 56c, Eva B Robbins, 50c, A P Wheelock 4, "A friend" 1, P A Green 1, Minn T & M Soc 80, Apoleon Paquette 50c, Neb T & M Soc 115.50.

Australian Mission.—Laura J Waters \$30, G H Truesdell 3, Annah Green 25, Mrs M S Kennedy 10, Mrs Mary Buckling 5, Napoleon Paquette 50c, Mrs Betsey Landon 10, Miss Belle Williams 1, Mary Richer 60c, "Trespass offering" 2, Neb T & M Soc 31.62, P R Chamberlain 5.50.

Scandinavian Mission.—Minn T & M Soc \$120, Neb T & M Soc

Arkansas Relief Fund.—Vita Morrow \$1, Mrs C M Potter 1, A Fairfield 1, Onarga (Ill) church 10, C C Chapman 1, J B Ingalls 50, R E Bliss 50c, Geo Benton 1, L B Kneeland 1, W A Towle 1, P Towle 1, Edith Losey 50c, Mary L Losey 50c, T N Whisler 1, Wm Mc Gregor 1, Mrs L S Spear 1, Mackford (Wis) church 7, W L Wheeler & wife 2, Jennie Wheeler 1, W D Sharp 50c, M H Randall 1, Wm Holliday 1, Chas Green 3, Geo M Strada 1, Wm Young 1, Lewis Strada 1, Leander Dolph 1, Hannah Dolph 1, Chicago Scand 10, Chicago North Side S S 4, — Roberts 50c, Hiva Roberts 50c, B Starr & wife 2, — Gill 50c, R M Kilgore 5, H W Spaulding, James Dubois 1.60, Geo Henton & wife 2, J E Titus 1, Marion (Ia) Church per Thomas Hare 5, John Cartwright 1, Chas Herman 1, Geo Connor 1, "a sister" 50, Ellen Mc Kinnou 1, Bowles & Evans 3, Woodburn (Ia) church 3.65, Alex Paten 4, G M Paten 1, Niels Jensen 2, Svend Christensen 2, Ellen Christensen 1, a friend 2, Ole Hansen 1, C & B Christensen 1, Lars Peterson 1, Christ Bartelsen 2, Mrs Hansen 50c, Julius Hansen 1, Andrew Christensen 50c, Hans Petersen 25c, G I B 3, Albert Stone 1, W A Johnson 1, Sanitarium \$61.71.

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PART SECOND. ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings.—Why does God Permit Satan to Exist?—Origin of Satan.—Satan a Wanderer.—Satan Gains Possession of the Earth.—Order of the Fallen Angels.—Possessed with Devils.—Satan an Accuser.—Man in Prison.—The Mission of Jesus.—Redemption of Man.—Satan Bound.—Judgment of the Wicked.—Will Satan be Destroyed?

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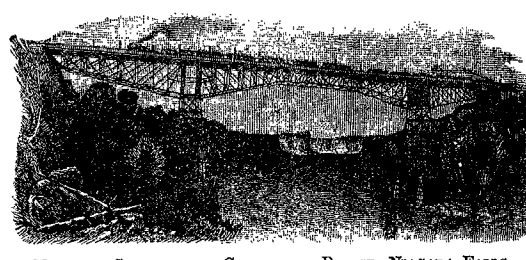
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The Review and Herald.

BATTLE CREEK, MICH., NOV. 10, 1885.

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Bro. F. E. Belden, with whose contributions to "Better than Pearls" and other musical works our readers are familiar, arrived last week to assist in the preparation of the new hymn book, the preliminary work of which is being rapidly pushed forward.

Eld. J. H. Waggoner, and Bro. C. H. Jones, wife and child, arrived safely in Battle Creek from Oakland, Cal., on Tuesday last. Bro. and Sr. Gardner from the same place arrived a little later. All are in good health and spirits, and come with words of good cheer from their field of labor. They receive a glad and hearty greeting from their many friends here.

Last Sabbath was a season of refreshing for the church in Battle Creek. Eld. Waggoner spoke in the forenoon in the Tabernacle. His text was 1 Cor. 14:32: "And the spirits of the prophets are subject to the prophets," from which he drew forth a discourse which was replete with good instruction and sound reason on what are considered some of the perplexing problems of theology. He took up some of the different books and writers of that wonderful volume, the Bible, and showed how the men whom God used to produce his word, could reveal their own channel of thought and peculiarities of style and expression consistently with the most complete inspiration. He then dwelt particularly upon the writings of the apostle Paul, his experience and sufferings, and the view faith enabled him to take of the future as compared with the present. And as the contrast was vividly pictured between present afflictions which are light and momentary, and the coming reward, which is a "weight" of glory, but more than this, a "far more exceeding weight of glory," and in addition to all, "eternal"—the comfort and good cheer of the Christian's unrivaled hope was expressed upon many countenances. It was good to be there. In the social meeting in the afternoon many excellent testimonies were borne.

FROM AUSTRALIA.

WE have just received interesting letters from Eld. Haskell, too late for publication in this issue. We shall not have the privilege of seeing our dear brother at the coming Conference. Some ten have commenced to keep the Sabbath under the influence of the Bible

readings, reading matter, and personal labor of the missionaries in the vicinity of Melbourne. The ire of the dragon is already waxing hot. Unfriendly notices are being published in the papers, and the ministers are warning their flocks against them, and evidently stirring times are just ahead. Our brethren labor at great disadvantage just now, as they cannot reach the public through the newspapers, and the churches are closed against them. But they have purchased a tent, which will soon be used for labor, and they intend to have a paper of their own very soon. They expect a great contest, but they believe God will turn all to his glory. Eld. Haskell feels it will not be best to leave at present. G. I. B.

NOTICE.

THE Michigan Central and Grand Trunk Railroads will return all persons who attend the General Conference at one third fare. A. R. HENRY.

BATTLE CREEK ITEMS.

The first term of Battle Creek College for the year 1885-6, closes Tuesday, Nov. 10. This has been to all appearance a successful term. During the weeks since it began, 276 students have been enrolled, of which number 258 still remain to the close. Union and harmony have prevailed among the teachers and students. The larger part of the school are here for the first time. Bible study is a prominent feature, there being four large classes in English and one in German. The spiritual condition of the school is good. A healthy religious interest has been awakened in a number since coming to the College, several taking a decided stand for the first time, and others have been encouraged to engage again in the conflict, who had in part, at least, laid off the armor. Many are gaining a valuable experience for future usefulness in the cause, by the work done in the College Missionary Society. They now use 200 REVIEWS, 250 Signs, and 100 copies of the *Stimme der Wahrheit*. With the *Instructors* taken for the Sabbath-school, this makes 2,560 papers per month. The manual labor department is in successful operation, some five branches being carried on this term, and others will be added with the winter term.

We are already reminded that the important meetings of the General Conference are near. As we see leading men here from all over the field, we ask the question, What will be the result of this meeting? How will it affect the cause of God at large? Brethren, let your prayers ascend that God's Spirit may direct in all that is done. He that heareth prayer will answer your petition. C. F. W.

KANSAS, ATTENTION!

OUR Tract Society Secretary, Clara Wood Gibbs, owing to impaired health, has resigned her position. Therefore, all communications should be addressed, and drafts and money orders made payable to, Kansas Tract Society, Ottawa, Kansas.

T. H. GIBBS, Pres.

TO SCATTERED COMPANIES IN THE SOUTH.

THE General Conference will hold its next session at Battle Creek, commencing Nov. 18, 1885. Let all reports be sent in time to the proper officers. Send all tithes to A. R. Henry, Battle Creek, Mich. Send church clerk reports, with requests for labor, to Eld. U. Smith, Battle Creek, Mich. Send all tract and missionary labor reports, with money for Tract Society, to Miss M. L. Huntley, South Lancaster, Mass. If this is done promptly, it may aid the cause in the South. G. G. RUPERT.

MOVING TO FLORIDA.

HAVING received many letters of inquiry from those who think of emigrating to Florida, I would like to say through the REVIEW, that those whose health necessitates a change to this climate, or those who should come here to live and labor to advance the cause of present truth, might, some of them, find homes and work in this vicinity. Those of limited means may find land for homes, from one to two miles from post-office and store, at present, at moderate prices, at \$10 per acre and upward. Prices are advancing. Having resided here since December, 1882, near tide water, and about four miles from the Atlantic Ocean, I am satisfied that there is no more healthful location in the State.

We have a little church of nine members, and several others are observing the Sabbath who have not yet united with us. We have no desire to hinder emigration to other parts of the State, or to unduly influence our brethren to locate in our vicinity. We would not advise any to come to Florida to engage in worldly speculation, so rife at present; but to the classes above-mentioned, that the Lord would have come among us, we would extend a cordial welcome. Moultrie, St. Johns Co., Fla. NAHUM ORCUTT.

"AS YE SEE THE DAY APPROACHING."

If we are able to discern the signs of the times, it is very plainly to be seen that the great day of the Lord is rapidly approaching. "It is near, and hasteth greatly." The present attitude of the nations of the earth, described by our Saviour as "distress of nations with perplexity," the labor troubles, and the judgments of God by earthquakes and the warring elements, all are precursors of the "time of trouble such as never was since there was a nation." And not the least signal of the approach of that day is to be seen in the determined and persistent efforts of a large class of religionists to legislate for God, and to compel by civil law the observance of the human ordinance of the Sunday Sabbath as a command of God. Thus the final and inevitable conflict between truth and error, between obedience to the commandments of God and the traditions of men, cannot be far in the future. It will be a time that will try men's souls. Those who would be able to stand the test of that "hour of temptation," must now be diligent in seeking a preparation for the fiery ordeal.

Do we not see the day approaching? Then it should be the first business of our lives to prepare, not only by seeking pardon and acceptance with God for ourselves, but by warning and exhorting others to secure a shelter in the coming day. Let us ask ourselves the question, now, which will be asked by many when it will be too late to prepare, "Who shall be able to stand?" And let us answer it by earnest and diligent preparation for the coming conflict.

R. F. COTRELL.

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