

REVIEW AND HERALD.



ON THE WAY TO EMMAUS. LUKE 24:13-31.



CHRISTMAS NUMBER,

1885.

## PROSPECTUS.

# REVIEW & HERALD for 1886.

**T**HE ADVENT REVIEW AND SABBATH HERALD enters upon its *SIXTY-THIRD VOLUME* Jan. 5, 1886. It will be continued as heretofore in its large sixteen-page size, being printed in small type but with a large, clear face, easily read, and containing

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In the proper sense of that term. It is filled with new and fresh articles every week, and thus contains a large amount of reading matter, which, with the low price—only \$2.00 a year,—makes it

*The Largest and Cheapest Prophetic Journal Published.*

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The Bible as the Word of God, and dwells fervently upon all its themes—Repentance, Conversion, Christ Man's Divine Redeemer, the Hope of the Gospel, Practical Godliness as exemplified in Primitive Christianity, the Signs of the Times, Second Coming of Christ, Closing Reforms in the Church, the Last Messages of Mercy, and all prophetic questions, together with the Nature of Man Scripturally considered, the Reward and Inheritance of the Saints, the Destiny of the Wicked, and all other questions affecting the highest and eternal interests of the human family.

The wide range and variety of its matter may be gathered from a glance at its

### FOURTEEN DEPARTMENTS:

- ... space will permit, supplying to a large degree, the lack of the liv-
1. **Our Correspondents**, containing articles on a great variety of religious themes from the ablest writers in the world.
  2. **The Home**, devoted to choice family reading of interest to the old and young.
  3. **Special Attention**, noting from week to week events that are particularly important and striking in the political and religious worlds. The so-called National Reform Movement to enthrone Sunday in the United States Constitution, the progress of the Eastern Question, and the decrepit papal power, waiting to be consumed by the brightness of Christ's coming in the clouds of heaven,—the three great prophetic mountain peaks now gilded by the last rays of probation's setting sun,—will be carefully watched, and all developments be fully set before the reader.
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6. **The Commentary**, answering the large variety of questions which arise on the more striking passages of Scripture from Genesis to Revelation.
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8. **The Progress of the Cause**, containing reports from all parts of the field, showing the progress this work is making in all lands.
9. **News of the Week**, briefly noting the general news, touching the most prominent events, Foreign, Domestic, and Religious, which transpire each week.
10. **Appointments** show the movements of the ministers.
11. **Publishers' Department**, and
12. **Editorial Notes**, with an occasional column of interesting Selections and Casket, all interspersed from week to week with choice poetry, original and selected, completes the variety.

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# 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

VOL. 62, No. 50.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 22, 1885.

WHOLE No. 1645.

### The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

#### FAITHFUL PROMISES.

(Isa. 41: 10.)

STANDING at the portal  
Of the opening year,  
Words of comfort meet us,  
Hushing every fear.  
Spoken through the silence  
By our Father's voice,  
Tender, strong, and faithful,  
Making us rejoice.  
Onward, then, and fear not,  
Children of the day!  
For his word shall never,  
Never pass away!

I, the Lord, am with thee,  
Be thou not afraid!  
I will help and strengthen,  
Be thou not dismayed!  
Yea, I will uphold thee  
With my own right hand;  
Thou art called and chosen  
In my sight to stand.  
Onward, then, and fear not,  
Children of the day!  
For his word shall never,  
Never pass away!

For the year before us,  
Oh! what rich supplies!  
For the poor and needy  
Living streams shall rise;  
For the sad and sinful  
Shall his grace abound;  
For the faint and feeble,  
Perfect strength be found.  
Onward then, and fear not,  
Children of the day!  
For his word shall never,  
Never pass away!

He will never fail us,  
He will not forsake;  
His eternal covenant  
He will never break!  
Resting on his promise,  
What have we to fear?  
God is all-sufficient  
For the coming year.  
Onward, then, and fear not,  
Children of the day!  
For his word shall never,  
Never pass away!

—Frances Ridley Havergal.

### Our Contributors.

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

#### CHRISTIAN GROWTH.

BY MRS. E. G. WHITE.

THE Lord has rich blessings in store for all who seek him with real contrition of heart. He would have us reach up by faith and grasp his promises. He would not have his commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in his strength. It is his will that we grow in grace and in the

knowledge of the truth, committing the keeping of our souls to him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. "If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy.

As Jesus once taught his disciples, he called attention to a house built high up among the rocks. The bleak hill-side was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground he pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders.

Taking up this illustration, Jesus said, "Who-soever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be like the foolish man who built his house upon the sand.

If we are Christ's representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that he has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which he would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express.

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing.

Be thankful for the strength that you have for to-day. Praise God. Let gratitude be cherished in the soul. Be a well-spring of life, ever supplying yourselves from the living Fountain.

But the wants of the soul are not to be supplied unless we feel our need, and ask for the things we

lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction, he has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their acceptance with him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others.

The easy position so pleasing to the carnal heart is, that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth."

The servants of Christ have a sacred work. They must copy his character and his ways and plans of reaching men. God does not want them to labor with their own finite power, but in his strength; he wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is, that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by his love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be his words; our sluggish souls must be stirred by his Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." In him we can do all things.

The apostle Paul gives us some idea of his ministry, in these words: "I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily."

How can we do this great work, how can we represent Christ to the world, if our lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the Satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to



increase and abound in love one toward another, and toward all men, even as we do toward you." Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock.

### ST. PAUL'S FAITH.—NO. 8.

BY ELD. R. A. UNDERWOOD.

#### THE BLESSED HOPE.

"BUT I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3. There is a simplicity in the gospel of Christ which, when properly presented, commends itself to every candid person. The apostle expresses a fear lest this simplicity be "corrupted" in the same manner that Mother Eve was beguiled. Eve was deceived by the serpent, who made her believe that she would not die, when God had said she would. Gen. 3: 3, 4. The apostle's words imply that there is danger that the gospel of Christ will be "corrupted" and its simplicity destroyed by man's being beguiled into the idea that he does not die.

We assert that the apostle Paul believed that *man dies*, that the real man goes into the grave, that unless there is a resurrection of the same man who dies, the gospel is a failure, and man's hope is lost. He also believed that a corrupting doctrine would arise that would destroy the simplicity of the truth, and beguile mankind into accepting as truth the falsehood Satan preached to Eve. For evidence that Paul's fears are realized, we only need to refer to the common belief that man is immortal, that he cannot die. This modern faith in man's immortality of the soul has corrupted the faith, destroyed the simplicity of the truth, and is a dangerous doctrine to believe. St. Paul did not in the least believe any such doctrine. These may be strong statements for some who have been educated (as I was) to believe that man possesses natural immortality, and does not die, but passes to another state of existence at the dissolution of the body; either into the bliss of heaven, or the regions of the damned, according to the moral fitness of his soul.

Remember, dear reader, as we examine this question, that a falsehood never becomes a truth by age, nor by the numbers that may have believed it to be the truth. Tradition and education may have given to us that which we esteem as valuable and dear; yet *truth*, most precious of all, will prove the falsity and dangerous character of the enemy we have fondly cherished.

We inquire, Does man die? We shall not in this article discuss the subject, What is man? or What is the soul? We care not whether it is the material or immaterial, the visible or invisible, the outside or inside, that constitutes *the man*, who was made in the image of God, a little lower than the angels. It is this wonderful being called "man" that we all have such an interest in. We ask the simple question, Does *man die*? Modern theology says, No! he is immortal, and cannot die. But what saith the Scriptures?—"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14: 10. "It is appointed unto *men once to die*, but after this the Judgment." Heb. 9: 27. Here we have one text from the Old Testament and one from the New, which are only two out of scores of others which declare that man dies. The same being that is to be judged is the one that ceases to live. Who can deny that this is what St. Paul believed?

The next question of interest is raised by the inquiry found in Job 14: 10: "Where is he?" Spiritualists say, In one of the spheres; others say, In purgatory. I was taught by a Baptist minister to believe that man went either to heaven or hell at his last breath, and many so believe to-day. But we now are inquiring what St. Paul believed, regardless of tradition or modern teaching. Remember that he declared that he believed all things written in the law and the prophets. Acts 24: 14. Bear this in mind as we quote from the prophets.

Where is man after death? We tenderly lay

him to rest in the grave, believing that we are bestowing upon him the last loving ministrations in our power. Is this all imaginary? We turn to the revelations of God's word as the only source to unlock man's future after death.

The prophet, speaking of man after death, says, "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. The heavens will not be removed till the second advent of Christ, as is plainly stated in the Scriptures. See Rev. 6: 14-17. Both righteous and wicked go to the grave alike. There is no difference in their state in death. Speaking of the death of a saint of God, and comparing his experience with that of a wicked man at death, Job says: "One dieth in his full strength, being wholly at ease and quiet. . . . Another dieth in the bitterness of his soul." Chap. 21: 23, 25. Modern orthodoxy says that the one "wings his way to the realms of light;" while the other "is consigned to the regions of the lost." But what says the prophet?—"They shall lie down alike in the dust. . . . For ye say, Where is the house of the prince [the righteous]? and where are the dwelling-places of the wicked? . . . Yet shall he be brought to the grave, and shall remain in the tomb." "Have ye not asked them that go by the way? and do ye not know their tokens?" Job 21: 26, 28, 32, 29. Language could not be plainer than this. How often, as we have walked in the cities of the dead, we have asked for the tokens, or grave-stones, that marked the resting-place of some man of honor or fame! We recognize the token as one which marks the dwelling-place of the dead.

The prophet inquires, "If a man die, shall he live again?" and answers his own question: "All the days of my appointed time will I wait till my change come." Job 14: 14. Here is a time and place of waiting after death for a change; and the prophet does not leave us in doubt as to where that place is: "If I wait, the grave is mine house." Job 17: 13. Again speaking of man at death, he says: "They shall go down to the bars of the pit [grave], when our rest together is in the dust." Verse 16. Here it is plainly asserted that man rests till the change comes that awakes the silent slumberers. "Marvel not at this," says Christ; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. Whence does man come at the sound of the trump of God?—The grave is the place of his sleep. Daniel says of the time when Michael's voice is heard: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Chap. 12: 2.

And this is what St. Paul believed: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. 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 in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 13-17. When do the dead meet the Lord?—Not till the living are changed. Then all are caught up together to meet the Lord. This hope St. Paul represents as the climax of the gospel; without it all was a failure. Let us turn to 1 Cor. 15, where the apostle declares unto us the gospel, "how that Christ died," rose, and "was seen of Cephas, then of the twelve; after that of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. . . . Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and . . . then they also which are fallen asleep in Christ are perished." This is what Paul calls

the gospel; and for believing and teaching it he was called a heretic. You, reader, may think that charge true of him and others who believe the same; but you must confess that he was consistent in his faith; for he believed all things written "in the prophets."

Let us note what some of the prophets say of the dead: "The living know that they shall die; but the dead know not anything." Eccl. 9: 5. "That cannot apply to the mind," says the objector. But read on: "Their love, and their hatred, and their envy, is now perished. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verses 6, 9.

We turn next to the psalmist David. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6: 5. "The dead praise not the Lord." Ps. 115: 17. Of man he says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. Do man's remembrance and praise of God both perish in the day that his breath ceases? So the apostle believed; for Job says of man in death: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14: 21.

We turn to another witness. The prophet Isaiah gives the experience of a noted prophet when God sent a message to him that he should "die and not live:" "Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said: Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years." Isa. 38: 2-5. Now mark the change this prophet of God experienced when he heard that his life should be lengthened, and the reasons he gave for it: "Behold, on my peace came great bitterness [margin]; but thou hast in love to my soul delivered it from the pit [grave] of corruption. . . . For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Vers. 17-19. When we remember that St. Paul believed all this, we need not wonder that he thought the righteous would all perish if there was no future resurrection.

We add one more testimony from among many of the prophets. Jeremiah prophesied of the slaughter that Herod made of the innocent children, that he might destroy the Son of God, and speaks to the mourning mothers in these comforting words: "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Chap. 31: 16. If any go to heaven at death, certainly those innocent children went there. The Lord said that they went to "the land of the enemy." If heaven is where they went, the Bible contradicts itself. But we will not condemn the Bible for a doctrine that has "corrupted" the faith, destroying the "simplicity" of the gospel; that was conceived by Satan, born of paganism, nursed by the papacy, and reared to full growth by her children; that makes the Bible a glaring absurdity, and God a liar.

The apostle declares that death is "the last enemy;" and that if there is no resurrection, there will be no advantage to him for all that he has suffered for Christ. 1 Cor. 15: 26, 32. How could this be if "death is the gate to endless joy," through which the apostle would pass at his parting breath? If death is the gate to heaven, we ask, How and by what means was it introduced to mankind? Who was its author? These are primary questions of great importance, which lie at the foundation of the whole plan of salvation. When primary truths are ignored, the conclusions arrived at will be unsound. We ask, Was it not sin that brought death? Was it not the enemy of the race that introduced it? Did not Christ charge Satan with murdering the whole race of mankind? John 8: 44. Did not Christ die that he might destroy death and its author, and redeem man from the grave? See Heb. 2: 14, 15.

If death is the gate to heaven, as is sung, believed, and prayed by orthodox church-members, to whom are the race indebted for its being opened to man? and has it not been opened to the whole human family irrespective of character? Must we be forced to the conclusion that Christ's mission to earth was a false one, and that his warfare upon Satan is for an unjust cause? If modern theology is true, we are forced by sound logic to this conclusion. O foolish blindness, that makes the enemy of God and the race, man's benefactor; that dishonors God, makes void the gospel, makes the Bible nonsense, God a liar, and the serpent the one who told the truth to Mother Eve! What mesmeric power Satan has to dethrone reason, and lead men to believe the lie of which he is father! Gen. 3:4. He laughs at our moral weakness and stupidity in swallowing such a sugar-coated dose! I prefer to be called a heretic with St. Paul, rather than to accept such a fable, which has gone to seed in modern Spiritualism. Reader, lay aside prejudice, and investigate God's truth for yourself.

### A PATCHED-UP CHARACTER. 2

BY A. L. HOLLENBECK.

"LET the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For your thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:7-9.

We cannot comprehend the greatness and majesty of Him whose throne is high in the heavens, and by whose power the vast universe is controlled. The faculties of mind possessed by the infinite God are as far superior to those of finite man as the heavens are higher than the earth. In God's estimation, as well as in that of man, sins are of different degrees of magnitude. But wrongs that may seem ever so small or trifling in our eyes, are not considered small sins in the sight of God. The sins which we may be disposed to look upon as small or trifling, may be considered by God as great crimes.

There are two standards by which sin is measured: God's unchangeable standard of right as set forth in his word, and the human standard, which has for its foundation only the opinions of men. It is a great error to suppose that God will judge us according to our finite standard. One may condemn the wrong course of another, and tell him that his sin will exclude him from heaven, while at the same time the pride, selfishness, and covetousness of his own heart goes unrebuked. Such a course as this will fall under condemnation as soon as it is measured by the Lord's standard.

The word of God plainly declares that the work of overcoming is an individual work. Said Jesus, "Ye shall know them by their fruits." And again: "He that is not with me is against me." There is no neutral ground on which to stand. The profession of many may show them to be on the side of truth, while their works show them to be on the side of error. A character built up while in this condition is nothing but "patchwork," which will easily yield to the temptations of the enemy, and will be poorly prepared to stand the searching test of the Judgment. Those who neglect to thoroughly reform themselves, but seek to join the truth to a character which still contains a mixture of selfishness and worldly pride, will certainly fail to stand the test of temptation.

We are living in a time when we must have that firmness of character, and that moral integrity which cannot be flattered, bribed, or terrified. The apostle Paul wrote, "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." If we strive earnestly to build ourselves up in the truth, there will be a connection found between us and our God, which the power of Satan cannot sever. The Saviour says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

Dundas, Minn.

—He is never alone who is in the company of noble thoughts.

### ADORATION.

BY J. M. HOPKINS.

UPWARD to God be the soul's adoration!  
Touched by the finger of infinite love,  
Wakened our heart-strings to sing of salvation,  
Honor, and praise to our Saviour above.

We love thee, we praise thee, O Lord, our Redeemer,  
For love so surpassing, so boundless, so free,  
That forth from thy glory, transcendent in brightness,  
Thou camest to earth to be nailed to the tree.

We praise thee, O God, that though often we've grieved thee,  
And driven thy Spirit in sorrow away;  
Yet mercy has lingered, inviting us near thee,  
Inditing our words when before thee we pray.

We thank and adore thee for kindly protection,  
For mercies and blessings unsparingly given,  
For light from thy temple, for holy direction  
To brighten our pathway from earth up to heaven.

We praise and adore thee! To us thou hast given  
A hope of eternity blessed and sure;  
A home in the city—the beauty of heaven,  
With glory unfading and mansions secure.

Chatfield, Minn.

### WHY THIS DIFFERENCE? 3

BY H. F. PHELPS.

IN Mark 1:40-45 we find an account of Christ's healing of the leper; and in chapter 5, verses 1-20, there is a record of the wonderful cure of the man who was possessed of an unclean spirit. In comparing these two incidents, we find something of particular interest; namely, the wide difference between the charges given by the Saviour to these men. We are led to ask, Why this difference? To the one he says, "See thou say nothing to any man;" to the other, "Go home to thy friends, and tell how great things the Lord hath done for thee." Why did the Lord forbid the one to speak of his great blessing, and to the other give exactly opposite directions. Evidently, there was some reason, and a good one. Let us see, and we may find some good instruction in this.

Both of these men were found in a hopeless condition. The first was suffering from that most loathsome of all Oriental diseases, leprosy. Shut away from the world, from home, friends, and everything that could make life desirable, destined to die by inches, to lose his members joint by joint, as the disease should make progress in his system, and at last to die all alone, he was in a truly deplorable condition. But the great Healer spoke, and all this was changed about.

The second was in a condition no less hopeless: he was possessed of a devil. He likewise was shut out from all that makes life desirable, dwelling among the tombs and in the mountains. No fetters nor chains could bind him, and it was not in the power of man to tame him. Night and day he spent in uttering hideous cries and in cutting himself with stones. Deplorable indeed was his condition. But Jesus came this man's way also, and cast out the evil spirit.

What reasons for gratitude they both had. The Lord had done great things for them. Now why should not both hasten to proclaim to the world what wonders had been wrought in them? They could, but each must work in the proper way. The one healed of leprosy could do this most successfully by keeping still, simply *living* to the glory of His name who made him whole. "Go thy way," said the Saviour, "shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." This was the proper manner for him to bear his testimony. Now this man might have thought that he could preach or do some other great work; but Jesus saw that he had some home missionary work to do first; and had he been willing to work as Jesus directed, there is no telling what might have been accomplished to God's glory. He had not then such a spirit that he could be of use to the cause of truth in any public capacity. He was not to be intrusted with such work. When he first came to the Saviour, he did not realize how much depended upon himself, but said, "If thou wilt, thou canst make me clean." It is very evident, also, that he did not properly sense the sacredness of Christ's work; for "he went out, and began to blaze abroad the matter." I can imagine him standing on the street corners, and in a rough, uncouth

manner telling about Jesus. It was a positive hindrance to Jesus' work in that city; yet our Lord had been willing to heal him, and to connect him with his work; but he wanted him to begin in the right way, and to show by a life of obedience and humility that Jesus had begun a work in his heart.

But the second man, restored again to the world and to his friends, his reason again reigning, life, with all its joys and privileges once more given to him,—as this man realized that it was Jesus who had done this great work, he felt attracted to him. He longed to be with him, to be like him, and "he prayed him that he might be with him." He longed to go with the Saviour; and as these desires were expressed in a humble prayer, it seemed very probable that the image of his Master would be ever before him. The goodness, mercy, and tender love of Jesus had touched his heart, and it would be safe for him to tell what the Lord had done for him. Our Lord knew what kind of a spirit he had, and hence gave permission to the man to tell publicly what had been done for him.

There is yet another lesson in this incident. This man could do a public work for Jesus, but it was to commence at home. Said Jesus, "Go home to thy friends, and tell them how great things the Lord hath done for thee." And the Master says the same to every one whose heart has been touched by his great love. We have a work to do for him, and let us not wait for some great opportunity to offer itself, but begin to do that work that lies nearest our own doors, improve the little every-day opportunities in a quiet, humble way, ever keeping the image of Jesus full in view.

These thoughts are not designed as a criticism, or to discourage any one; but it seems to me there was a vast difference in the dispositions of these two recipients of our Lord's mercy, and that if we study these records carefully, we may be greatly benefited; for they were written for our instruction. As we have a work of such magnitude and such sacredness, how necessary that we begin aright, and show by our faithfulness in little things that we are worthy of a greater work!

### AN INEXCUSABLE FRAUD. 4

BY ELD. M. E. KELLOGG.

A FEW years since, while I was laboring in a new field, and the minds of the people were being agitated upon the subject of the Sabbath, an M. E. minister, hoping to hold up the Sunday of the Fathers, scattered in the vicinity a good many copies of a little tract by Rev. N. W. Wilder, A. M., entitled, "Sabbatarianism; or the Doctrine of the Seventh-day Sabbath." A copy soon came into my hands, which I have kept with me ever since, hoping that sometime I might meet the author, fully determined when I should meet him to tell him plainly that in writing the tract I have mentioned, he was guilty of inexcusable fraud. Arguments against the Lord's Sabbath are always noted for being weak; but it is not often that a professed minister of the gospel will falsify Scripture in the reckless manner that this Reverend (?) gentleman does. And that the readers of the REVIEW may know that there are grounds for such accusations as I have made, I will give one extract, which will be sufficient:—

"How, then, came there to be a seventh-day Sabbath for the Israelites?—By the direct command of God, and for the following reason: As a memorial of their deliverance from bondage in Egypt. 'And this day shall be unto you for a memorial; . . . for in this self-same day I have brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever.' Ex. 12:14, 17. 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.' Deut. 5:15."

Thus Mr. Wilder claims that the Sabbath was given to the Jews for a memorial of their deliverance from Egyptian bondage, and then quotes Ex. 12 to prove it. But the Sabbath is not once mentioned in that chapter, and the passage quoted refers, not to the Sabbath, but to the Passover, which was always on the fourteenth day of the first month, and so of course would come sometimes

on one day of the week and sometimes on another. The reader will have simply to turn to this chapter, and he will see the fraud in all its enormity. Was there ever a more wicked and flagrant perversion of Scripture than this?

But it may be asked, How could such a man dare to so pervert the word of God as to take scripture referring only to the Passover and apply it to the Sabbath, when any one by looking up the reference could see at a glance that it did not in the least refer to the Sabbath? I can account for it only on the ground that he knew that very few people ever look up the references in a work of that character; and so he hoped to deceive the people into believing that what he quoted did relate to the Sabbath; for it cannot be possible for a Reverend and an A. M. to mistake the Passover for the Sabbath. An inspired apostle has said that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. What more striking illustration of the fulfillment of this text could be found than the case in hand? deceiving the people by making them believe that this chapter refers to the Sabbath, and deceiving himself with the idea that upholding Sunday justified him in a willful perversion of God's word! No doubt he has succeeded in deceiving many, but some must notice his perversion of the word of God with the contempt it deserves. How must such work be looked upon by Him who has declared in his word: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

But some one may say that one text he quoted did refer to the Sabbath. Yes, it did; and it is this linking together of these texts, one of which refers to the Passover and the other to the Sabbath, that shows his intent to deceive. His position is, that the Sabbath was given to the Jews as a memorial of their deliverance from Egypt; and the only text quoted that says anything about a memorial, is the first one (Ex. 12:14), and has no reference to the Sabbath at all! The second text quoted (Deut. 5:15), while it does speak of the Sabbath, and say that the children of Israel, while enjoying their Sabbath privileges in Canaan, should remember that they had been delivered from bondage in Egypt, says not a word about its being a memorial of their deliverance from that bondage, which he is trying to prove. But why does Moses refer them to their deliverance from Egypt as a reason why they should keep the Sabbath? The reason is obvious: it is an appeal to their gratitude for the wonderful deliverance which God had wrought for them. They are about to enter the long-looked-for promised land; and Moses is rehearsing to them the law of God. He does not give the exact words of the commandments, which will be seen by comparing Moses' rehearsal with the original law as given by God on Sinai. The fourth commandment as repeated by Moses, reads thus: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee," thus referring them back to the time when God from the burning mount had said: "Remember the Sabbath day to keep it holy. . . The seventh day is the Sabbath of the Lord thy God; . . for in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8, 9. God had, in the commandment, given a general reason as broad as creation why all mankind should observe the Sabbath; and Moses now gave a special reason why they should keep it: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Moses reminded the Jews of God's latest act of kindness to them, as an additional reason why they should keep his Sabbath.

But this special reason why the Jewish people should keep the Sabbath has no effect to annul or render less forcible the general reason given by God himself why all the human family should keep it. In other places, Moses gives the same reason why the children of Israel should observe all the commandments of God. But while Moses tells the children of Israel that they have an extra reason for keeping the Sabbath because of their deliverance from bondage, he does not say it was a memorial of this deliverance, as Mr. Wilder evidently

hoped those would think who read his tract. Even Ingersoll, in his tirades against the Bible, could hardly perpetrate a more inexcusable deception.

### DISHONEST DEALING.

BY E. HILLIARD.

HE who gives his attention to eternal things, and enters upon the struggle for an unending life, does the noblest and wisest thing that it is possible for man to do. The conditions upon which such a life depend should be very carefully studied, lest after all our efforts we should at last make a failure. He who realizes the terrible doom that awaits the sinner on the one hand, and the loss of heaven with all its joy and peace on the other, and then senses the love of Christ in giving his life to save him from the one and grant him the other, will be willing to do anything to meet the conditions that will save his soul.

Our danger does not lie in making too thorough repentance, or in sorrowing too deeply for our sins. Some study to see how they can avoid taking up the cross of confession, thinking that if they confess to the Lord, and then mend their ways, all past wrongs will be forgiven. Not so by any means. If we have defrauded in deal by taking that which does not belong to us, we are under the most solemn obligations to make restoration to the defrauded. Under the Mosaic dispensation, the Lord was very particular in respect to honest dealing. Restoration was the only condition of acceptance. "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." Lev. 6:4, 5.

This scripture requires restoration, not only in the matter of open theft, but also demands that all gain gotten by deceit shall be returned with one fifth added thereto. This was necessary to be done before the Lord would accept their offering for sin. Is not the Lord as particular in regard to honest dealing under the Christian dispensation as under the Mosaic? Is not sin regarded by him the same in all ages? If it was necessary for an ancient Israelite to restore, is it not necessary for a modern one to do the same?

He who has deceitfully dealt with his fellow-men, and secured to himself ill-gotten gain, when he sees the enormity of his sin, will have something of the same spirit of repentance that the noble Zaccheus had. "And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19:8. This man was whole-hearted in the work of repentance. He was willing to more than meet the requirements of the Mosaic law. He was ready to restore fourfold. The Saviour commended this spirit by saying, "This day is salvation come to this house." Verse 9.

It requires a watchful spirit to deal on Christian principles. Honesty of heart embraces more than merely living up to one's agreement. If a man exchanges horses with his neighbor, and gets the best of the bargain by several dollars, and does this with a knowledge of the same, he is not an honest man in the sight of God. He is not acting on the principle that worketh no ill to his neighbor. He would not be willing to exchange places with the man and take what he is giving him. He is not doing by others as he would have others do by him. He does not love his neighbor as himself. He is accumulating a bill of restoration.

"Well," says one, "suppose one has defrauded his neighbor, and has nothing to restore with; then what?" Go to him and confess your guilt, and tell him that as soon as you are able you will make the matter right. Better a thousand times toil in poverty and humility your whole life than to lose eternal life. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Medford, Minn.

### IDOLATRY.

BY J. M. HOPKINS.

"WHEREFORE, my dearly beloved, flee from idolatry." 1 Cor. 10:14. The sin of idolatry is not confined to heathen lands; neither does it consist in merely bowing down to gods of wood and stone. All around us, even in this enlightened Christian land, are professed followers of Christ, prominent members of the church, and ministers of the gospel, whose indulgences and practices are such as constitute idolatry. The Lord claims our best affections—claims our undivided heart and service. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Whatever comes in between us and God, calling our love and service from him, is an idol. Even our companions, friends, or children; our houses, lands, and merchandise, may so occupy our time and best interests as to leave nothing for God. True, we should love our companions and friends, and have a proper care for those rich blessings which Heaven is constantly bestowing upon us. But these should not occupy the first place in our affections. We should look with grateful love beyond the gift to the Giver; we should discern in each heavenly dispensation a loving Father's hand.

But this question has a closer application than to our actual possessions. It reaches even to our desires. An unholy desire is covetousness; and this, Paul says, is idolatry. Col. 3:5. This cuts very close. Surely, "thy commandment is exceeding broad." Ps. 119:96. I cannot conceive of any sin which has not its origin or birth-place in unlawful desires. See Rom. 7:7. Our sinful indulgence of pride, appetite, ambition, and passions, allowing the mind to dwell upon those things which only tend downward in the scale of true manhood and womanhood, which can only mar and deface the image of our Maker,—these things constitute idolatry; and for all these we must render the most searching account in the Judgment. The following extract is very expressive and to the point:—

"The test by which frail man may know if in His heart exists a shrine to something not Divine, is this: Is life less noble than Before? Do thoughts to lower levels tend? Is mind engrossed with cares of earth, and time All filled with deeds that leave no lasting trace On lives of fellow-men? Has object grand Of life become all buried in the dust And gross of this poor world? Then know, O man! That Satan has his snare entwined around Thy mind and soul."

It is always hazardous to the peace and prosperity of the soul, the development of that higher, holier life so precious in the sight of Heaven, to grieve away the Holy Spirit by clinging too fondly to our possessions, and cherishing in our hearts that which is unholy. "Thus saith the Lord God: Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." Eze. 14:6-8.

Reader, shall this be our unhappy condition? Shall we barter away the favor of God, the peace of mind, and eternal life for the fleeting things of time and sense? Or shall not our prayer rather be?—

Oh, work, thou wonder-working God,  
And make me all anew.  
Banish the idols from my heart,  
And rule thyself in every part,  
Till spotless all, and true,  
I shall a living witness be  
Of what thy grace has done for me.

Chatfield, Minn.

—Nothing has so stripped Christianity of its power as the conversion of it into a State machine, as the polluting touch of the politician, who causes it to be preached to the lower ranks, and to be professed by the higher, in order that the old polity, with its inveterate abuses, may stand fast. . . Religion taught for such ends is among the worst foes of social progress.—Dr. Channing.



The Home.

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

EVENING BY EVENING.

Good night, ye gems of beauty,  
Good night, thou gentle blue;  
On quiet bed I lay me,  
And bid farewell to you.  
Good night, ye wakeful woodlands,  
Good night, ye sleeping flowers,  
Amid your smiles and odors  
I've passed day's wayward hours.  
Good night, ye star-tipped mountains,  
Old friends, the tried and true;  
Good night, ye wandering waters;  
Ocean, good night to you.  
Good night to all, but not to thee,  
My God, who ever art with me.

Good night, dear faces round me;  
Night's hours will swiftly run,  
And we shall say good morning  
At the ascending sun.  
The farewell hour is coming,  
The last good night is near,  
When I shall part in silence  
With those who loved me here.  
Then, all my farewells over,  
Just passing out of sight,  
Unweeping and untrembling,  
I'll look my last good night.  
Good night to all, but not to thee,  
My God, who ever art with me.

Yet not good night forever;  
For He who is my day  
Will wake me soon—I see Him  
Already on his way.  
No, not good night forever;  
I shall but sleep in Him  
Who shall arouse me early,  
While yet the dawn is dim;  
Who will arouse me early,  
And bid this flesh arise  
In glorious resurrection,  
To meet Him in the skies.  
Good night to all, but not to thee,  
My God, who ever art with me.

I see Him—lo, He cometh!  
Himself the morning light,  
To bring the dawn of gladness,  
The dawn that knows no night.  
O Bridegroom of the morning,  
Bright bringer of the day,  
Put on thy fair adorning,  
Thy beautiful array.  
Lord Jesus, star of evening,  
Yet star of morning too,  
Earth's uncreated splendor,  
Rise on our longing view.  
Good night to all, but not to thee,  
My God, who ever art with me.  
—Horatius Bonar.

HELPING TO BE A MISSIONARY AT HOME.

RAP, rap, rap!  
It was Uncle George Watkins pounding on the sole of a shoe he was mending, and it was young George Watkins who, on his way to school, halted one noon at the little shop where his uncle presided. Uncle George was a funny-looking shoe-maker. The top of his head was bald, and it shone as if it had been polished. At the sides were two tufts of gray hair that stuck out like little wings. He always wore spectacles when at his work; and these had been given him by his Bible class, of which he was the faithful, thorough teacher. They were gold-bowed.  
"You don't often see a shoe-maker's eyes in gold-bowed spectacles," Uncle George had said; "and they may think I'm a millionaire shoe-maker, but they are all I've got. Fact is, though wearing gold-bowed spectacles, I can't afford to buy silver ones. So I must wear what I've got."  
Uncle George had a shaven face, and clear, fresh, youthful complexion; and altogether, when you saw the shining gold, the little wings, the round face, you thought of a cherub that had been detained here after a flight to our earth, and had grown a bit old. And was n't Uncle George a good man! I do believe the cherub was inside, though only a shoe-maker was outside.  
"Well, George, you going to school this morning?"  
"Yes, uncle."  
"When you get all through studying, and are grown up, what are you going to be then?"  
"I think I'll be a missionary. I would like to

be one now, and go off," said George, in a tone of great humility and self-sacrifice. This was one of his fancies. He had wondered his mother had not seen it, and sometime remarked, "I think my son will be a missionary to China."

"Well, if you were going off to-morrow, would your missionary work at home be all done so that you could go?"

"My missionary work?"

"Yes."

"I do n't know."

"Didn't I see your mother this morning, bringing wood from the shed?"

"Well, she said she would."

"Did you take your father's dinner to him this noon?"

"Mother said it was only across the street, and she could go."

"Did you get the mail?"

"The post-office is only at the corner, and she thought she could run there."

"And the groceries, did you order them for home?"

"She did n't ask me."

"You must not wait to be asked. You must offer to do. Missionaries do n't wait till people beg them to act. Only think of a missionary waiting to be asked!"

"When I come to think of it, uncle, I remember mother thought she could do it to-night just as well."

"Your sister Nelly is sick. Did you go upstairs to see if she wanted anything?"

"Mother—said she was going in a minute."

"Seems to me that those who mean to be missionaries must show a missionary, self-sacrificing spirit, and help at home all they can. I call that one kind of missionary work. Why, those who are missionaries, are really helpful at home."

"I do n't know but that out West," continued Uncle George, "the missionaries do the washing for their wives. Some of them, poor fellows! scrub round fearfully. Boys that are going to be missionaries ought to help at home all they can; and if they will, they can."

Rap, rap, rap!

The would-be missionary left his uncle's shop with a humiliated air. George was a sensible boy. He knew what his uncle meant. He was also well aware that he had been selfish at home. He was not naturally a very generous boy, but then he had a conscience. There are two kinds of generous people in the world: those who by nature really enjoy giving and doing, and those who must make it a duty to give and do. It is not an easy thing for the latter class; but spurred on by a good conscience, they accomplish much in the end. George was one of the conscience-givers and conscience-doers, and his sense of the right did not fail him now.

When he went home, he said, "I'll be a missionary to-night, and help all I can." He reached the house. He entered the kitchen. His mother sat by the window, and she was knitting. Cares had given a little stoop to her shoulders, and years had touched her dark hairs with gray. George looked at his mother, and she seemed tired. He looked at the wood-box, it was empty!

"I guess, mother, I will get you some wood," said George, cheerfully.

"You are real good. I am so tired."

When the box had been filled, George said, "I'll go up and see how Nelly is. She may want something."

"I wish you would, George. I was going myself in a minute."

Nelly wanted water and the last Sunday-school paper.

"O mother! there is the post-office, and do n't you want something at the store?"

"There! I forgot all about the mail; and if you could go to the store, I'll bless you. I was going myself, but my limbs do n't want to carry me."

From duty to duty George stepped blithely, helped by the consciousness that he was lightening the burden of another. What a merry song the tea-kettle hummed that night! or was the song in George's own thoughts, and the tea-kettle only echoed it? The stove, too, here and there, showed some eye of gold that winked merrily at George. After tea, he sat by the stove thinking over Uncle George's words, and finally grew drowsy. He was so tired! At last, that kind

friend, the initials of whose name are A. E. N., and, in full, An Evening Nap, so filled his ears with soft thistle-down, grown on the fields of Night, and hung such a thick, woolly veil before his sight, that he could not hear or see anything.

Yes, he could see at last; and who were before him,—two secretaries of mission-boards, or two Uncle Georges? He could hardly decide the question. They were bald, had little wing-like tufts of gray hair, and wore gold-bowed spectacles.

"Yes, yes," said one; "we must certainly find out whether he has the missionary spirit; and that, you know, begins at home."

"Certainly, brother."

"He who has a hand of help wherever he goes, who is self-sacrificing, who begins at home, as I said, helping father and mother, brother and sister, certainly makes a good beginning."

"Just so, brother."

"And this young man here, well—what shall we say? He did better to-day; but he must keep at it, you know. He must realize that he can be a missionary at home, and, if not, he will never do for a missionary abroad."

"You are right, brother. Why, the young man acts as if he were sleepy! Shake him, brother."

The two secretaries, or the two Uncle Georges, now advanced, and laying gentle hands on the drowsy candidate—"Ugh!" exclaimed George.

"Why, George!" said his mother, running to him. "Did you hit your head against the back of the chair when you nodded? Too bad, dear! There, I guess you had better go to bed. You have worked real hard, and helped me ever so much. You have trotted round just like a missionary."

And George went to bed wondering what led his mother to make the last remark.—*Rev. E. A. Rand, in S. S. Times.*

Special Mention.

THE EASTERN QUESTION AS VIEWED IN PERSIA.

THE complication in European Turkey has, for the moment, tended to withdraw attention from a scarcely less important phase of the Eastern Question. The political situation on the frontier of Persia is one which very recently attracted wide attention. It is of great significance, and, although temporarily in abeyance, must ere long once more disturb the diplomatic circles of the world. Every interval of delusive calm in that quarter only tends to make the conflict more certain, and the final crash more terrible. For it, is during these periods of seeming repose that intrigue is most active and the preparations for war are most thoroughly conducted.

As Persia lies contiguous to the line now followed by the march of Russia toward India, if not actually included in that fatal space, and as, in any case, there is every evidence that Russia proposes to absorb Persia at the earliest moment that it can be done without interference from England or Germany, Teheran, the capital of Persia, must naturally be a center of the intrigues which are now aiding to bring the Eastern problem to a solution.

It may be premised that Persia is not the effete country, nor her sovereign the imbecile tyrant they are represented to be by some industrious fabricators of untrue statements who have interested motives in maligning, for the purpose of suggesting a reason for subsequently ruining that empire. For an old country, she exhibits a singular degree of vitality; but her progressive efforts are greatly hampered by several serious obstacles. The first, and probably greatest obstacle, is the State religion. With Mohammedanism, as such, we have nothing to do here. But, while it was undoubtedly the instrument which gave to Persia renewed power and splendor at various periods, this very influence now prevents the adaptation of the country to modern conditions, and thus leaves her in the rear when desirous of pressing to the van. But, as the vitality of Persia is still active, this sinister influence would gradually be dissipated, if time were allowed for changes which must, from the nature of the case, be slow.

But the geographical position of Persia is such that it is a question whether she will be able to

survive long enough as an independent power to gather strength to resist the menacing attitude of her northern neighbor. Given time, and Persia will once more arise from her depression, as she has often done in the ages past. Unlike Turkey, Persia has native resources of intellectual and administrative ability that give her permanent powers of recuperation within herself. She is far more than simply a military nation. But the everlasting rivalry between England and Russia in the East, and the manifest intention of Russia to absorb Persia, present a chronic menace toward all the efforts of Persia to liberate herself from the manacles of conservatism and reaction. Russia is naturally opposed to any movements which may tend to add to the difficulties she may have to encounter when she proposes seriously to enter on the task of swallowing her intended victim. For this reason Russian diplomacy acts with sleepless vigilance in Persia. Now with arrogance and threats, anon with blandishments, and always with money, she works openly and secretly to accomplish her ends. It is easy to see what success must attend the peculiar and tortuous methods of Russian diplomacy, in form European, but in spirit Asiatic, and backed by a territorial bulk which looms above the Caspian like the Afrite in the Arabian tale, a vast cloud of blackness, big with terror and doom. Europe is blinded by the fictions and appalled by the vague size of Russia. What, then, must be the effect on a country like Persia, isolated in position, her arms weak and her ministers venal? Muscovite influence in that quarter has also been greatly aided by the vacillation of England, especially apparent in the dealings of the Gladstonian ministry with the Afghan question. This for two reasons: one, because like all Orientals, the Persians turn from the setting to the rising sun; and, secondly, because it is naturally perilous for a country so situated as Persia to offend the power which is in the ascendant by siding with her apparently declining, or at least hesitating, rival. Russia knows what she wants to do, and is bound to do it. England knows not what she wants, and dares arrive at no decision. Therefore, English prestige has vastly declined in Central Asia, and her actual power is now, therefore, underestimated by Asiatics.

If one were to ask which side the Persians favor, I should emphatically reply that, while willing to fill their pockets with foreign gold, they cordially hate both English and Russians, and would give glory to God if both of these uneasy powers could be abolished from the earth. Secretly, most Persians doubtless incline toward England, because her designs toward Persia are those of strict neutrality, while those of Russia are exactly the reverse. But the proximity of the latter power suggests great caution in showing any antipathy toward her.

The hand of Russia is evident, so constantly and in so many ways, in interfering with the independent action of Persia, that it is difficult to enumerate them all. A few cases will suffice. The foreign trade of Persia is considerable; but the routes it follows are few and defective. The one by the Caspian is inoperative, except for direct trade with Russia, the transit of goods across that country being practically closed. The route by Trebizond and Tabreez lies partly through Turkey; and, although free transit is nominally allowed, numerous obstacles occur to hamper the movement of trade, aside from the character of the severe mountain passes to be traversed in winter. The route via Bagdad and Kermanshab labors under similar disadvantages. There remains the route via Bushire, the only route which begins and ends in Persia. But that port is but a mere open roadstead, while the road leads through frightful mountain passes, dangerous to both travelers and freight. One of the happiest events which could happen to Persia would, therefore, seem to be the opening of a more approachable port within her own borders, free for the passage of her goods both in war and peace. Such a port exists at Mohammerah, in the Shat-el-Arab, or junction of the Euphrates and Tigris. It is on Persian territory, is commodious and safe, has depth of water for the largest ships close to the shore; and goods can be transferred thence on lighters up the Karoon to Shuster, two hundred miles nearer the heart of the country. From Shuster the road to Ispahan and Teheran would be through one of the richest but least cultivated parts of Persia. Such a road would not

only be an extraordinary aid toward the development of Persian industry and commerce, but it would also open up the now languishing southwestern districts of Persia, and, besides developing the production of cotton and cereals, would lead to the exportation of the vast amount of bituminous coal which now lies there, awaiting the advent of enterprise and capital. The Shah has considered the scheme with high favor, and promised to give the money required to construct it, which he is abundantly able to do. The Minister of Foreign Affairs heartily approves the plan; capable European engineers have surveyed the route, and repeatedly received orders to be in readiness to break ground. Several foreign ministers, representing great powers, have used every influence to start an enterprise that would be a benefit not only to Persia, but to the commerce of every nation except Russia. And yet the work lingers, hindered by some mysterious machinery behind the scenes. The reason the road to Mohammerah is not built, is because it would add too greatly to the resources, the progress, and the prosperity of Persia, and would increase her facilities for receiving foreign aid in case of war with Russia; therefore Russia opposes it with open threats and secret intrigues. It is the purpose of Russia to throttle Persia by placing her iron grip on the throat of that unfortunate country, and preventing her from breathing the invigorating air of modern progress until, in a dead syncope, the old empire falls helpless into the arms of her grasping and insidious foe.

Russia again shows her hand in Persia by a specious process of which, perhaps, she invented the name. It is called rectification of the frontier. I refer to her steady attempts to grow into the territory of her neighbors by slow attrition. Anxious to rectify the frontier, in order, as she alleged, to put an end to incursions and border difficulties—for so powerful a State, Russia is singularly apprehensive of her weaker neighbors—in 1883 she claimed, seized, and held the very important frontier range, called the Daman-i-kuh, in Northeastern Persia, one of the most valuable bulwarks left to this poor country. The Shah made his great expedition to Meshêd in that year, ostensibly on a pilgrimage to the shrine of Imâm Rezâb; his real purpose was to examine the question of the frontier, and, if possible, to avert the attack on so important a portion of his dominions. The matter created a great deal of bad blood at Teheran, and would have proved a *casus belli* if Persia had been equal to the contest. In addition to this, Russia at that time worried Persia into an offensive and defensive treaty, by which the latter agreed to side with Russia in case of war with England. This compact was intended to be secret; but the business leaked out, and was at once promptly disavowed by Russia, and declared to be impossible by England. But I have sound reasons for stating that such a treaty was drawn up. Whether it was ever signed by Persia is more doubtful.

A year later, Russia suggested the absorption of the eastern and richest portion of the large province of Khorassân, including the holy city of Meshêd. This, also, was for the purpose of "rectifying her frontier." But when the proposal was made, the Sadr Agem, or Prime Minister of Persia, a grand old man of ancient type, replied, with indignation and scorn: "You have taken our cradle, and now you ask us to give you our life!" He referred to the fact that the district of which Persia was robbed the previous year was the birthplace of the present Khajâr dynasty, while to take Meshêd is practically to attack the seat of the Sheah faith, on which rest the laws and autonomy of Persia; she will fight to the death before she yields Meshêd. Russia knew that; and, not being yet ready to fight, withdrew her demand, but with very ill grace. We do not need to go into the questions involved in the seizure of Sarracks from Persia preliminary to Russia's advance on Herât. She wanted it, and she took it. That is all that needs to be said about that transaction.

Recent events have forcibly demonstrated that Persia cannot be eliminated from any discussion of the intrigues and differences between England and Russia on her eastern frontier. Although little consulted by either, she is one of the parties most interested in the Eastern Question, aside from the fact that her very existence depends on the ultimate result. This is shown by such examples as the case of Eyoob Khan, of Afghanistan, who is interned in Persia, and strictly maintained a prisoner

at Teheran, under British pressure, the expenses of his captivity being paid by England, as it is darkly hinted. A direct intrigue was carried on with him by the Russian legation at Teheran in the winter of 1884-'85; he was secretly furnished with funds, and everything was prepared for his escape, with the intention of arousing the Afghans against England. The proverbial treachery of Orientals disclosed the intrigue, and the captive prince was removed from his residence to close confinement in the palace of the Shah. Of these facts I can speak with certainty.

Of the ultimate intentions of Russia in Persia and Afghanistan, there is no longer room to doubt; although I am inclined to think her recent operations in those parts against England were rather in the nature of a feint, at a time when the latter was embarrassed with a weak ministry, and handicapped with the war in the Sûdan, in the hope that, by distracting the attention of her rival, Russia might essay a *coup de main* on Constantinople; although never slackening from a well-defined and determined plan to push her conquests southward until she reaches the Indian Ocean. So carefully were her movements planned that the news of her successive advances to Penjdeh and Pool-i-malân was secretly known at Teheran weeks before they were reported at London, to be contradicted, and finally reaffirmed. The determination and the diplomacy of Russia were well stated by a Russian official when he emphatically said, last spring: "Believe nothing you hear apropos of the imbroglio on the eastern frontier. Even if you hear any one swear that we do not want Herât, do not believe him; not even if I swear, not even if the Czar himself should swear; don't believe it. We want Herât, and we shall have it."

Looked at impartially, Russia has quite the same right to advance on India as England had to take it in the first place. Regarding the matter from the higher ground of abstract justice, both England and Russia are interlopers in Asia. But history shows that the only justice that has thus far prevailed in the march of empire and political progress has been the law of the stronger. The portion of the civilized world whose title is other than the tenure of the sword, is quite insignificant. It is not Russia's right to seize all she can hold that is the question, but her dark and devious ways, her treachery, dissimulation, and deceit.

As regards India, it may also with fairness be asked, since that country seems bound to be, for ages to come, under the sway of some European power, wherein she will be benefited by a change of rulers just now when she is beginning to feel the better results of the beneficent sway of England. It is nonsense to believe that any Asiatic people could be improved by exchanging the rod of England for that of Russia. Undoubtedly, English rule has its faults and crimes. Has that of Russia less?

It is impossible to foresee at present the ultimate result in India and Afghanistan. Much, of course, depends upon what ministry holds the power in England; but more, also, upon what faith she places upon her Oriental subjects and allies. Northern India is swarming with the emissaries of Russia fomenting trouble; not Europeans, but paid Asiatics. The East Indians are ready for any change, and, like most subject races, detest their rulers. The hope of England, in resisting a rising in India when Russian armies face her at the northern passes, consists in skillfully pitting the Mohammedans against the Hindoos, and in retaining possession of the canal of Suez. As for the Afghans, they are a treacherous lot. To depend on their fidelity is insanity. Their present Emeer, Abdul-Rahmann, is outwardly a creature of England. But he lived several years on Russian territory, where he was well treated, and secretly favors Russia, so far as a fanatical Asiatic Mohammedan can favor any Christian power. Russian emissaries live unmolested at his capital, Cabul. This is a fact. In the meantime Russia is massing vast stores at Krasnavodsk, on the eastern shore of the Caspian. If necessary, she could transport 50,000 men to that port from Bakû in a week. The Caspian Sea swarms with her steamers, and she is rapidly pushing her railway toward India. But there is little danger of open hostilities in that region for the present. So long as Russia can acquire important points by stealth, so long as she can beguile her adversaries by protestations of innocence, her conquests will be pursued without blood; and there seems to be no limit to the gulli-



bility of her rivals. The annals of diplomatic fraud may be searched in vain for anything more insolently cool than the means by which Russia induced a great power like England to send the frontier commission under Gen. Sir Peter Lumsden to gather wool on the bleak waste-lands of Afghanistan.

So far as concerns Persia, the danger of absorption by Russia is less real than apparent; and the danger is less now than ten years ago, although it may seem paradoxical to hazard this assertion. Her natural defenses are great; there is good fighting stuff in her troops. In the last war with Russia, when her army was in the dangerous transition state from Asiatic to European tactics, she was only beaten when so able a general as Paskiewitch was sent to take command of the invading forces. And again, Persia is a very different country from the feeble khanates of Khiva and Bokhara, with no history and little organization. The Persians have for 2,500 years shown extraordinary administrative qualities; they are quick, intellectual, and talented in many directions, and have exceptional national vitality. Such a people are not easily destroyed. And, in addition to this, they have now a new ally, and one who holds the balance of power in the councils of Europe and Asia—Germany. By successive stages, in a quiet and unobtrusive manner, legations of the two countries have, within a year, been established at Teheran and Berlin. The significance of this event is such that it is singular it has not attracted more attention. Perhaps it has, in secret. Prince Bismarck wastes no powder. He never establishes close diplomatic relations except with a distinct purpose in view. That a first-class legation has been established at Teheran, means that Germany proposes to have something to say in that quarter, as well as at Constantinople, where she has assumed a predominating influence since the last Russo-Turkish war. In the event of a war between Germany and Russia—which will be one of the probable results of the death of the Emperor William—it will be convenient to be able to annoy Russia on her eastern flank. At any rate, with England, Germany, and Russia watching each other at Teheran, Persia gains a new lease of life, none of these powers being prepared to see her devoured by the others. One result of this exchange of diplomatic courtesies is now evident in the request of Persia that Germany should exert herself with England and Russia to have Persian territory declared neutral and free from invasion in case of war between England and Russia. Once let this principle be established, and, with a patriotic and progressive monarch like Nusr-ed-Deen Shah, this glorious old monarchy would bring to a successful issue the career of progress upon which she has entered.—*Hon. S. G. W. Benjamin, late U. S. Minister to Persia, in Independent.*

**Our Basket.**

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

—Goodness is just as much of a study as mathematics.

—A slander is like a hornet. If you can't kill it dead the first blow, you would better not strike at it.

—Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

—We must be here to work;  
And men who work, can only work for men;  
And not to work in vain must comprehend  
Humanity, and so work humanely,  
And raise men's bodies still, by raising souls,  
As God did first.

—Mrs. Browning.

—Men's characters are determined, not by the opinions which they express, but by those on which their thoughts habitually fasten, which recur to them most forcibly, and which color their ordinary views of God and duty.—*Dr. Channing.*

—We speak of the snow as an image of death. It may be this, but it hides the everlasting life under its robes,—the life to be revealed in due time, when all cold shadows shall melt away before the ascending Sun, and shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life.—*Robert Collyer.*

**Our Tract Societies.**

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

**MORE FAITH.**

BY ELIZA H. MORTON.

MORE faith, O Lord; for this I pray;  
More faith divine,  
More trust; when all below is dark,  
More light to shine.

Thy word is true; I would believe  
It every hour.  
Oh! give me faith to grasp and hold  
And show its power.

Help me thy promises to claim—  
I know they're sure;  
They're founded on eternal truth,  
And must endure.

This mortal frame is faint and weak;  
I trembling stand.  
I look to thee with tear-dimmed eyes,  
Oh, clasp my hand!

Oh! hear my prayer, and give some sign  
Of thy great love;  
For this and for thy care I ask,  
Great God above.

When chastened, help me ne'er to say,  
"Is this thy will?"  
Though "laid aside," to question not,  
But trust thee still.

Oh! drive my unbelief away,  
Kind Father dear;  
I'll bear all pain and not complain  
If thou art near.

Portland, Me.

**VIRGINIA TRACT SOCIETY.**

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	51
" reports returned.....	12
" members dismissed.....	1
" missionary visits.....	44
" letters written.....	32
" pp. tracts and pamphlets distributed, ..	13,113
" periodicals distributed.....	168

Cash received on memberships and donations, \$1; on sales, \$50; on periodicals, \$6.50; on reserve fund, \$3.25.  
LILLIE D. WOODS, Sec.

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS.**

TENTH ANNUAL SESSION.

(Concluded.)

FIFTH MEETING, SUNDAY, DEC. 6, AT 3 P. M.—  
Prayer by G. G. Rupert. Minutes of the last meeting approved. Committee on the introduction of new books, etc., reported as follows:—

Your Committee appointed to devise and suggest plans for the circulation of recently published books, the *Signs of the Times*, etc., would report that they have examined the book just issued, entitled, "The Marvel of Nations," and have decided to recommend the publication of an edition of at least twenty-five thousand copies, to enable the publishers to furnish them at a low price to tract societies for the use of canvassers. Twenty-two thousand copies have been ordered by members of the committee representing State Tract Societies.

We recommend the adoption of the following resolutions:—

*Whereas*, We see the necessity of issuing some paper especially devoted to the work of meeting the arguments of the *Christian Statesman*; and—

*Whereas*, We believe that the *American Sentinel* conducted on the plan proposed by Eld. J. H. Waggoner, will meet the demand; therefore—

*Resolved*, That we recommend the publication of the *American Sentinel* at the office of the *Signs of the Times*, on the plan proposed by Eld. Waggoner; said paper to be an eight-page monthly, and the subscription price not to exceed fifty cents a year.

*Resolved*, That we recommend the publication at the office of the REVIEW AND HERALD of a journal to be issued once in two weeks, which can be furnished to subscribers at a price not to exceed fifty cents a year; this journal to meet the wants of our people for such a paper, to be used in ship and city missions, in distributors, and wherever a small paper will best serve the wants of the cause.

*Whereas*, The experience of the past ten years has demonstrated the value of the *Signs of the Times* as a missionary paper; therefore—

*Resolved*, That the *Signs of the Times* be used by our vigilant missionary societies as heretofore, and that in our opinion it should not be superceded in this field by papers of smaller size and more limited scope.

Respecting the *American Sentinel*, Eld. Waggoner stated that it was not designed to take the place of any denominational work, nor for the present to be a denominational paper. The *Christian Statesman* claims to be based upon great principles. The *Sentinel* will occupy a defensive position, and that only so far as the issue is forced upon us. Its object will be to prove to people that both civil and religious liberty will be endangered by the proposed amendment to the national Constitution, and in this way, to appeal to people of principle who have no special regard for the views of S. D. Adventists. At first, very little mention will be made of either the Sabbath or Sunday, unless it should be called for by some action on the part of the Amendment Party. We have evidence that, in the future, men in influential positions will turn in our favor, and in many cases take their stand with us; but in order to do this they must understand the principles upon which our position is based. This knowledge many of them would never obtain from denominational literature. Bro. W. C. White remarked that he thought it providential that this paper should be issued at the same time as the book, "The Marvel of Nations." The character of each is such that they can very appropriately be combined, one being made to help the other. It is not designed to burden the tract societies by urging a large number of copies upon them, while they have no definite plan for using them.

Eld. Butler also made remarks upon this subject, in which he indorsed the move as a right one, at the right time; and recommended that a special effort be made to circulate this paper among men of position and influence, and also among the Woman's Christian Temperance Union.

The second resolution read called forth remarks from several. Bro. White stated that the need of a smaller paper has been felt for some time, and that it was to meet this demand that the *Signs* supplement had been issued, but that it would be discontinued. Bro. Butler urged that the matter should be guarded in the several Conferences so as not to decrease the circulation of the *Signs* more than possible. He thought that a special effort should be made to sustain the *Signs*.

The report of the committee was unanimously adopted.

Committee on T. and M. accounts recommended that M. L. Huntley, F. H. Sisley, and A. H. Mason constitute a committee to consider the matter, and report at the next annual session of the Society.—Adopted.

Bro. W. C. Sisley, to whom the matter of tract distributors was referred one year ago, presented a sample of the kind that has been found to be most desirable. He stated that they could be furnished at one dollar each, ten dollars per dozen, or sixty dollars per hundred. If taken before they were put together, they would be furnished at twenty-five dollars per hundred.

Several instances were mentioned in which whole families have embraced the truth as the result of reading matter taken from distributors. In many places, they are cared for and kept filled by persons who volunteer to take this responsibility. Should circumstances change so that there is no one to do this, they are immediately taken down. Bro. White suggested the propriety of placing distributors upon the Atlantic steamers; and after some consideration, the following resolution was adopted:—

*Resolved*, That we immediately take steps to place distributors on Atlantic steamers sailing from cities in this country and Europe where we have missions.

Bro. A. R. Henry read a report giving the number of different books sold to State societies and also to individuals during the year, from which it appeared that about an equal number of copies of "Thoughts on Daniel and the Revelation" and of "Sunshine" had been sold to each. The number of "Sunshines" sold to the International Society, according to the recommendation of this Society last year, was 29,627.

Meeting adjourned *sine die*.

O. A. OLSEN, Chairman *pro tem*.  
M. L. HUNTLEY, Sec.

—People who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly.*

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 22, 1885.

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

### CLOSE OF THE VOLUME.

THE expression that "we have reached a most interesting period in the development of our work," though it has been often repeated in the past, has grown neither old nor stale; for every time it has been uttered, it has taken a wider compass, and borne a deeper meaning. It has uniformly been thus in the past; and we expect it will be so in the future. From the very nature of the case, it cannot be otherwise.

The symbolic representation of this work, as given to John on Patmos, he describes in these words: "And I saw another angel ascending from the east, having the seal of the living God." The angel was "ascending;" that is, was ever taking a higher position, and becoming continually a more conspicuous object in the prophetic heavens. So the work represented by this symbol has accordingly grown continually to larger proportions, slowly at times, yet always showing a growth; meeting violent opposition from desperate and reckless foes, but suffering no reverses. Thus it has reached each year a more interesting period.

If, looking back into the past, we could discover a time when this work bore marks of greater prosperity, when it was more extended, and making more rapid advancement than at the present time, that would make the present comparatively a time of discouragement; but such is not the case; and never could it be said that this cause was in a more interesting period of development than at the time of this writing. Its volume is greater, its field wider, its friends more numerous, its facilities multiplied, its forces better organized, its truthfulness more clearly demonstrated, and its goal more nearly in view, than at any time in the past.

And we look to the near future and find applied to it a symbol which shows that this work is to lighten the earth with its glory. Rev. 18:1. Long we have been discussing and expecting a great work to be accomplished by this message. Why not look for it at hand? Why may not even now a new era be opening in this work? What is to hinder? Outside of our own field but little remains to be done? A few more moves in the East, which may rapidly transpire, will complete the prophecy there. A little more advancement in our own country in the direction of a union of Church and State, and the prophecy is fulfilled here. The greatest work yet remaining seems to be the warning that is to go through this message to all the world; and the facilities for this are being rapidly prepared, new centers of operation are opening, and best and most significant of all, the burden of this is beginning to rest wonderfully upon the hearts of the servants of God.

All this is significant. It means a great work speedily to be accomplished, and cut short in righteousness. Now is the time to stay up the hands of those who have been called to the front, and placed in responsible positions. Now is the time to rally to the standard. Now is the time to awake out of sleep, and redeem the past. Who will share in the victory and the reward soon to be given?—Not those who seek to be neutral, who are content to be drones, but those that come up to the help of the Lord against the mighty.

Thus, while the trumpet is giving a more certain sound, and the rallying cry is ringing afresh in our ears, another year of time and another volume of the REVIEW come to their close. We believe this cause is soon to forget its feebleness, and do its great work in the earth. The day of the Lord is so visibly near, that we may now sing with new fervor,—

"Not many years their round shall run,  
Not many mornings rise,  
Ere all its glories stand revealed  
To our admiring eyes."

### THE TWO FOREIGN MISSION FUNDS IN SPECIAL NEED.

THE late General Conference recommended that a Christmas collection be taken in all our churches for

the Central European and Scandinavian missions, either on the evening of Dec. 24 or on Friday, Dec. 25, whichever will be most convenient for the members of the churches in any locality. The needy condition of these missions has caused them to be named as the ones to receive these gifts; and some statement should be made concerning their wants, and the important place they fill, so that our people everywhere can act understandingly, and properly realize the need of bestowing their means liberally.

Our Central European mission, located at Bâle, Switzerland, was established some ten or twelve years since by our lamented brother, Eld. J. N. Andrews. He chose this location because, while so situated as to have favorable postal communication with the influential nations of France and Germany, it yet enjoyed all the advantages of the free government of a republic. Bâle is in itself a pleasant and interesting city, and probably occupies as favorable a position as any which could possibly be selected in which to carry on an extensive work in Central Europe. Within reasonable distance on the west are perhaps thirty-eight millions of French people; on the south, nearly twenty-five millions of Italians; on the north and east perhaps seventy-five millions of Germans and Austrians; while other nationalities, numbering in the aggregate scores of millions, lie scattered about in different localities, in varying degrees of proximity.

Thus, some two hundred millions of people are awaiting the light of present truth, to be sent largely from this point. In order to do this successfully, it was absolutely necessary to have a printing-house there; and one has been erected, at a cost of some twenty-five thousand dollars. We could not consistently erect a smaller one, in view of the magnitude of the work to be done therein. For the present, the work of reaching the people residing in the surrounding country must be done largely through this office. The building is now finished; and with the machinery just placed in it, is in readiness to do a large work in preparing publications for distribution if means were available with which to do the work. There is an urgent need of books in those languages, to supply colporters and canvassers. There are persons there who would be glad to make a business of selling our reading matter if it was ready for them. To give our people some idea of the great necessity for the preparation of publications in these languages, we will say that in the French there are comparatively but few books now translated and published; in the German language, spoken by so many million people, we have not probably five hundred dollars' worth, all told; in the Italian, spoken by some thirty million more, we have still less; and none at all in some languages spoken by millions of people.

What a position this places us in! Consider the vastness of the work to be done for the salvation of these people, and yet what a lack of agencies to accomplish it! How can this great want be met?—In no other way than by printing our excellent publications in these tongues. These people are educated. In some of the countries the law compels children under a certain age to attend school and learn to read and write. It would seem that the providence of God had prepared the way for the introduction of Bible truth through printed matter. Centuries ago, not one in twenty could read at all, and we cannot question that God has been preparing the way for people to become better educated, that a great work might be done in these last days. The agencies are all in readiness to do a short work in the earth through the medium of our reading matter.

But, you ask, what prevents our at once preparing books and other publications for this great market now awaiting us? We answer, Only the lack of means. The erection of this building in the Central European mission exhausted all the means raised by our people for that mission and also that which was on hand for a building fund; and not only that, but to sustain the mission workers, and pay the debts incurred in building the printing-house, some eight or ten thousand dollars have been drawn from the REVIEW AND HERALD Office. You will inquire, What right has the REVIEW AND HERALD Office to send its funds raised for other purposes, over to Europe to pay the debts of another office and to support missionaries? This is a very pertinent question. The only answer we know how to give is this: The REVIEW Office, seeing the destitution of the mission when it was left without funds to pay its debts, and realizing that it would surely be brought to great disgrace and its good name be ruined unless something was done at once, felt constrained to advance the money; and these

wants have continued and increased, till this large amount has been sent to Europe from the REVIEW Office funds.

In regard to the Scandinavian mission, the same principles apply, only to a lesser degree at the present time. Our beloved brother, Eld. J. G. Matteson, went to the Scandinavian countries some eight years since. He has labored successfully in Denmark, Norway, and Sweden. Other laborers have joined him, and he has commenced the publishing work with some success, having established four periodicals in the Danish and Swedish languages, two of them being health journals. Through these efforts about six hundred have commenced already to observe the Sabbath of the Lord. At present, there are laboring in the Scandinavian countries as many as five workers, who have to be sustained in whole or in part by funds sent from this country. The work has been enlarging to an encouraging degree in many directions, and never were there promises of greater increase. The accommodations in their printing-house were entirely insufficient for their work. Eld. Haskell felt this strongly, and we know it to be true from personal observation. The property was in such a shape that changes had to be made soon, and the General Conference of 1884 decided that a publishing house must be erected in Christiana, Norway, during the next year. The building is now finished, and according to the reports of Bro. W. C. White and others who have seen it, it is well adapted to the use for which it was constructed. Its cost was about ten thousand dollars; besides which more or less machinery will be needed, in order to place this printing-house in good working order.

The Scandinavian mission fund is all exhausted; and before this article is read by our people, some five thousand dollars for this mission will have been overdrawn from the REVIEW Office. Our missionaries in that country are doing a good work. The Sabbath-keepers there, most of whom are very poor, have helped to build this publishing house. And now what shall be done, dear brethren and sisters? Shall we help this work through; or shall we recall our workers? Our missionaries in these countries have been reduced to great straits, and are yet in the utmost perplexity. We have come to a great crisis, and something must be done. We want our people to understand this matter just right. Our missionaries and our General Conference Committee are but the servants of the people. Do our people want the nations in Europe supplied with reading matter so that they can have the truth of God for this time? or do they think it best that our printing-house shall be shut up, and our missionaries called home? It is certain that the REVIEW Office cannot use its funds to run our foreign missions much longer.

In all our history before, our affairs have never reached such a crisis as we are now approaching. Grave questions stare us in the face. The policy of our future work must soon be decided. Will it be to withdraw our forces, retrench our liberalities, circumscribe our work, dry up spiritually, and by so doing confess to the world that we have been mistaken, that we have been in error in declaring that we had a world-wide message which must lighten the earth with its glory? Or shall we meet the crisis like men of God, show our faith by our works, sustain these most important missions in their time of need, keep our missionaries at work there, and send others to their help, and act as if we believed what we profess? Can there be any question as to which course we as a people shall decide to take? God forbid! We cannot for a moment believe our people will fail to "stand by the ship," and sustain the plans of those they have placed in positions of responsibility.

The missionaries in Europe themselves feel hopeful for good results, and all think it would be most unwise to circumscribe our work. Three of the General Conference Committee have already visited the European field, and they are all positive that the cause must be sustained, and that it would be suicidal to cut down our work there. Sr. White feels the deepest interest in seeing the cause there supported. Her soul has been drawn out in its behalf, and God has greatly blessed her efforts there.

We cannot but feel sure that our people will help us in raising money for these two needy missions; and we ask them to pour their Christmas gifts in the form of ready money into these empty treasuries. Give to either or to both, as you choose; your decision in each case shall be respected. Or, give to both, and the General Conference Committee will see that an equal division of what shall be given, is made be-

tween the two. As you come together, either on Thursday night, Dec. 24, or Friday in the day-time, as shall best suit you, bring generous gifts in ready cash for these missions. We do not want pledges this time, but ready money. Plan as well as you can for this. Forego the usual gifts for pleasure, and turn the stream into the suffering cause of God. Think of the souls in the Old World who may be saved by your beneficence. Let the children give. Let all take a part in this good work, and God will bless you greatly.

GEN. CONF. COM.

#### GOOD NEWS FROM AUSTRALIA.

In letters recently received from Elds. Haskell and Israel, and others, we are much pleased to note the hopeful tone in which they speak of their affairs in that far-distant continent. Articles from them will doubtless appear in the REVIEW. We rejoice to see evidences of the spread of the truth on the opposite side of the globe, some twelve thousand miles away.

Our brethren have already started a paper, *The Bible Echo*, with which to help in the work; and they are running a new tent, in which large congregations listen with the deepest interest to the words of truth. So we may expect that hereafter Seventh-day Adventists will be holding tent meetings in some part of the world all the year round. Quite a number of intelligent persons have already embraced the truth, and others are deeply interested. Bro. Haskell himself was in New Zealand, and was having quite an interesting time presenting the important subjects of the present truth to the people, and some were taking their stand with him.

Already the ministers are much alarmed, and warn their people against us, publishing articles in the papers with which to oppose our work. This we must expect, of course. We may be sure that the blessed truth of God for these last days is a world-wide message, fitting the wants of the people in the Old World, in America, in Australia, and wherever human beings are to be found. And the truth is marching on. At this rate, it will not be long until there will be Seventh-day Adventists in all parts of the world; indeed, our publications go to all parts of the world already. And thus the cause is reaching its long arms around the globe. Let us be of good courage, brethren; the struggle, though fierce, will be brief. We shall soon see the close of the great controversy, and find our rest in the kingdom of God.

G. I. B.

#### THE GENTILE SABBATH.

(Continued.)

Now let us look a moment at the oft-repeated assertion that the seventh day was the Jewish Sabbath, and was never designed for the Gentiles. The Sabbath was never called the "Jewish Sabbath" in any one single instance. It is always the Sabbath of the Lord. Indeed, we are forbidden to call it the Jewish Sabbath. God directly commands that it should be called by a different name. "Call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:13. All the arguments we have made, clearly prove that the Sabbath was not a Jewish institution, but that it was designed for the whole world and all races of men. It differs from all the Jewish feasts, annual sabbaths, or holy days in many particulars.

1. The observance of the seventh day is based upon God's own act of creation, as we have shown. No Jewish day had any such basis.

2. It is the rest-day of the Almighty Creator himself. No Jewish day had such a foundation.

3. It was a memorial of the creation of the world and the race, in which all nations have as deep an interest as the Jews. The Jewish feasts had no interest for any one outside the Jewish nation.

4. The nature of man requires the observance of a weekly Sabbath. He cannot live and prosper without a weekly day of rest; hence it is founded upon man's nature; but the observance of the Jewish feasts were not necessary to man's physical welfare.

5. It was given to Adam, the head of the human race, which is true of none of the Jewish feasts.

6. It was given before the fall. The Jewish days originated 2500 years afterward.

7. The seventh day was commanded by God's own voice from heaven. No Jewish feast was thus honored.

8. It was written by God's own finger. None of them were.

9. It was engraved in the solid stone. The Jewish days were not thus honored.

10. It was placed in the moral law with God's own hand. Was there any Jewish day thus honored?

11. It was placed inside the ark, while all others were placed beside the ark.

12. All other days grew out of man's act as a sinner; but this grew out of the act of the infinite God himself.

13. The Sabbath day can be kept by any one without being circumcised. See Ex. 20:8-11. The Gentiles had to be circumcised in order to keep the Jewish feasts. See Ex. 12:48.

14. The Sabbath could be kept everywhere, and was thus kept in many different countries by the Jews and Gentiles; but the Jewish feasts had to be kept at Jerusalem. See Ex. 23:14-17.

15. The Sabbath came weekly, while all the Jewish days were only yearly.

16. The penalty of death was attached to the violation of the Sabbath, the same as it was to the violation of other moral precepts; as murder, idolatry, theft, etc. This shows that God regarded it as a moral institution, and its violation as a moral crime. But the penalty of death was not attached to the Jewish feasts or the ceremonial laws.

These facts show distinctly the difference between God's holy Sabbath, the seventh day, and the mere Jewish days of the Mosaic dispensation. As we have distinctly seen, the Sabbath was made for man. Mark 2:27. A Gentile is certainly a man; hence the Sabbath was made for him. Christ did not say that it was for the Jew man, but "for man." The expression is to be taken in its broadest sense; the same as when we say, "Man is a sinner," or "Man is mortal."

As we have shown above, the Sabbath was instituted more than 2,000 years before there was a Jew, and was kept by the patriarchs who were not Jews. The Sabbath commandment does require the Gentiles to keep the Sabbath, and in Ex. 23:12 the Lord expressly mentions the stranger as one who should be benefited by keeping the Sabbath: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Moreover, the Lord says that there shall be the same law for the Gentiles as for the Jews: "Ye shall have one manner of law, as well for the stranger, as for one of your own country." Lev. 24:22.

But does the Lord anywhere require the Gentiles to keep the Sabbath day?—Yes, indeed he does; he mentions them by name, and pronounces a special blessing upon those who fear God and keep the Sabbath day. I do not see how an honest man, with the Bible before him, can make the declaration that God never required the Gentiles to keep his Sabbath. God has spoken on this very point. He directly says that he will bless every Gentile who will keep the Sabbath day and fear him. Read this: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 56:6, 7. It is generally conceded that by the expression, "the sons of the stranger," are meant the Gentiles, to whom God says that every one who keeps the Sabbath, he will bring to his holy mountain. How many of the Gentiles does God want to keep his Sabbath?—All; for he says, "Every one that keepeth the Sabbath:" that leaves out none. Here we have God's will directly declared from heaven, that he does wish every Gentile to keep the Sabbath day. But why should they not? What is the Sabbath day for?—A memorial of creation, in which every Gentile is as deeply interested as the Jews. Is not God the God of the Gentile as well as the Jew? Paul says he is, in Rom. 3:29. The fact is, many of the Gentiles, when they came to learn about the true God, did keep the Sabbath day just the same as the Jews did. We find a reference to this in the record of Paul's preaching at Antioch. We read: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13:42.

Here we find the Gentiles keeping the Sabbath with the Jews just as God had told them to do. And that it was their custom to keep the Sabbath, is shown by the fact that they requested the apostles to meet

with them the next Sabbath and preach to them. Paul accepted their invitation, and the next Sabbath almost the whole city came together, many of whom were Gentiles. So again in Acts 17:1-4 we find a record of a great many Gentiles keeping the Sabbath, and meeting with God's people just as he had told them to do through Isaiah. Acts 18:4 also tells how the Greeks kept the Sabbath with the Jews. Why should they not? Was not God their God as well as the Jews? Did he not create them? Was it not on their earth that the Lord rested on the seventh day? Strange how blind men become in their foolish traditions!

All agree that the teachings of Christ and the gospel are for the Gentiles as well as the Jews. How did Christ treat the Sabbath day? Did he break it? Did he set it aside? Did he change it?—No, indeed; he kept the Sabbath day all his life. He said it "was made for man." He commanded the disciples to regard it as late as the destruction of Jerusalem, forty years after the resurrection. See Matt. 24:20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Jesus was here foretelling the fall of Jerusalem, which did not occur till A. D. 70, forty years after his resurrection. But he gives a commandment that the Sabbath day should still be regarded. But this was long after all distinction between Jews and Gentiles was broken down, which is evidence that in the gospel the Sabbath was unchanged, and to be kept by all, whether Jews or Gentiles.

Notice some of those institutions which were expressly mentioned as having been abolished at the cross. Let us name a few of them, and look at the passages where it is directly stated that they are no longer binding. Circumcision (Gal. 5:2); the Levitical priesthood (Heb. 7:12-15); the old sacrifices (Heb. 10:1-9); distinction between meats, clean and unclean (Rom. 14:1, 2, 14-23); the annual feasts, new moons, and the Jewish yearly sabbaths (Col. 2:16, 17). Compare these with Leviticus, chapter 23. And no one can name a ceremony or institution which was required of the Jews, which is now abolished, but I can turn to scripture in the New Testament which says that Christians need not observe it any more. But where is the text which says that you need not longer observe the seventh day Sabbath? There is no such text in the New Testament. Where is it said that God has removed his blessing from the seventh day?—Nowhere. Where is it said that they may work on the seventh day?—Nowhere. Where did the apostles work on it?—Nowhere. Where did Christ work on it?—Nowhere. Where does it say that the Sabbath was changed from the seventh to the first day of the week?—Nowhere. If the Gentiles are not to keep the seventh day Sabbath, then they are left without a Sabbath day, and the entire Church of Christ has no holy day. Do you say that the first day of the week is the Gentile Sabbath, the one that Christians ought to keep? Where did you read that? Let us notice some facts about this first day. It is never called the Lord's day. It is never called a holy day. It is never called a sacred day. No law is given forbidding work on that day; no law that you should keep it in any manner; and there is no blessing pronounced for keeping it. It is never said that Christ kept it, and there is no intimation in the Bible that any Christian did keep it. In fact, the New Testament is entirely silent in regard to any sacredness concerning the first day of the week.

But did not the Gentile Christians need a day of rest and of worship? And yet has God been so forgetful of them as to leave them without any? The greatest blessing that God ever gave man was his holy rest of the Sabbath every week. The seventh day is the Sabbath for the Gentiles as well as the Jews. The very fact that all the nations of the saved in the new earth will keep the Sabbath to all eternity, is an important proof that it belongs to the Gentiles as well as the Jews. See Isa. 66:22, 23. That the Gentile Christians should keep the seventh day is plainly shown by the New Testament also. Under the gospel there is no distinction between the Jews and Gentiles. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. Hence, whatever is binding on the one, is binding on the other. Whatever the New Testament teaches, is as much for the Gentiles as for the Jews.

The New Testament distinctly shows even in its last book, the book of Revelation, that God under the gospel claims one day for his own. Says John, "I



was in the Spirit on the Lord's day." Rev. 1:10. This does not say what day of the week it is, but it does say that one day is the Lord's day, and belongs to him. We go to other scriptures, and readily find that the seventh day Sabbath is the Lord's day. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. Is not that the Lord's day, the one of which he was the Lord? But it is the Sabbath day. Again, it is said in Ex. 20:10: "But the seventh day is the Sabbath of the Lord thy God." This text states very definitely that the seventh day is the Lord's day. Once more: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. Which is the Lord's day? God distinctly settles this himself by calling the Sabbath his holy day. Jesus Christ was our example, and as soon as he was baptized, he preached the gospel and lived the gospel. His life from this time on was an example to be followed by all Christians, Jews or Gentiles. How often he said, "Follow me." John says: "He that saith he abideth in Him, ought himself also so to walk, even as He walked." John 2:6. This is very plain. Every follower of Christ ought to walk as Christ walked. No one will dispute that during his whole ministry Christ kept the seventh-day Sabbath. Thus Luke says: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Chap. 4:16. He was always found in his father's house upon the Sabbath day—a sacred example for his followers, Gentiles as well as Jews.

If, then, we follow our Saviour on the Sabbath day, we shall go, not to the plow or shop, but to the house of God. Think of this, you who boast of following Jesus, while you go to your work on the day that he went to worship, and to your worship on the day he went to his work!

D. M. CANRIGHT.

(Concluded in next number.)

#### THE FIRM FOUNDATION OF FAITH.

THERE is abundant ground for faith in the word of God, and there is no excuse for unbelief. Of the approach of the great day of the Lord, which shall close the history of the present world, God has given a great variety of infallible signs,—signs in the heavens above us, which man cannot control or counterfeit; signs among the nations of the earth, as described before in prophecy; and signs respecting the moral state of the world and the Church,—all uniting in their testimony in favor of the solemn truth that the day of the Lord is near and hasteth greatly.

And that there might be no lack of evidence, definite periods of time have been given, not to mock us with that which we cannot understand, but to give mathematical demonstration to the truth. Such demonstration is justly regarded as the strongest kind of evidence. That "figures will not lie" has become a proverb. Therefore, for the encouragement of faith in the latter days, the Lord revealed beforehand the definite number of years that should reach to certain predicted events; such as, when Christ should be manifested in his first advent, when he should be put to death, the length of time in which the great papal apostasy should be in power, the time also of the Mohammedan conquest and rule; and all these have been fulfilled in the exact time specified, thus demonstrating not only the truth of the prophecies, but that we have the true computation of the prophetic periods.

By this rule of interpretation, which so many times has been demonstrated by fulfillment, we know that the longest prophetic period, that of Dan. 8:14, ended in 1844. The fact that God appointed the time of a certain event more than two thousand and three hundred years beforehand, is evidence that that event is of no little importance. All living at the end of those days must have a deep interest in the event, whether they are aware of it or not. We have learned that the cleansing of the sanctuary is nothing less than the investigative Judgment. The time has come for that work to be performed which will decide the destiny of each one of us for everlasting life or the second death.

There is no guess-work about the time. The computation is sustained by mathematical demonstration together with prophetic fulfillment. If there are any whose capacity of mind and education are not sufficient to comprehend this argument, there is a simple test in the last message, that of Rev. 14:9-12, which

a child can understand; that is, the keeping of the commandments of God and the faith of Jesus. All, whether learned or unlearned, are without excuse if they continue in the violation of these commandments. God's ways are equal; he is no respecter of persons.

R. F. COTTRELL.

## Ministers' Department.

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

### MEDITATIONS IN A PEAR TREE.

I HAVE a pear tree in my garden. I wish all my brethren had as good a one. The other day, to save what I could from the gamins of the street, who already, I thought, had had their full share, I climbed the tree to pick the fruit. It was a tall tree, and the best fruit grew near the top; and when I got up where it grew, I found other things besides pears among the branches; and lessons which were not so evident in the closer atmosphere of the study seemed to hang from the twigs in the glorious October sunshine.

As I put the large, ripe, luscious pears into the basket, I realized how much better is hand-picked fruit than that which falls of itself or is shaken from the tree. It is easier, to be sure, to shake the tree; and the pears come tumbling down about your ears, and all you have to do is to pick them up; and when you first look at them, they do not seem much worse for the fall. Only a little bruise on the side or a little gash where the fruit struck a sharp stone; it does not amount to much. But put it away in a dark room to ripen, and we find that while the hand-picked pears grow mellow, the others grow rotten. Every day of ripening marks a difference in favor of the hand-picked fruit. Give me a peck of my fair Flemish beauties carefully gathered rather than a bushel of those that are shaken to the earth.

Well, thought I, as I stood on a stout limb and dropped the golden fruit into the basket, this is the way souls should be gathered usually. It is easier, perhaps, to get some strong evangelist to come and take hold with you and shake the gospel tree, and there seems to be a great amount of fruit lying about your feet after such vigorous measures have been adopted, but are these usually the best measures? I would not disparage, even in my thoughts up in the pear tree, the value of revival efforts. They certainly have their place, and should be more encouraged in many churches than they are; but, after all, there is much of the fruit in every community that can best be "hand-picked."

It is harder work?—Undoubtedly; but it pays better in the end. It is not nearly so exciting as to have a glorious revival and attending crowds?—No, but what are the results in the long future? Which souls keep the best—those that are shaken down in revival times, or those who are labored for and prayed for and dealt with personally by pastor or parent or Sabbath-school teacher?

But I noticed, up in the pear tree, that there were some branches I could not reach. They were just beyond the tips of my fingers, and though I stretched up every inch of my five feet ten, it was no use; I could not get at them. I got down and placed the ladder differently, but still it was of no use; and so at last I gave a vigorous shake, and down they came pell mell upon the ground. Yes, I said to myself half out loud, so there are some souls that seem just beyond my reach. I have used every argument, tried every appeal, told the old, old story over and over in every form, and yet they remain beyond the reach of appeal and argument. The Holy Spirit, of course, can reach them, but he allows them to remain unmoved since they do not wish to be moved. What shall be done? Why, there is a time when it is well to shake the tree. Have the special meeting, bring in the aid of the wise and earnest evangelist, do not be afraid of a proper degree of excitement; it is only by means of a violent shaking that some souls can be reached. Many will thus be gathered in good condition; and it is better that there should be some bruising, and injury even, than that half the fruit should be left to rot on the tree.

Then have not special revival seasons their place? Certainly they have, in every church. Not for the young and impressible and easily influenced, but for those who lie just outside the reach of the ordinary means of the gospel; and there are multitudes of such

in every community. First pick carefully, by personal, direct influence, all you can reach; then shake the tree, and shake it vigorously.

But I said in the beginning that I found the best fruit near the top of the pear tree; and when I got up there where it grew, I soon found the reason; for the sun beat down vigorously on my head and shoulders, and I knew that it shone just so on those topmost pears all summer, and they could not help growing large and juicy. Those on the lower limbs were small and ill shapen, because the leaves were so thick that the sun rarely got a chance at them. I have seen some large-hearted, mellow, happy Christians, and I think I know the secret of their lives now. They live in the sunlight. Christ's presence is no strange novelty to them, like the occasional ray of sunlight that filters through the leaves and strikes the lower pears. They live in the light and warmth of his presence all the time; no wonder that their lives are well rounded and sunshiny—"complete in him." I am sorry for the pears on the lower limbs. They must stay where they grow until they are picked; but we can move out of the shadow into the sunlight.—Rev. F. E. Clark, in *Illustrated Christian Weekly*.

### THE DEAD-PRAYER OFFICE.

WHAT becomes of all the unanswered letters? Thousands of them find their way to the Dead-Letter Office. Some never reach the person for whom they are intended, because they are directed to the wrong office; some cannot be sent because the address is illegible, and some because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the Dead-Letter Office. There they are opened and read, and, if valuable, are forwarded if possible; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination.

Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another, or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes (shame on us!) the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand-write"—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailing prayer. There is a great latitude allowed us in the postal matter of our Government, but there are a few things which cannot even get into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the Dead-Letter Office, or they are captured by the first post-master that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayers. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Advance*.

ROYAL INTERMARRIAGES.

[THE following is such a striking commentary upon Dan. 2:48, and contains so much information upon the family relations existing in Europe, that we thought our ministers would consider it of value for their scrap-books; and so, by request, send it for publication in the REVIEW. G. B. S.]

THE SACRED RITE THAT BINDS MANY REIGNING FAMILIES.—If any two of the leading States of Europe were to go to war with each other, it would be virtually a war of relatives; for the reigning families of the continent and of England are so thoroughly intermarried that the fight would be all in the family, though, unfortunately, it could not be kept there. For instance, the emperor of Austria is married to a daughter of the duke Maximilian of Bavaria, while one of his brothers is married to a daughter of the former king of Naples, and a cousin is the wife of the king of Spain. Besides these, there are twenty-six other grand dukes and duchesses, who are married in almost every court in Europe. The royal family of Denmark is also widely connected, the heir apparent to the throne being married to the daughter of the king of Sweden and Norway, while the princess Alexandra is the wife of the prince of Wales, the third child is king of Greece, and has married a Russian grand duchess, the fourth is now the empress of Russia, and the fifth is married to the English duke of Cumberland. The German imperial family is large, but not widely married. The heir to the throne is married to Princess Victoria of England, and most of the rest are married into German noble families. The royal family of England is extensively married. Princess Victoria is to be empress of Germany as stated. The prince of Wales has a Danish princess for a wife. Prince Alfred, the duke of Edinburgh, is married to the daughter of the Czar; Princess Helena is married to Prince Christian of Denmark; and Prince Arthur, to Princess Louise of Prussia. There are besides quite a number of princesses and princes who have married and have been given in marriage among the royal families of Germany. The mates of the imperial family of Russia have been generally found in Germany, though, as already stated, the empress is a Dane and the sister of the princess of Wales; and the duke of Edinburgh has taken a Russian princess to wife. It will thus be seen that, no matter what wars and combinations of wars break out, relatives will be found fighting against each other just as vigorously as if they were total strangers. It is said that one of the most powerful influences for peace here lately, both in Russia and in England, have been the two Danish ladies, one of whom shares the throne of Russia, the other being the wife of the prince of Wales. The story is pretty, but nothing more. It is not at all likely that when the two nations are ready for war, they will forbear because their royal families chance to be related. The influence of relatives has often been strong enough to bring on war, but seldom has it been able to secure peace.

AN ERRONEOUS IMPRESSION.

THERE is a wide-spread impression that the Christian ministry is a toilsome and thankless lot. This is often a theme of conversation in religious families. It is but natural that our youth should sympathize with this prejudice, especially when the higher and spiritual aspects of the ministry are not presented to them. They are sometimes taught that anything is preferable to such a calling. They are led to regard it with inward contempt, as the sure highway to discomfort and poverty. It would be easy to show to an intelligent Christian how erroneous is this view of the gospel ministry. It is the noblest of callings. That parent may deem himself honored, indeed, who has a son in such a work. His mind is constantly engaged upon the most delightful themes. His heart expands amid improving and congenial studies. Even those official engagements that are sometimes displeasing to the flesh, originate a sweet consciousness of divine approval when performed for the Saviour and the good of precious souls. He has no sense of meanness in toiling for mere transitory pleasure. When he dies, there are no bitter reflections from having engaged in a work of doubtful character. He can say in truth, "I have fought a good fight, henceforth there is laid up for me a crown of rejoicing." How strange that we, who are soon with all our households to disappear from this active scene, should depreciate such an allotment! How pernicious is this low view of the ministerial office! It is to be feared that many a young man has been diverted from his true life work by these prevalent misconceptions.—*Christian at Work.*

—The greatest man is he who chooses the right with the most invincible resolutions.

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.

THE MASTER'S HOUR.

WHEN the long day's work is over,  
Ere weariness o'erpower,  
There is a blessed season  
I call "the Master's hour."

With names and notes beside me,  
My Bible on my knee,  
I commune with the Master,  
And the Master speaks to me.

As the disciples daily told him,  
At the setting of the sun,  
Of taunt and threat and welcome,  
Of battles lost and won;

So I tell him all my ventures,  
And, illumined by his face,  
The least rewarded effort  
Seems a miracle of grace.

He does not often praise me,  
For he knows the flesh is frail;  
But he bids me aye remember  
That no word of his can fail.

Though the seed of life eternal  
'Mid stones and thistles fall,  
Yet the Spirit's balmy showers  
May foster fruit and all.

And if amid my labors  
Some error gives me pain,  
I say, "Before the Master  
I'll think of that again."

Thus, though the night be stormy,  
And by day the tempest lower,  
There's naught but sin can rob me  
Of my blessed "Master's hour."

—Sel.

IOWA.

KELLERTON.—The interest awakened at this place by Elds. McCoy and Porter is still good. A little company of fifteen signed the covenant. We were refused the use of the school-house some time since, and last Sabbath the Christian church locked their door against us; so for the present we shall have to meet at private houses. There is much to contend with; but we are all trying to be faithful, and realize more than ever that the prophecies are being rapidly fulfilled. L. FITTRO.

Dec. 7.

MISSOURI.

PLEASANT HILL.—At the close of our good camp-meeting, I remained at Pleasant Hill in company with some of our missionary workers, to follow up the interest. There now thirty-seven names on the covenant, and about forty are keeping the Sabbath. A Sabbath-school with fifty-six members has been organized. A club of twenty *Instructors* are taken, and nine copies of the REVIEW. We confidently hope for a strong church there. To the Lord be all the praise.

I came to-day to Kingsville, expecting to hold a few days' meeting in the neighborhood of the Valley View school-house, a few miles north of the town.

Dec. 10.

R. S. DONNELL.

INDIANA.

LIGONIER and WOLF LAKE.—I was at Ligonier Dec. 8, 9, holding four meetings. The spirit seemed good throughout. There seems to be a desire among the friends there to come to that point in their experience where God can work for and with them. Several decided to canvass for "Thoughts on Daniel and the Revelation" and "Marvel of Nations."

Dec. 10-13 I held seven meetings at Wolf Lake. Our work there had the effect to encourage them very much. The subject of the tent fund was set before them, and \$42.50 were raised in money, besides some pledges, in a few minutes.

WM. COVERT.

ROCHESTER, NEW MARION, MUDLICK.—Since our camp-meeting, I have labored at the above-named places. Oct. 10, 11, I was with the company north of Rochester, holding four meetings there. The Lord blessed in all our meetings, and one was baptized. May God bless this little company.

Monday, Oct. 12, I started for the southeastern part of Indiana, the field in which I had labored during the summer. I found the company at New Marion of good courage. Eld. Covert joined me Oct. 15, and we held some very profitable meetings both here and at Mudlick. For the last few weeks, I

have been assisting the brethren at New Marion on their new church building. They are getting it along nicely, and we hope in the near future to have at this place a house in which to present the truth of God, as all other houses of worship here have been closed against us. Meet with the brethren at Mudlick nearly every Sabbath. A Sabbath-school of thirty members has been organized. They take fifteen copies of the *Instructor*, "Bible Lessons," and other helps. The prejudice has been very bitter. Eld. Jameson (Campbellite), of Indianapolis, preached one sermon on the Sabbath question, but we were refused the use of the church in which to reply. Notwithstanding all this, there are good and honest souls who are willing to walk in all the precepts of God. May the Lord bless those who are honest enough to do his will. M. G. HUFFMAN.

Dec. 13.

WISCONSIN.

MT. STERLING AND SENECA.—Oct. 7, I returned to Mt. Sterling, and found the little company of eight Sabbath-keepers, whom I left last June, of good courage. They kept up their meetings during the summer, and the Lord has blessed their efforts to obey and serve him. They have adopted the tithing system, and also the leading points in health reform.

Oct. 11, I began meetings at Seneca, a small village four and one half miles from Mt. Sterling. The outlook here was not very re-assuring, as fully half of the people in the town are Catholics; but the Lord has blessed our labors beyond our expectations. There are now ten or twelve Sabbath-keepers here and in this vicinity. These, with those at Mt. Sterling, make a company of twenty that meet for Sabbath worship. Eld. W. W. Sharp spent one week here, and his labors were appreciated by all. Have delivered in all forty-nine discourses, and taken five subscriptions for the *Signs* and three for REVIEW. Sold \$21.25 worth of books and tracts, and received \$6.13 in donations. We feel to thank God for the favor shown us.

Dec. 6.

W. S. HYATT.

MINNESOTA.

ALBION, WRIGHT CO.—We came here two weeks ago to-day. On Sabbath held a Bible reading with Bro. Nary's family, and a few others whom they invited in. This brother has been trying, almost alone, to hold up the light here for several years. On Sunday evening we commenced meetings at a school-house, with a full attendance. Have now held twelve meetings. The house is filled nearly every time. Some evidently come to listen, and are interested to hear; but many have drunk so deeply of the spirit of this world that, while they do not disturb the services intentionally, their want of reverence for things sacred prevents the Spirit of God from working upon their hearts, and greatly retards its operations upon others. Still we hope that there are some in whose hearts there is sufficient honesty and stability of purpose to inquire for the truth, and seek to obtain it. Some are becoming interested in Bible readings, and we trust that through the blessing of God and the diligent use of the varied means for presenting present truth, a few may be constrained to accept it.

Dec. 11.

D. P. CURTIS,  
D. C. BURCH.

KANSAS.

NEWTON.—We are still engaged in bringing the precious truths for these last days to the attention of the people in this city. Some of the clergy are getting thoroughly stirred, and are urging their people to refuse our workers admittance to their homes. But the Lord has watered the seed sown with the dews of heaven. Thirty-six persons, mostly heads of families, are keeping the Sabbath, and the interest is still good.

We have had many obstacles to meet; but God has helped us surmount them. Something over a week ago I was taken quite ill of brain fever; but the Lord saw fit to co-operate with our workers, and the disease soon yielded to their untiring efforts and skill. This hindered the progress of our work for a short time; and the winter setting in, has also made our work move rather slowly of late. We have not been wholly idle, however, but have been holding fireside Bible readings, with some omens of success. Three of our Bible workers have gone home. This leaves myself and two workers to finish off the work. We have organized a Sabbath-school, and are using a club of fifteen *Instructors*. Have Sabbath meetings and weekly prayer-meetings. Truly, the Lord is good so to bless our feeble efforts. To him belongs all the glory. WILL D. CURTIS.

Dec. 13.

ARKANSAS.

FAYETTEVILLE.—After having held meetings here over four weeks, we closed them Nov. 29, the weather being so cool at night that we could not make the people comfortable. Circuit court being in session at the time of our meetings, the jurors, witnesses, and representative men from all parts of the county were

in attendance. As the readers of the REVIEW well know, three of our brethren were tried at this session of the court by the new Sunday law of the State. The defense given in court by one of our brethren, with the open Bible in his hand,—a speech of forty minutes, in which was given a reason of our faith, point by point, before lawyers, judge, jury, and a crowded house,—was a scene long to be remembered. The people, anxious to hear more on these subjects, crowded our large tent night after night. Bro. Farnsworth was with us a little over two weeks, and did more than half the preaching. As we saw this beginning of the fulfillment of prophecy, our hearts burned with renewed zeal, and the Lord gave freedom in his truth. Many see and acknowledge that we have the truth, but the law confronts them. A few honest souls are trying to obey. Some of the clergy of the place are now preaching and writing against the Sabbath. We shall meet them as far as possible, and we trust in the Lord to still work for us.

We are very thankful to our brethren and friends who have so freely donated of their means for the relief of God's commandment-keeping people in this time of trial.

J. G. WOOD,  
J. W. SCOLES.

Dec. 9.

### SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

#### ELEVENTH ANNUAL SESSION.

The eleventh annual session of this Society convened at Battle Creek, Mich., at the appointed time, Nov. 25, at 3:30 P. M. President, G. I. Butler, in the chair. Prayer by R. J. Lawrence. There were found to be present eighty-one stock-holders, representing 640 shares, and 226 were represented by proxy. On motion, minutes of last session were waived. The Treasurer then presented the following report, which was accepted:—

#### STATEMENT OF FINANCIAL CONDITION OF S. D. A. EDUCATIONAL SOCIETY, AUG. 1, 1885.

RESOURCES.	
Real estate,	\$48,012 72
Boarding-house building,	7,981 81
Due on accounts,	913 00
Library,	1,371 25
Museum,	610 65
Philosophical apparatus,	1,157 50
Personal property (horse, wagon, etc.),	189 50
Inventory of book stand,	989 17
“ “ boarding-house,	2,884 27
“ “ carpenter branch,	277 84
“ “ millinery,	227 80
“ “ printing,	996 43
<b>Total,</b>	<b>\$65,611 94</b>
Bills payable,	\$19,239 00
<b>Present worth,</b>	<b>46,322 94</b>
<b>Worth July 1, 1884,</b>	<b>40,680 63</b>
<b>Increase,</b>	<b>\$5,642 31</b>
Given on shares,	\$4,442 00
“ “ donations,	2,697 49
<b>Total,</b>	<b>\$7,139 49</b>
<b>Actual loss,</b>	<b>\$1,497 18</b>

Eld. Butler spoke with reference to the workings of the College. He said that there had been a full attendance, and that a good degree of prosperity had attended it, there being an increase of attendance this year. The perplexing question now is, What shall we do for room to accommodate our students? He spoke of the difficulties of uniting manual labor with a school of this size, but expressed faith in the enterprise.

Prof. Prescott, when called upon, spoke with reference to the internal workings of the College, expressing his determination to do all in his power to carry out the design of the founders of the institution, to fit up workers for the cause of God. He also spoke of the need of increased facilities, both in the College and boarding hall.

Dr. Kellogg made a few remarks following, manifesting deep interest in the school. He said he knew of no better feeder to the cause than the College.

W. C. Sisley, C. H. Jones, and D. A. Robinson, being called upon, spoke with reference to manual labor in connection with our different schools, bringing to view some of the advantages and difficulties attending the same.

Moved (by H. W. Miller), That the Chair appoint a committee of five to consider the subject of manual labor in connection with the College, and report.—Carried.

Moved (by M. B. Miller), That a committee of five be appointed to consider the question of the enlargement of the facilities of our school.—Carried.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, O. A. Olsen, E. W. Whitney, Frank D. Starr; on Resolutions, W. C. Sisley, G. C. Tenney, L. Mc Coy; on Manual Labor, J. Fargo, H. W. Miller, D. A. Robinson, C. H. Jones, H. W. Decker; on Enlarging Facilities, A. R. Henry, Wm. S. Nelson, J. L. Prescott, R. A. Underwood, E. H. Root.

Adjourned till Monday, Nov. 30, at 3 P. M.

SECOND MEETING.—Prayer by R. A. Underwood. Committee on Resolutions presented the following report:—

1. Resolved, That we express to the friends of the College everywhere, our confidence in the present status of this institution in its relation to the principles of present truth, its educational advantages, and the religious influences with which it is vested under the present management.

Whereas, The holding of a short term of special instruction for those students at the College who contemplate entering any of the different branches of ministerial or missionary labor, has proved very successful in the past; therefore—

2. Resolved, That we recommend that such a term of instruction be given at the close of the winter term; and that Geo. B. Starr and E. E. Miles be invited to give instruction in Bible readings, canvassing, and colportage work; and that Eld. Geo. I. Butler be especially invited to devote a portion of his time to giving such instruction as may be suited to the case.

Whereas, Our German brethren throughout the field have manifested commendable zeal in availing themselves of the advantages offered at our College to pursue a course of study in their own language; and we are pleased to note the fact that there is a sufficient number now present to insure the success of this department; and—

Whereas, The classes hitherto maintained in the Scandinavian languages have been discontinued, there being not a sufficient number of students present to warrant the continuance of them; therefore—

3. Resolved, That we commend to our Scandinavian brethren the enterprising spirit of our German brethren, and earnestly and cordially invite them to avail themselves of the advantages already provided for instruction in those languages, that classes of sufficient numbers may be speedily formed.

4. Resolved, That we express our continued approval and appreciation of that feature of instruction in our College known as the Missionary Department; and we strongly recommend that all those in attendance at the College who intend to labor in the cause of God in any capacity, avail themselves of this opportunity to prepare for future usefulness.

Whereas, It is in harmony with the principles of Seventh-day Adventists to recognize the intimate relation between those principles upon which our physical welfare depends and those which control mental and spiritual culture; therefore—

5. Resolved, (1.) That we consider it important to maintain a consistent standing upon the subject of health in those institutions which represent our cause, and uphold its interests; and (2.) that we call the attention of the Board of Trustees and the managers of the College to the importance of guarding the health of those in attendance at our school by the enforcement of proper rules and regulations in regard to the habits and dress of the students.

The resolutions were considered separately, and after amending the second by inserting the words “if consistent with other duties,” they were adopted.

The Committee on Manual Training presented the following report:—

Your committee, after becoming informed with reference to the past workings and the present and prospective demands of the manual training department of our College, would respectfully recommend—

- (1.) That this department be continued.
- (2.) That the Board of Directors exercise their judgment in increasing the facilities necessary to carry it forward successfully.
- (3.) That only such branches of work be introduced as shall be best calculated to prepare young people for the practical duties of life.

J. FARGO,  
H. W. DECKER,  
D. A. ROBINSON,  
C. H. JONES,  
H. W. MILLER, } Committee.

After remarks by several, showing some slight differences of opinion, the report was adopted.

The report of the Committee on Enlarging Facilities was submitted, as follows:—

Your committee appointed to consider the needs of the Educational Society, and the practicability of enlarging its present facilities, after giving the subject a careful consideration, would say that we find a pressing demand for more room, both in the College and boarding-house. And we would recommend the enlargement of the College itself, either by putting up a separate building, or by enlarging the present one to a capacity that will accommodate five hundred students. The necessities of the case seem to demand that this be done at once.

The need for more room for boarding purposes is quite apparent, as not one half of the present attendance can be provided for with the room now at the command of the Society. We would therefore report that an additional building is much needed, and recommend its erection at an early date, as soon as means can be provided.

We find that to erect such buildings as are needed, and to pay the present indebtedness, it will be necessary to raise a fund of between forty and fifty thousand dollars, and would recommend that steps be taken to do this at once.

R. A. UNDERWOOD,  
E. H. ROOT,  
W. S. NELSON,  
J. L. PRESCOTT,  
A. R. HENRY, } Committee.

After a very careful consideration, this report was adopted.

The Nominating Committee recommended that Geo. I. Butler, A. R. Henry, U. Smith, W. W. Prescott, J. H. Kellogg, Wm. C. Sisley, and W. S. Nelson act as Board of Trustees for the ensuing year. The vote by ballot resulted in the election of the persons named.

Adjourned *sine die*.  
GEO. I. BUTLER, Pres.  
WM. C. SISLEY, Sec.

#### STATEMENT OF LOSS AND GAIN. COST OF RUNNING THE COLLEGE.

Salary,	\$5,702 63	
Repairs,	552 09	
General expense,	502 59	
Fuel,	210 03	
Interest,	92 64	
Taxes,	87 25	
Camp-meeting tickets,	22 70	
Reading-room,	18 79	
<b>Total,</b>	<b>\$7,188 72</b>	
Rec'd on tuition,	3,969 86	
“ from book stand,	789 49	
“ on rent,	1148 49	
<b>Total,</b>	<b>5,907 84</b>	
<b>Loss,</b>		<b>\$1,280 88</b>
Boarding-house—		
receipts,	4,700 19	
Cost,	4,681 11	
<b>Gain,</b>		<b>\$19 08</b>
Carpenter branch		
— cost,	578 63	
Receipts,	34 68	
Inventory,	277 84	
<b>Total,</b>	<b>312 52</b>	
<b>Loss,</b>		<b>266 11</b>
Printing branch		
— cost,	1,079 26	
Receipts,	10 84	
Inventory,	996 43	
<b>Total,</b>	<b>1,007 27</b>	
<b>Loss,</b>		<b>71 99</b>
Millinery branch		
— cost,	325 08	
Receipts,	200 00	
Inventory,	227 80	
<b>Total,</b>	<b>427 80</b>	
<b>Gain,</b>		<b>102 73</b>
<b>Net Loss,</b>		<b>1,497 18</b>
<b>Totals,</b>	<b>\$1,618 98</b>	<b>\$1,618 98</b>

### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

#### TWENTY-SIXTH ANNUAL SESSION.

In pursuance of a call for the annual meeting of the S. D. A. Publishing Association to convene in Battle Creek, Mich., Nov. 24, 1885, at 2:30 P. M., eighty-seven stock-holders assembled in the Tabernacle at the hour appointed, to transact the business of the twenty-sixth annual session. The president, Geo. I. Butler, occupied the chair, and prayer was offered by J. H. Cook. On the names' being taken, it was found that 335 shares were represented in person, and 958 by proxies.

The Treasurer then read a detailed report, showing the financial condition of the Association, which is given herewith:—

#### FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION, NOV. 1, 1885.

Real estate,	\$41,697 15
Personal property,	60,809 16
Bills receivable,	25,270 69
Sanitarium Knitting Co.,	1,019 66
Balance due on personal accounts,	31,536 67
“ “ from banks,	7,860 48
Cash on hand,	902 62
Material on hand,	27,248 20
Books, pamphlets, etc., on hand,	53,592 65
Office donations,	1,096 51
<b>Bills payable,</b>	<b>\$42,781 14</b>
Stock notes,	16,567 35
Certificates,	24,652 93
Capital stock,	41,775 00
Donations and legacies,	14,527 33
Surplus,	90,918 48
Net gain,	7,360 03
General Conference,	4,705 74
Michigan	7,808 79
<b>Total,</b>	<b>\$251,033 79</b>
<b>Worth Nov. 1, 1884,</b>	<b>\$251,033 79</b>

#### RECAPITULATION.

Capital stock,	\$41,775 00
Donations,	14,527 33
Surplus and gain,	98,278 51
<b>Present worth,</b>	<b>\$154,580 84</b>
<b>Worth Nov. 1, 1884,</b>	<b>145,439 10</b>



Increase,	\$9,141 71
Rec'd on shares and donations,	1,781 74
Net gain from business during the year,	\$7,360 03
Wm. C. SISLEY, Treas.	

The Auditor certified to the correctness of the report, and the reports of Treasurer and Auditor were both accepted.

On motion, the Chair then appointed the following committees: On Nominations, J. Fargo, R. A. Underwood, Wm. Covert; on Resolutions, U. Smith, J. H. Waggoner, D. A. Robinson.

Adjourned to call of Chair.

SECOND MEETING, DEC. 1, AT 3 P. M.—Minutes approved. Committee on Nominations submitted the following: For President, Geo. I. Butler; Vice-President, A. R. Henry; Secretary, R. A. Hart; Treasurer, Wm. Sisley; Auditor, G. W. Amadon; Publishing Committee; Geo. I. Butler, U. Smith, W. W. Prescott. The report was accepted, the officers being elected by ballot.

On motion, Mrs. M. J. Chapman was elected editor of the *Youth's Instructor*, and Winnie E. Loughborough assistant editor.

On motion, Eld. U. Smith was elected editor of the REVIEW AND HERALD, and Elds. Geo. I. Butler and J. H. Waggoner, corresponding editors.

Adjourned *sine die*.

R. A. HART, Sec.                      GEO. I. BUTLER, Pres.

HEALTH REFORM INSTITUTE PROCEEDINGS.

NINETEENTH ANNUAL SESSION.

PURSUANT to appointment, the stock-holders of the Health Reform Institute assembled in the Tabernacle at Battle Creek, Mich., Nov. 23, 1885, at 2:30 P. M., for their nineteenth annual session. The President being absent, the Vice-President, Dr. J. H. Kellogg, occupied the chair. Prayer by Eld. Geo. C. Tenney. The meeting was organized by calling the roll to ascertain the amount of stock represented, which was found to be 730 shares, a majority of the stock taken. Reading of minutes of last session was waived. Treasurer's report was called for, and read as follows:—

RESOURCES AND LIABILITIES, SEPT. 30, 1885.

RESOURCES.

Real estate,	\$146,909 64
Furnishings,	26,591 24
Bills receivable,	6,033 59
Sanitarium Improvement Co. stock,	2,500 00
Fuel,	2,112 50
Medical supplies,	1,000 00
Paper, stock, circulars, etc.,	1,200 00
Instruments, apparatus, appliances,	7,275 88
Horses, wagons, steam fittings, etc.,	4,785 00
Food supplies,	5,385 19
Sanitary supplies,	1,311 64
Farm crops, stock, and poultry,	2,327 00
Accounts receivable,	9,309 55
Cash on hand,	1,300 06

LIABILITIES.

Notes payable,	\$67,260 80
Accounts payable, including rent of new building	13,989 31
Net worth Sept. 30, '84,	\$134,398 64
Net gain for 1885,	2,442 54

Net worth Sept. 30, 1885,                      \$136,841 18

Totals,                      \$218,091 29      \$218,091 29

Net worth Sept. 30, '84,                      \$134,398 64

Net gain in 1885,                      \$2,442 54

Gain on *Good Health*,                      1,086 90

Total net gain in 1885,                      3,529 44

Total net worth Sept. 30, 1885,                      \$137,928 08

LOSS AND GAIN STATEMENT FOR 1885.

Loss and gain,	\$1,121 47
Charity,	8,555 96
Fuel,	5,182 11
Gas,	1,218 96
Medical supplies,	209 95
Interest,	4,991 74
Advertising and circulars,	4,788 01
Board and treatment,	\$86,336 52
Expense,	16,714 51
Food supplies,	13,893 35
Laundry,	779 58
Labor,	25,971 96
Sanitary supplies,	1,317 49
Farm account,	1,141 36
Discount,	642 51
Net gain,	2,442 54
Total,	\$87,654 01      \$87,654 01

Net gain,                      \$2,442 54

Gain on *Good Health* for 1885,                      1,086 90

Total net gain in 1885,                      \$3,529 44

The Chair, being authorized by motion, appointed the following committees: On Resolutions, G. C. Tenney, M. H. Brown, R. M. Kilgore; on Nominations, O. A. Olsén, G. G. Rupert, E. S. Root.

After the reading of the Treasurer's report, opportunity was given for inquiry in regard to any points

on which the stock-holders might wish information. Inquiry being made respecting the farm, Dr. Kellogg said that although the farm has lost this year, it is hoped that next year it will yield profit enough to more than make up the loss. The farm formerly yielded a fine crop of wheat; but as it was desirable to make the principal feature that of a dairy, it had been mostly sown to grass, and hence for the first year was neither pasture nor wheat. It should also be remembered that of the amount lost, \$500 represented two years' interest on the investment, of which half, \$2,000, was paid for in Sanitarium Improvement Company stock. As the institution uses a large quantity of milk, it is of the utmost importance that the supply should be pure and good, and from sources that could be easily looked after. Although as yet the farm does not supply all the milk used, a very fine lot of cows has been purchased, and furnish a large share of the cream used in the institution. The farm has also yielded during the last season, a fine crop of strawberries, about four hundred bushels. A large amount of small fruit has also been planted, to the raising of which the land is especially adapted. An important adjunct to the farm is a poultry yard, where are kept about sixteen hundred fine fowls, most of them being of the best breeds. This has been found the only satisfactory way of securing perfectly healthful eggs and fowls for our table. The farm is now worth fully as much as what was paid for it, if not more, the land adjoining being held at nearly double the price per acre.

The following statements were then made respecting the general finances of the Sanitarium:—

In connection with the expense account of the institution, may be mentioned among the repairs and improvements, the large amount of repairing necessitated by the shrinkage and warping of the timbers and floors in the old building, and also the almost entire replastering of the old building, which has involved great expense, being done at a disadvantage. New arrangements for ventilation have been perfected for the older portion of the building, which we now regard as perfectly equal in this respect to the new part. During the first part of the year, there was an almost incessant noise of pounding and hammering going on, on account of which many patients were so annoyed that they went home, or cut their stay much shorter than it otherwise would have been, making the number of patients, and consequently the income of this year, somewhat less than that of last year. It will also be noticed that we have done a greater amount of charity work this year than ever before. If we had this amount to add to our earnings, it would make quite an increase. This account is made up entirely of charity, and does not include discounts from the regular rates to persons who are able to pay. There are also at the Sanitarium, and in the city, many of the laborers in other institutions, students, and others, who are poor, and yet require treatment, which is given without price. If a charge is made, it is never collected. This probably amounts to four or five thousand dollars every year, of which no record is made.

We do not object to doing charity work, and shall be glad when we can spend twelve or fifteen thousand dollars in this way every year. We hope in the course of four or five years to entirely cancel our debt, and have every prospect of doing so. Our finances are in better condition, we have a larger patronage, and we believe we are giving our patrons better satisfaction, than ever before. But the Sanitarium is not a money-making enterprise. We are not working simply for the purpose of making money. Every patient costs us on an average not less than \$12 a week, if not a little more. If we undertake to give to patients the care and attention which they really need, the Sanitarium cannot be expected to yield more than four or five per cent on the investment.

What we want next in the line of improvements, are accommodations for a hundred free beds, where we can take a hundred sick poor people, and care for them without expense to them. We already have the promise of several thousand dollars toward the cost of such an enterprise. A building could be erected at a cost of twenty-five or thirty thousand dollars, which would answer for a hundred patients. Giving them good care and simple accommodations, we could manage to bring the expense of each patient down to about \$4 a week, whereas now, every charity patient costs, on an average, \$12 a week, or even more. We feel that we cannot stop with our work at the Sanitarium until we have such a building.

Eld. J. H. Waggoner then made a few forcible remarks, referring to his pleasant acquaintance with the Sanitarium since its infancy, and relating some instances in which people of influence and high standing, who had been much opposed to our denominational views, had been very favorably impressed with our people through a stay at the Sanitarium.

His remarks were followed by a few words more from Dr. Kellogg, relating to the general adoption of vegetarianism by the helpers of the institution, which plan had worked with admirable effect. There had been less sickness among helpers during the past year than in years previous. He urged upon ministers and laborers in the field the importance of adhering to health reform principles wherever they went to introduce the truth. He also spoke of the religious

standing of the helpers, who, with hardly an exception, were professed Christians. As the result of the religious work during the year, twenty-eight persons at the Sanitarium had been converted, eleven of whom were patients. Aside from these, there were many patients who had been seriously and favorably impressed, and might be fully converted through reading matter carried to their homes.

Eld. Hutchins spoke of the importance of the institution as a missionary field, and mentioned several instances that had occurred during his brief stay, which showed how serious and honest-hearted people who visited the institution, were impressed as to our religious views. He regarded the Sanitarium as a means by which many would be led to accept the truth, good results being constantly seen.

After remarks by several others, the meeting adjourned.

SECOND MEETING, DEC. 2, AT 3 P. M.—Prayer by Eld. Waggoner. After reading minutes, the Auditor's report was received, and a motion, made at the last meeting, to accept the Treasurer's report, was carried.

Committee on Resolutions reported as follows:—

Whereas, The work of God upon earth is carried forward by the instrumentalities which he himself chooses; therefore—

1. Resolved, That we acknowledge his special providence in the establishment and prosperity of the Sanitarium, which represents an important branch of present truth, and is an effectual means of reaching many people of intelligence and influence, who by its advantages are brought into favorable relations to the truths we hold so sacred.

2. Resolved, That we approve of the present efficient management of this institution, as pertains to the finances of the same, and its orderly and well-regulated household, and its influence at home and elsewhere.

3. Resolved, That, as to the purchase of the Sanitarium farm, we appreciate the utility of the enterprise, and the fact that, under proper management, it may become a matter of great convenience and economy.

G. C. TENNEY, }  
M. H. BROWN, } Committee.  
R. M. KILGORE, }

After being separately considered at length, many remarks being made by ministers as to the beneficial influence the Sanitarium casts upon their work, the resolutions were unanimously adopted.

The Secretary then read the following resolution, and moved that it be adopted:—

Resolved, That Art. VI. be amended by adding a new section to stand as section 6, and to read as follows:—

"SEC. 6. Whenever, at any regularly appointed meeting of stock-holders or Directors, there shall not be a quorum present at the time and place announced for holding such meeting, then and in such case, the minority legally present may adjourn from time to time, and from day to day, until a quorum shall be present."

As there was not a sufficient number of voters present to constitute the three-fourths required for a vote for amendment, the motion was laid upon the table.

Committee on Nominations then offered the following report: For Board of Directors, J. Fargo, J. H. Kellogg, A. R. Henry, W. H. Hall, W. C. Sisley, G. H. Murphy, I. D. Van Horn.

Before balloting, W. C. Sisley stated that he could not feel it his duty to serve on this Board, being already so much occupied with other duties. Being also in somewhat poor health, and the meetings always being called in the evening, he felt that he was unable to undertake the work, and requested that he might not be placed in the position suggested by the Nominating Committee. After balloting, it was found that the nomination had been accepted, with the exception of supplying the name of Mrs. L. M. Hall for that of W. C. Sisley. On motion, the nominees were declared elected.

Adjourned *sine die*.

At a meeting of the newly elected Board of Directors, the following officers were elected for the ensuing year: Dr. J. H. Kellogg, President; J. Fargo, Vice-President; W. H. Hall, Secretary; G. H. Murphy, Treasurer; A. R. Henry, Auditor; J. H. Kellogg, Superintendent; Mrs. L. M. Hall, Matron; W. H. Hall, Steward.

J. H. KELLOGG, Vice-Pres.

W. H. HALL, Sec.

—True worth is in being—not seeming;  
In doing each day that goes by  
Some little good,—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure,—  
We cannot do wrong and feel right;  
Nor can we give pain and gain pleasure,  
For justice avenges each slight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

—To be ignorant of one's ignorance is the malady of ignorance.—A. Bronson Alcott.

## Special Meeting Department.

### SPECIAL INSTRUCTION.

WE design holding an Institute for general instruction in all branches of our work. Hope to continue it some two weeks, commencing about Jan. 20 or 25. Hope our ministers, canvassers, missionary workers, colporters, and those engaged in city mission work and holding Bible readings, will make arrangements to attend. We are not yet decided where it will be held; but send this notice that all may get ready in time. J. H. COOK.

### SPECIAL MEETINGS IN MICHIGAN.

THE meetings appointed for Flint, Vassar, and Ithaca are for the special purpose of giving instructions to ministers, missionary workers, canvassers, and church and T. and M. officers; and we urge the attendance of such, and that all others who wish to become workers, lay plans to attend these meetings.

As such meetings cannot be held in each district, the above places have been selected with a view to accommodate Dist. Nos. 9 and 10 at Flint; Dist. 8 at Vassar; and Nos. 6 and 7 at Ithaca.

Begin to lay your plans to be present. The President of the Conference and State T. and M. officers will be present, to assist in selecting fields of labor, and to advise about the work. Brethren and sisters, we must cut loose from the world, and take hold of the work of God. The coming of the Lord draws near. J. FARGO.  
H. W. MILLER.

### MONTHLY MISSIONARY MEETINGS IN INDIANA.

I WOULD call the attention of our brethren to the matter of the missionary meetings voted to be held the fourth Sabbath in each month. This action was indorsed by the General Conference in its last session. Let all our ministers feel that they are especially invited to take an interest in this work; and our church elders are hereby called upon to see that this is carried into effect in their respective churches. Directors and librarians, now is your time to push your work to the front. The officers of the International Tract Society will make suggestions from month to month with regard to the topics to be considered.

It is hoped that the time is near when these meetings will be held with as much regularity as the Sabbath-school. The interest in the tract and missionary work must increase. The membership of our Tract Societies should be doubled this Conference year. Our libraries should be replenished. Every church should take a club of *Signs*, and hold vigilant missionary meetings. These things cannot be accomplished until a much greater interest is awakened than now prevails. If our local societies feel free to do so, we would be thankful to have them send to the State Society a tithe of their monthly offerings. The remainder can be used in the local work at present. WM. COVERT.

## News of the Week.

FOR WEEK ENDING DEC. 19.

### DOMESTIC.

—Not a stone or memorial tablet marks the grave of John Brown.

—General Robert Toombs died at his home in Washington, Ga., at 6 o'clock Tuesday evening.

—The man who receives the most letters in Washington is a pension attorney, whose daily mail frequently numbers 500 letters.

—A mass of granite, 500,000 tons in weight, was displaced by a single blast, not long since, on the Iron Mountain Railroad in Missouri.

—A million dollars, it is said, will weigh 1½ tons in gold, 25 tons in subsidiary silver coin, 26¼ tons in standard silver coin, and 100 tons in nickel.

—A man appeared on the streets of Denver, Col., recently, driving a spanking team of fully developed elks, worth \$1,500, and capable of traveling 100 miles a day.

—The Iowa Supreme Court on Monday decided that druggists who wish to sell liquor for medicinal purposes must obtain a special permit, the same as regular dealers.

—Captain Couch, the Oklahoma boomer, says there are thousands of cattle still in the Oklahoma country, notwithstanding the President's proclamation of some months ago.

—An explosion of gas in the Mill Creek mine, near Wilkesbarre, Pa., Monday morning, injured twenty persons. One of the victims died after being taken out, and three others cannot survive.

—The United States Supreme Court declares the Edmunds Utah act constitutional by affirming the sentence of a Mormon, indicted for cohabitation with more than one wife. He was ordered imprisoned for six months and to pay \$300 fine.

—United States troops surprised the New Mexico hostiles on the 9th inst., while the Indians were engaged in setting fire to a cabin, having murdered the two men who occupied it. After a lively fight, in which it is believed two of the Indians were killed and several wounded, they were dispersed, the troops capturing their horses and supplies.

—Frederick Hausmeyer, his wife and six children, residing at Tarentum, Pa., are afflicted with trichinosis, having eaten of a salad of which raw pork formed the principal ingredient. One son, aged 20, has died, another lies at the point of death, and the doctor says he has no hopes of saving any member of the family.

—A Georgia Pacific Railway train, freight and passenger, stopped at midnight Monday on a trestle fifteen miles from Atlanta, to obtain water. An East Tennessee train, going at the rate of thirty miles per hour, dashed into the standing train, telescoping the sleeper. The escaping steam and boiling water soon flooded the car, scalding to death ten persons. Six others, one of whom has since died, were fatally scalded, portions of their bodies being literally boiled. About a dozen others were maimed or burned in a painful manner.

—When Bartholdi, the artist, seated himself at the Union League banquet, in New York, this is what he saw: "In the center of the large round table was a sheet of water, 8x14 feet, representing the bay of New York. The colossal statue of Liberty giving light to the world from an incandescent electric light, towered up on Bedloe's Island. Fort Wadsworth and Governor's Island were close at hand, with the French vessels *Isere* and *La Flore* floating between them. Little craft gay with flags made the surroundings look as nearly as possible like the scene when the statue was carried to the island."

### FOREIGN.

—The present population of Rome by a new census is 385,000.

—King Thebaw has been sent into exile at Arcot, near Madras.

—A Berlin dispatch states that Emperor William was seriously ill on Thursday.

—A pension of \$1,500 a year has been granted to Professor Huxley in recognition of his eminent scientific services.

—The Bundesrath has unanimously approved of the bill for the construction of a ship canal between the Baltic, the Elbe, and the North Sea.

—Owing to the activity and increasing strength of the rebels in the Soudan, orders have been issued for the re-occupation of Dongola by British troops.

—After modifications, Captain Eads' Tehuantepec ship-railway bill has been passed by the Mexican Congress, but has not yet been signed by the President.

—A passage from the will of Napoleon Bonaparte is in a St. Louis museum. It is dated at St. Helena, April 13, 1821, and reads: "I die in the holy Roman Catholic faith, in the bosom of which I was born more than fifty years ago."

### RELIGIOUS.

—The College of the Propaganda announces that up to Nov. 1 in Cochin China, 24,000 Christians were massacred, ten convents destroyed, and 225 churches burned.

—The New York churches are engaged in the agitation of a continuation of the half-holiday that was generally adopted by the business men of that city during the summer months.

—The Baptist *Watchman* says it is safe to say that no Unitarian minister for the last half century has professed to believe that the Bible is the word of God, and is infallible in all its teachings.

—A suit brought by Spiritualists against the town of Randolph, Vt., to obtain a share of the town's money "for the support of the gospel," has been decided in favor of the town by the Supreme Court.

—The Morning Star, the missionary ship of the American Board's children contributors, is now on a voyage from the Sandwich Islands to the Caroline Islands, so lately in dispute between Germany and Spain.

—The Rev. Dr. Behrends, of Brooklyn, estimates that if the amount spent for warfare by the civilized Christian nations during this century had been devoted to the spread of the gospel, it would have made Asia as Christian as New England.

—Missionary work in Greece, says *The Missionary*, is most difficult. The language of modern Greece, the temper of the people, the strength of the State Church, supported by a decided national sentiment, combine to make missionary effort peculiarly hard and unfruitful.

—Professor W. H. Yates, a minister of the "Church of God," was stoned recently, and probably fatally injured, at Barkerville, Pa., by adherents of ex-Elder C. W. Kountz, who harbored an enmity toward Yates. Kountz has organized a religious sect of his own, and his followers believe that he is a prophet. Lynchings are threatened in the event of Yates' death.

—A valiant old Swiss Christian named Pointer has for many years gone through France, selling and giving away Bibles and Testaments. At the same time he preached against Romanism and infidelity, leaving the Scriptures to tell the true gospel story of salvation. In 1883 he sold 7,713 New Testaments, 780 Bibles, 17,355 illustrated sheets, and gave away 48,000 single gospels. If there was a like interest throughout the Protestant ranks, a great day of victory would be at hand.

## Obituary Notices.

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

ASHLEY.—Died of remittent fever, Nov. 29, 1885, while visiting friends in Vermont, Sarah W. Ashley, of Dartmouth, Mass., aged sixty-seven years. Sr. Ashley embraced the truths of the third angel's message many years ago under the labors of Eld. White, and was a believer in the same until the time of her death. Her last words were full of assurance and hope. Remarks at the funeral from 1 Peter 1: 3. ASA T. ROBINSON.

ARMSTRONG.—Died at Utica, N. Y., Nov. 7, 1885, through the bursting of a blood-vessel on the brain, Sylvester Armstrong, aged 75 years and 11 months. Bro. Armstrong was a firm believer in all the truths held by us as a people. For about two years he had been insane, and had been in the asylum at Utica; but before he was so afflicted, he was all absorbed in scattering our publications, and was very happy in the truth. The funeral was held at his home near Deansville, and was attended by a large concourse of people. Remarks by the M. E. minister. When the Life-giver comes, if faithful, we expect to meet him among the redeemed. ELLEN S. ARMSTRONG.

MATHEW.—Died of inflammation of the bowels, after a short illness, at her home in Indianola, Ia., Nov. 20, 1885, Lydia Adaline Mathew, daughter of Mr. and Mrs. Otey James, aged sixteen years. Although so young, she evinced no unwillingness to die, when medical help could afford no relief. Two years ago she gave her heart to the Saviour, and was buried "in the likeness of his death." Now she sleeps, waiting to be fully "in the likeness of his resurrection." Although she was yet a member of the Baptist church, she was a believer in the Sabbath of the Lord, and desired to keep it. This is the third time this family has been recently visited with such affliction, and they have the sympathy of many friends. Funeral services were conducted by Rev. Bovell (Baptist). \* \* \*

FRINDLE.—Died Nov. 29, 1885, in Garden City, Blue Earth Co., Minn., Jennie, daughter of John and Jane Frindle, aged 13 years, 3 months, and 24 days. The circumstances of her death were sad in the extreme. She told her mother in the morning that she was going to the pond near the house to cut some ice for their use the next day. She went to the pond, put on her skates, and started out on the ice; but it was not strong enough to bear her weight, and she broke through. In a short time her friends became uneasy, and when her sister, who started in search, came to the pond, she saw a hole in the ice, and Jennie's cap floating on the water. The body was recovered, but life was extinct.

This sudden and unexpected blow falls with heavy weight upon the family, and although they sorrow deeply, it is not without hope; for Jennie loved her Saviour, and was striving to serve him. She was a faithful member of the Sabbath-school, always being in attendance, and with good lessons. In social meeting the day before her death, she expressed a strong desire and determination to live a Christian life. We believe she rests in hope of immortality at the coming of Jesus. The funeral was held in Garden City, Eld. Rockwood (Baptist) speaking words of comfort. W. B. WHITE.

## Appointments.

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

### APPOINTMENT FOR IOWA.

A GENERAL meeting for the Sabbath-keepers in the State of Iowa is hereby appointed to be held at Grinnell, Jan. 7-12. We desire a general attendance of all our ministers, licentiate, missionary workers, directors, and all our brethren and sisters generally. Eld. O. A. Olsen will be with us, and we shall try to make this a workers' meeting in the fullest sense of the term. We trust that God will meet with and bless his people, and that a great impetus will be given to his work throughout this large Conference. GEO. I. BUTLER, Pres.

VERMONTVILLE, MICH., Sabbath, Dec. 26. Potterville, Sabbath and Sunday, Jan. 2, 3, 1886.

I. D. VAN HORN.

No providence preventing I will meet with the Coldwater church at their next quarterly meeting, Jan. 2, 3, 1886. Cannot the brethren and sisters of Quincy meet with us? M. S. BURNHAM.

FLINT, MICH.,	Jan. 7-12
Vassar,	" 14-19
Ithaca, "	" 21-26

Meetings at each place will commence Thursday at 7 P. M., and close Tuesday evening. J. FARGO.  
H. W. MILLER.

THE church quarterly meeting of the Elizabethtown, Ky., church will be held at the house of Bro. David Barr, on the first Sabbath and Sunday in January. We should like to see all the brethren and sisters present. The ordinances of the Lord's house will be celebrated. GIDEON BROWN.

THE quarterly meeting for Dist. No. 2, Neb., will be held with the Blue Valley church the first Sabbath and Sunday in January. This arrangement has been made so that Eld. Shultz can attend this meeting. The church quarterly meetings for this district should be held the last Sabbath and Sunday in December. G. S. REICHARD, Director.

THE quarterly meeting of the Medford, Minn., church will be held one week before the regular time, on Dec. 26, 27, meeting to commence Thursday evening at 7 o'clock. Shall we not make this a special season of seeking God? We hope all our scattered brethren and sisters will make a special effort to be present. We expect ministerial help. W. LATROP, Elder.

THE next quarterly meeting for Dist. No. 6, Mich., will be held at Greenville, Jan. 8-10, 1886. Let there be a general turnout. Advance steps are to be made in Michigan the coming year, and our district will want to take her place with the rest. At this meeting there will be many matters of interest and importance to be considered, and we want all to help decide these matters. M. B. CYPHERS, Director.

THE quarterly meeting for Dist. No. 1, Mich., will be held at Spring Arbor Sabbath and Sunday, Jan. 9, 10. Meetings will begin Sabbath evening. Ministerial help is expected. We shall expect all the librarians to be present with their books, as practical lessons will be given for their benefit. Teams may be expected at Horton, Friday afternoon, Jan. 8, to meet members from the southern part of the district. It is important that we have a general attendance at this meeting. GEO. O. WELLMAN, Director.

PROVIDENCE permitting, I will hold meetings in Vermont as follows: Jericho and West Bolton, Jan. 9, 10, meetings to commence Friday evening at 7:30 o'clock; Waterville, Wednesday, Jan. 13, at 7:30 P. M.; Montgomery, Jan. 16, 17, meetings to commence Friday at 7:30 P. M., and Sabbath-school at 10 A. M., Sabbath morning. Would like to meet all the Sabbath-keepers and friends at these places if possible. H. PEBBLES.

Publishers' Department.

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

My address for the present is Springdale, Ark. J. G. Wood.

THE P. O. address of Eld. D. T. Fero and family, will be, until further notice, Boise City, Idaho.

The address of the director of Dist. No. 7, Maine, will be for the present, B. F. Davis, South Lancaster, Mass.

TILL further notice, my address will be 782 Magazine St., New Orleans, La. T. H. GIBBS.

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.)

WANTED.—A young or middle-aged woman immediately, to do housework by the week or year. Must be a Sabbath-keeper. Address L. J. McClafflin, Humboldt, Clark Co., Wis.

RECEIPTS.

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.

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2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—Forrest Bizer, Mrs N E Moore, Lucy H Canright, Mary A Hingley, Ida Gates, T R Williams, W Potter, Elias Styles, Mrs M A Whalen, Mrs G W Pierce, W F Killen, A H Beaumont, W Harper, L T Dysert, A H Beaumont, Mrs Elyra Keniston, A O Burrill, O S Smyth, H P Holser, T S Parnelese, W A Young, Louis Peterson, L C Chadwick, Miss Jessie Grant, Fowler & Wells, F T Lamb, Pacific Press, E M Kallcock.

Books Sent by Freight.—M V Thurston, L S Campbell, W A Young, Pacific Press, R Kasten, Present Truth.

Australian Mission.—T G Thompson and wife \$100, J W Stokes 50, F L Mead 50, Eliza Walker 1, Esther W Trumbull 1, J U Hanson 50, Mrs D Fitch 2, Miss F Bolton 2, Coryden Penn S S 5.

Scandinavian Mission.—T G Thompson and wife \$100, Esther Trumbull 1, Aug Layman 5, Eliza Peret 2.50.

European Mission.—T G Thompson and wife \$100, Eliza Peret 2.50.

English Mission.—J W Stokes \$50, F L Mead 25, Esther Trumbull 50c, Miss F Bolton 5, S W Hastings 25.

Cash Rec'd on Account.—Mo Conf per Nora Tindall \$7, Minn T & M Soc per H P H 425, B C R M Soc per H W 10.55, College S S per E B M 24.33, Ky T & M Soc per G G R 50, Mich T & M Soc per S W Hastings 300.

N. E. School.—J S Wicks and wife \$25, S W Hastings 10, F L Mead 25.

International T. & M. Soc.—Alzira Roberts \$10.

General Conference.—Georgia per Lou Ingram \$5 50, J I Abbott 3.

Arkansas Relief Fund.—Mrs Kury \$1, Mrs Batterson 50c, Miss Ward 1.50, Mrs Blower 1, Flora Ward 1, E J Gregory 1.00, F M Johnston 50c, S Leavitt 25c, I Wheeler 25c, Eliza Walker 2, Victoria Wis Ch 8.12, Norridgewock Me Ch 8.35, Bro Lanston 1, H W Lyons 1, J Carson 1, W H Goff 1.

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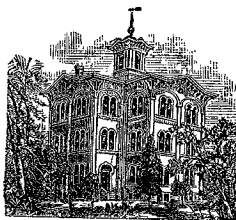
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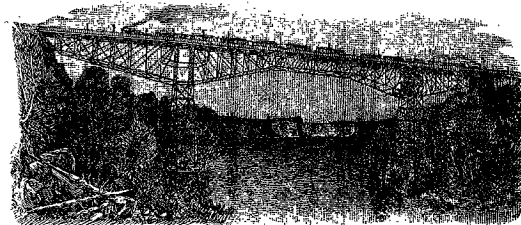
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# The Review and Herald.

BATTLE CREEK, MICH., DEC. 22, 1885.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b>	
Faithful Promises, <i>Frances Ridley Havergal</i> .....	785
Adoration, <i>J. M. Hopkins</i> .....	787
Evening by Evening, <i>Horatius Bonar</i> .....	789
More Faith, <i>Eliza H. Morton</i> .....	791
The Master's Hour, <i>Sel.</i> .....	795
<b>Our Contributors.</b>	
Christian Growth, <i>Mrs. E. G. White</i> .....	785
St. Paul's Faith, — No. 8, <i>Eld. R. A. Underwood</i> .....	786
A Patched-up Character, <i>A. L. Hollenbeck</i> .....	787
Why This Difference? <i>H. F. Phelps</i> .....	787
An Inexcusable Fraud, <i>Eld. M. E. Kellogg</i> .....	787
Dishonest Dealing, <i>E. Hilliard</i> .....	788
Idolatry, <i>J. M. Hopkins</i> .....	788
<b>Home.</b>	
Helping to be a Missionary at Home, <i>E. A. Rand</i> .....	789
<b>Special Mentions.</b>	
The Eastern Question as Viewed in Persia, <i>S. G. W. Benjamin, Ex-U. S. Minister to Persia</i> .....	789
<b>Casket</b> .....	791
<b>Our Tract Societies.</b>	
Virginia Tract Society, <i>Lillie D. Woods, Sec.</i> .....	791
International Tract Society ( <i>Concluded</i> ), <i>Maria L. Huntley, Sec.</i> .....	791
<b>Editorial.</b>	
Close of the Volume.....	792
The Two Foreign Mission Funds in Special Need CONF. COM. Good News from Australia, <i>a. r. u.</i> .....	793
The Gentile Sabbath ( <i>Continued</i> ), <i>D. M. Canright</i> .....	793
The Firm Foundation of Faith, <i>R. F. Cottrell</i> .....	794
<b>Ministers' Department.</b>	
Meditations in a Pear Tree, <i>Rev. F. E. Clark</i> .....	794
The Dead-Prayer Office, <i>Advance</i> .....	794
Royal Intermarriages, <i>Sel.</i> .....	795
An Erroneous Impression, <i>Christian at Work</i> .....	795
<b>Progress of the Cause.</b>	
Reports from Iowa—Missouri—Indiana—Wisconsin—Minnesota—Kansas—Arkansas.....	795
Seventh-day Adventist Educational Society, <i>W. C. Sisley, Sec.</i> .....	796
Seventh-day Adventist Publishing Association, <i>R. A. Hart, Sec.</i> .....	796
Health Reform Institute Proceedings, <i>W. H. Hall, Sec.</i> .....	797
<b>Special Meetings.</b>	
Special Instruction, <i>J. H. Cook</i> .....	798
Monthly Missionary Meetings in Indiana, <i>Wm. Covert</i> .....	798
Special Meetings in Michigan, <i>H. W. Miller</i> .....	798
<b>News.</b>	
<b>Obituaries</b> .....	798
<b>Appointments</b> .....	798
<b>Publishers' Department</b> .....	799
<b>Editorial Notes</b> .....	800

This paper bears to all its readers the heartiest of holiday greetings, and the warmest wishes that the opening of 1886 may be to them the happiest of Happy New Years. This can be secured through the blessing of the Lord; for that maketh rich, and with it he addeth no sorrow.

We present this week another article full of interest and instruction relative to affairs in the East. Do not pass it by because of its length. It brings out many facts necessary to an intelligent understanding of the position now occupied by those nations which seem destined to act a prominent part in the coming struggle.

We send out with this number a prospectus for the REVIEW for 1886. Please show it to your neighbors and friends, and let them see if it is not such a paper as they would like to read. It is intended to make it a journal that will be of interest and profit to all thoughtful, intelligent persons. Our friends have done a good work for the REVIEW during the past volume, so that we now have several thousand more names on our subscription list than at the close of any previous volume. No pains will be spared to keep the paper up to a standard worthy of their continued efforts; and may we not hope they will continue to enlarge the circle of its readers?

### "THE MARVEL OF NATIONS."

For a long time, no book has been issued from the press that has afforded us more pleasure than "The Marvel of Nations," recently published at the REVIEW AND HERALD Office. This book was prepared at the recommendation of the General Conference at its session in 1884. It contains the matter presented in the book called "United States in Prophecy," in addition to other important matter. It is illustrated by a large number of engravings, and contains 282 pages. The book was recently written by Eld. Uriah Smith in his very best style, which is saying a great deal for the interesting character of its contents. It is prepared upon a new plan, presenting the predictions of the great men of the Old and New Worlds relative to the

origin of this nation, its marvelous growth in years past, with many interesting statistics, and facts of the deepest interest to every intelligent American citizen. It also presents the testimony of prophecy relative to the rise and work of our country, what it has done and will do as revealed to us in the unerring word of God. It presents the nature and tendency of the political movements transpiring in our country, what the National Reform Party are doing to carry out their plans, and many interesting items from their leading men. Attention is called to the evident readiness on the part of many to enter with them into the formation of a great religious party in our Government.

It is, in short, the book for the times,—just such a book as needs to be read, and will be read. It is gotten up in a most attractive manner, and we expect to see many thousand copies sold in a brief period.

It was designed to use it with other books and periodicals, like "Thoughts on Daniel and the Revelation," the *American Sentinel*, etc., to assist in enabling the canvassers to pay their way, as it is a most attractive book, and will doubtless have a rapid sale. We believe that it will be instrumental in bringing present truth before many thousands of people.

We cannot refrain from calling attention briefly to the attractiveness of this book. We believe it will be an excellent book with which to learn how to canvass; for it would seem that any one could sell it anywhere. The Tract Societies have already spoken for many thousand copies, and we trust it will be used extensively during the coming winter campaign.

G. I. B.

### A GENERAL MEETING FOR THE STATE OF IOWA.

It will be noticed by the appointment on another page that a general meeting is to be held at Grinnell, Ia., Jan. 7-12. We want to make this a most important meeting for the whole State. We regret that the time is deferred till so late a date; but from the press of other meetings and the care of many burdens, it seems impossible to have it sooner. At this meeting we want to make arrangements for labor in all parts of the Conference. We desire that there may be present all our ministers, licentiates, colporters, directors, workers, and a good representation of our brethren from the surrounding country. Eld. Olsen will be with us, and we desire a good attendance of our Scandinavian brethren. We feel that we have important truths to present to the people, and hope that the spirit of labor may be kindled throughout the whole Conference. Plans will be laid for other general meetings to be held in various parts of the State at a later period.

At our annual camp-meeting it was felt that something must be done to help the work in Iowa. We have formerly been acquainted with all the workers in all parts of the State; but there has been quite an increase in their numbers, and others have embraced the truth, so that this is so no longer. We wish to greet all our old friends who can reasonably attend, with those who have more recently embraced the truth. We feel that it will be a time for seeking God with earnestness of heart; a time for laying plans to give new life and interest to the cause in all parts of this great State. Iowa has a population of intelligence and force of character, and there seems to be no field in the Union where we may hope for greater results in bringing souls into the truth.

Shall we not have at this time an old-fashioned general rally, brethren? Will you not, during the week of prayer, specially remember before God, the cause in this State. We want to have the work kindled anew. We shall not come among you to criticize, censure, or find fault, but to take hold with you in seeking God, that his blessing may descend upon us in greater power than ever before. Make your plans from this time forward to attend this meeting, brethren, and let us seek God together.

GEO. I. BUTLER.

### A WONDERFUL NATION OF SHEEP RAISERS.

In a recent article in the *World's Crisis*, Miles Grant makes what he considers his strongest point against the Sabbath; namely, that the Jews were required to offer two lambs in sacrifice every Sabbath day. He argues that no one can keep the Sabbath without doing this; and as the temple was burnt down in A. D. 70, and no sacrifices can be lawfully offered anywhere else, neither Jews nor Christians have kept the Sabbath day since that time. This he considers conclu-

sive evidence that no one can now keep the Sabbath.

I have been thinking what a wonderful sight of sheep the Hebrew nation must have raised, if this statement concerning Sabbath-offerings is true. Take one family for instance, father, mother, and seven children,—nine in all. Each one must offer two sheep every Sabbath: eighteen sheep a week, or 986 sheep a year, and that would be the offering of only one family! Multiply that by the number of families in all Israel, and what millions of sheep they would have to offer every year! I wonder what a poor man would do who was not able to own a hundred sheep? Of course he could not keep the Sabbath, even in the Jewish age.

But what is the truth of the matter? Did every Jew have to offer a lamb on the Sabbath in order to keep it? Nonsense! The Levitical law required the priests in their work to offer two lambs every Sabbath; but that was the work of the priests, not of the people at all. This offering had not the remotest connection with the observance of the Sabbath by the common people. There were multitudes of men, women, and children, scattered miles in every direction from Jerusalem, and they all kept the Sabbath, and not a single one of them ever offered a lamb upon the Sabbath day. Yet this man tells us that no one can keep the Sabbath without offering a lamb upon that day. That is about as strong as no-Sabbath arguments generally are when sifted. Of course, when the Levitical priesthood passed away, their work of offering two lambs upon the Sabbath ceased with it. That belonged to the old priesthood, not to the holy Sabbath; and it in no way affected the observance of the Sabbath with the common people, who had nothing to do with offering sacrifices.

D. M. CANRIGHT.

### "YE HAVE DONE IT UNTO ME."

Jesus left the glory of heaven and came to earth "to seek and to save that which was lost." Our planet had revolted from allegiance to God, and joined the ranks of Satan, the enemy of Christ and the leader in the rebellion against high Heaven. One poor sheep had gone astray on the dark mountains of sin; and for this one sheep the Good Shepherd left the unfallen worlds and the sinless hosts of angels, of which he was the beloved Commander, and sought the fallen province which had seceded from the empire of God, in order that he might redeem it, and bring it back to allegiance to Heaven.

And what was the price of our redemption? He "gave himself" for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In view of such matchless benevolence and condescension, is there anything which we can do for Christ in return? Are there any "good works" in which we may zealously engage which he will accept as done for him? He has furnished the answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Oh! what a blessed and exalted privilege, to do something for Him who has done so much for us! And the opportunities are never wanting; "For ye have the poor with you always, and whensoever ye will, ye may do them good." There are the needy to be fed and clothed; there are the homeless to be sheltered; and there are those in want of sympathizing friends to be welcomed to the companionship of our households, cared for, and made to feel that, though destitute of natural companions and friends, they have a friend in Jesus and in each of his faithful followers. To those who do their duty to these Jesus will say, "Ye have done it unto me."

R. F. C.

### THE WEEK OF PRAYER.

This number of the paper will reach the great majority of its readers before the season of prayer, specially set apart by the late General Conference, commences. Remember the dates,—Dec. 25, 1885, to Jan. 2, 1886, inclusive. We trust this appointment will be generally observed, not merely in a formal manner, but earnestly and sincerely, because we so much need the help that can be secured only by fervent and effectual appeals to the throne of grace.

The committee appointed to send out documents to be used during this time, are working to the utmost of their ability, according to the information and the addresses they can obtain, to furnish such matter as will be of the greatest interest and profit. We ask all to co-operate with them. If any mistakes should be made, do not criticize, but seek to remedy. Let us all fall into line and move forward together in the solemn but glorious work before us.

INDEX TO VOL. 62.

GENERAL ARTICLES.

Australia, 12, 400  
 Art of questioning, 3  
 Another reason for the amendment, 24  
 Australia once more, 26  
 Are they troubled?, 40  
 Appreciated, 48  
 An appropriate epitaph, 56  
 Are we blind also?, 63  
 Advent experience, 89, 105, 121, 137, 153, 169, 184, 201, 216, 232, 265, 347  
 Appeal to Vermont, 101  
 Art in manners, 148  
 Australian mission, 154, 394, 521  
 An appropriate answer, 171  
 Annual meetings at Christiana, Nor'y answer to prayer, 205  
 Anxious survey of the future, 214  
 Armageddon, 227  
 Scriptural answer, 234  
 Archangel, the, 244  
 Astonishing!, 250  
 "An Adventer," 278  
 Albany mission, 284, 343, 375  
 Appeal to ministers, 289, 305  
 Abraham's wife, 295  
 Attending the camp-meetings, 298  
 All in one paper, 324  
 Ascension of Elijah, 324  
 Atmosphere at the table, 327  
 A boy's lecture on manners, 341  
 Ascension robes, 345, 382  
 Anything but Christ for modern Christians, 435  
 About Australia, 438  
 Aspiring America, 454  
 "Am I my brother's keeper?", 467  
 American competition, 486  
 Africa and the whisky traffic, 486  
 An exhortation, 515  
 Alone, 517  
 Amusements, 531, 546  
 Andover apostasy, 550  
 Alas for religion!, 550  
 Are the ten commandments the law of God?, 550  
 An open letter, 594  
 All ablaze again, 616  
 Australasia and America, 617  
 According to light, 628  
 A noticeable similarity, 640  
 Another deceiver, 646  
 A specimen, 649  
 Apostolic example, 650  
 "A time to dance," 660  
 At the Sanitarium, 681  
 Address to the workers, 689  
 Are we doing our duty?, 743  
 "Ain't that funny?", 752  
 Aunt Margaret's texts, 757  
 An appeal, 762  
 Amy's lesson, 773  
 Appropriating our tithes, 780  
 Buffalo mission, 6, 54, 294  
 Race of horrors, a, 36  
 Babylonian Sunday, 40  
 Bank failures, 42  
 Bright hope, 68  
 Boston mission, 70  
 Behold! He cometh, 145  
 Beware of covetousness, 165  
 Brief biographies of eminent men, 194, 232, 314, 346, 362, 378  
 Bad effects of reading infidel books, 211  
 Bearing one another's burdens, 211  
 Be patient, 245  
 Better way, a, 282  
 Blessing from canvassing, 317  
 Bible on debating, the, 379  
 Battle Creek, Ia., camp-meeting, 381  
 Bible vs. Beecher, 390  
 Book, the, Tommy Tucker hid, 405  
 Bad for working men, 439  
 Baptist authority for Sunday, 451  
 Brotherly love, 452  
 Battle Creek College, the, 472  
 Be like Christ, 500  
 Bible examples of true courtesy, 561  
 Burlington, Vt., mission, 616  
 Balkan war-cloud, the, 630  
 Sir Nimrod, 659  
 Irish mission, 667  
 Balkan crisis, 695  
 Book for the time, a, 713  
 Beware of the "hook," 725  
 Brother Brown's gifts, 772  
 Comparing statistics, 10, 27  
 City missions, 25  
 Chicago mission, 25, 182, 229, 317  
 Church reports to Conf. secretaries, 42  
 College items, 53, 128  
 Canvassing in Kentucky, 70  
 Chicago the wickedest city, 102  
 Change, a, 171  
 Conditional prophecy, a, 195  
 Circulating ministers, 209  
 Crisis, the, 214  
 Regulation of the Review, 219  
 Christians, 228  
 Columbus mission, 229  
 Church schools, 233  
 Communion, 244  
 Church, the, 249, 264, 280, 297, 313, 329, 345, 360, 376, 392, 440, 470, 488, 520, 537, 552, 568  
 Congo country, the, 278  
 Consecration to God, 292  
 Conflicts which are inevitable, 296  
 Cony on church fairs, 310  
 Captain Ball's experience, 310  
 Cause, the, on the Pacific Coast, 320  
 Cross, a, to accept the truth, 321  
 Cony on the Sabbath, 331  
 Congress of the churches, 336  
 Courage, 338  
 Christ weeping over Jerusalem, 340  
 Careful obedience required, 352  
 Catholicism in England, 355  
 Conditional immortality in Europe, 374  
 Church tinker, the, 403  
 Church and State in Europe, 409  
 College commencement, the, 410  
 Catholicism at home, 424  
 "Can't be delayed a great while," 438  
 Contented spirit, a, 453  
 Canvassing in the South, 458  
 Catastrophe expected, a, 463  
 Laborers with Christ, 469  
 Cony, 482, 596, 755, 772  
 Contradictory positions, 484  
 Canada camp-meeting, 493  
 Canadian mission, 503  
 Conscience and horse-racing, 505  
 Christian lesson, 517

Living interrogation point, a, 359  
 Last message, the, 436  
 Lesson from a sparrow's nest, 411  
 Last year's tornadoes, 468  
 Locate camp-meetings near the people, 472  
 Let us aim at the vital point, 489  
 Lottie's Sunday afternoon, 549  
 Letter to a friend, 579  
 Literary tastes of the young, 597  
 Let your light shine, 627  
 Light conversation, 628  
 Long sermons, 656  
 Liberals and the universe, 627  
 Labor among colored people in Topeka, Kan., 663  
 Love and mildness win, 674  
 Lovers of pleasure, 726  
 More about the year book, 26  
 Mad S. D. Adventists, 32  
 Margin of Dan. 8:14, 36  
 Moon, the, only thirty miles distant, 53  
 Music for Sabbath-schools, 57  
 Mechanical wonders, 73  
 Ministers that do not grow, 73  
 Moving straw, a, 89  
 Missionary work in Henry Co., Tenn., 133  
 Marked passages, 150  
 Muskegon, Mich., mission, 164  
 Model teacher, the, 167  
 Missionary items, 182  
 Matter and mind, 188  
 Moral darkness, 227  
 More words than plowshares, 246  
 More Sunday movement, 249  
 Mormonism in Europe and America, 262  
 More weakness, 277  
 More inconsistency, 298  
 Missionary work in Rochester, Ind., 294  
 Mark of the beast, 296, 410, 457, 522, 538, 553, 568  
 "Mustn't insult the doctors," 296  
 Mistake corrected, 310  
 Minister's danger in studying Bible, 331  
 Missions in New England, 343  
 Mental laziness, 405  
 Minnesota camp-meeting, 441, 636  
 Minnesota Conference proceedings, 476  
 Maine camp-meeting, 476  
 Measuring rod, the, 485  
 Missions in Vermont, 487  
 More on Rev. 12, 504  
 Man not immortal, 516  
 More sure word, the, 564  
 Modern heroes, 566  
 May I go?, 580  
 Maine Conference proceedings, 389  
 Morning thoughts, 611  
 Michigan camp-meeting, 616  
 More efforts for Sunday legislation, 646  
 My Lord delayeth his coming, 650  
 Missouri camp-meeting, 682, 700  
 Most important instruction, 696  
 Missouri Conference proceedings, 701  
 Moving to Florida, 704  
 Michigan Conference proceedings, 716  
 Missionary appeal, a, 769  
 Meditations in a pear tree, 794  
 New Sanitarium, the, 293  
 Neglected opportunities, 293  
 New Orleans exposition, 310  
 Notes of travel, 31, 97, 113, 57  
 Not half awake, 359  
 New inland sea, a, 368  
 Nature of man, 372  
 Necessity for thorough instruction of laborers, 385  
 New pamphlet on tithing, the, 202  
 New heart, the, 225  
 New cession of Turkish territory, 246  
 New Orleans mission, 90, 245, 317, 359, 423, 535, 727  
 Nothing to give—why not?, 276  
 New enemy, the, 279  
 National Reform convention, 282  
 New means of grace, a, 390  
 New Bedford mission, 391  
 Next station, the, 392  
 Noah's time and ours, 404  
 Norfolk, Neb., camp-meeting, 413  
 Neglected opportunities, 421  
 Night at Bethel, 455  
 New Zealand, 473  
 North Pacific camp-meeting, 493  
 Napoleonic prediction, a, 502  
 Notes and queries, 504  
 Nature of our work, 538  
 Not much "peace" or "safety" yet, 566  
 Nebraska camp-meeting, 572  
 New England Conf. proceedings, 605  
 New England camp-meeting, 619  
 New departure, the, 626  
 Not under the law, 627  
 New York Conference proceedings, 636  
 Not a Spiritualist, 643  
 Next General Conference, 649  
 "No pope to change the Sabbath," 674  
 "No time," 677  
 New York camp-meeting, 731  
 Nebraska Conference proceedings, 732  
 National reform, 742  
 Napoleon's views on Sunday laws, 759  
 Opening year, the, 8  
 Ohio missionary workers, 70  
 Our College, 85  
 Our American gambling, 134  
 Old and new covenants, 150  
 Our high calling, 162  
 Old and New Testaments, the, 166  
 Our Bible, 211  
 Our pledges, 219  
 Outlook, the, 224  
 Our present duty, 229  
 Object of our camp-meetings, 281  
 On the Atlantic Ocean, 347  
 Our possibilities, 379  
 Our home life, 405  
 On the Pacific, 409  
 Our Australian missionaries, 426  
 Old deacon's shingles, the, 437  
 Ordinance of humility, the, 442  
 Our Lord's command to watch, 513  
 Our publications in England, 539  
 Old covenant not ten commandments, 579  
 Old prophecies, 585  
 Our schools, 602  
 Overcoming, 611  
 Our mission funds, 616  
 Our duty to our families, 629  
 Original natives of Australasia, 634  
 Ohio camp-meeting, 652  
 Our mission and work, 684  
 Our work and Sunday in Arkansas, 712  
 Ohio Conference proceedings, 715  
 Parting of the years, 2  
 Parable of the ten virgins, 4, 20  
 Portland, Me., mission, 13, 70  
 Portents of the end, 56  
 Peace and safety, 56

Plans for labor in Battle Creek, 75  
 Present phase of missionary work, 90  
 Please explain, 128  
 Peace of God, the, 148  
 Propriety in organizations, 153  
 Pleasant home at the Sanitarium, 158  
 Providence, R. I., mission, 165, 457  
 Peculiar people, a, 227  
 Paul's preaching, etc., 235  
 Praise due the Creator, 241  
 "Pope's toleration to-day," 250  
 Preach the Word, 251  
 Philadelphia mission, 284, 316  
 Prepare ye the way of the Lord, 303  
 Present duty, 329  
 Progress in the British Isles, 368  
 Public sentiment and Sunday, 374  
 Pennsylvania camp-meeting, 376, 387  
 Peace, 388  
 Perverted passage of Scripture, 388  
 Pennsylvania Conf. proceedings, 391  
 Popery and the schools, 427  
 Proper education, 433, 457  
 Prayer of three words, 434  
 Progress of "Thoughts" canvass, 456  
 Purity in the ministry, 459  
 Perilous times, 466  
 Pure speculation, a, 470  
 Perverted sanctification, 488  
 Publishing in Australia, 521  
 Persecution in Russia, 554  
 Proper garment, the, 564  
 Progressive industry, a, 566  
 Peter and the cock-crowing, 584  
 Prevalence of crime, 598  
 Pittsburg, Pa., mission, 599, 679  
 Proof of inspiration of the Bible, 611  
 Preferring heathenism to the Bible, 632  
 Perfection of Christ's sacrifice, 643  
 Paul's Sunday meeting at Troas, 659  
 Pre-existence of Christ, 663  
 Penalty done away, 665  
 Popular amusements, 693  
 Pride and humility, 727  
 Precious promises, 732  
 Papal policy, 732  
 Progress toward convert'g the world, 755  
 Perplexity, 776  
 Paul's daily death, 784  
 Patched-up character, a, 787  
 Questions for self-examination, 43  
 Recent labor in general meetings, 10  
 Recent movem'ts on Sund. observ'ce, 24  
 Report of meetings, 26  
 Rome meeting, 30  
 Religious growth of past twenty yrs., 32  
 Resurrection, the, 48  
 Rush of waters, 52  
 Recollections of the past, 57, 122, 137, 186, 346  
 Responsibility, 117  
 Reformation, the, 155  
 Revivals, true and false, 193  
 Rich man and Lazarus, 212  
 Revival meetings in Battle Creek, 218  
 Railing, 243  
 Roller skate craze, the, 262  
 Ruskin on the "Book of Ages," 389  
 Romish dupes, 454  
 Revised Bible, 498  
 Rum University, 584  
 Religious man, 550  
 Responsibility of workers, 561  
 Restored to life, 603  
 Romans 14:1, 642  
 Reflections, 659  
 Religion in reformation, 660  
 Romanism and the Bible, 662  
 Republication of the "Bible," 681  
 Remember, 692  
 Roger's battle, 725  
 Receiving reports, 756  
 Royal intermarriages, 795  
 "Sunshine" and Signs canvass, 6  
 Searching for the lost, 6  
 "Search the Scriptures," 7  
 Sabbath, a good, 8  
 Sympathy with child-life, 39  
 Shakerism, Spiritualism, etc., 40  
 Separation, 51  
 Skating-rinks denounced, 53  
 Shall the Australian mission be established?, 160  
 Strange phenomenon, a, 60  
 Sketches of S. S. history, 87, 103, 113, 135, 151, 183, 215, 247  
 Superintendent's questions, the, 87  
 Strongest nation in the world, 96  
 Sabbath prize essays, 96  
 Self-deception, 100  
 Syracuse, N. Y., mission, 101, 374  
 Sabbath and the public schools, 112  
 Some curious facts, 117  
 Salvation Army and others, 133  
 South Lancaster school, the, 133  
 Spanish armada, the, 131  
 Skilled labor, 133  
 Solemn charge to ministers, 139  
 Simplicity of the gospel, 147  
 Solidity in the house of God, 148  
 Sabbath, the, 162, 178, 554  
 Signs of the second advent, 170  
 Solar system from a Bible stand-pt, 150  
 Spiritualism in England, 151  
 State of the dead, 199  
 Satan binding his captives, 212  
 Satan stirred up again, 233  
 "Sacred sports," 239  
 Special course at S. Lancaster, 240  
 Some passing events, 246  
 Specimen, a, 248  
 Should change its name, 257  
 Social meetings, 257  
 Some unsatisfactory statistics, 262  
 Sunday law in Canada, 279  
 Samuel and the woman of Endor, 279  
 Shall all men vote?, 292  
 Sun storms, 293  
 Self-sustaining missions, 294  
 Some close questions, 295  
 Stretching things, 295  
 Still onward, 299  
 Sabbath arguments examined, 309  
 Spiritualism, 310  
 Shall we keep Saturday or Sunday?, 312, 323, 344, 359  
 Salvation Army, the, 323, 361  
 Sunday question in Maine, 326



