

Advent Review



OUR FIELD
AND SABBATH HERALD.



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

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WHY WILL YE DIE?

A GREAT Rock stands in a weary land,
And its shadow falls on the parched sand,
And it calls to the travelers passing by—
"I will shelter thee here continually."

Then why will ye die?

Oh, why will ye die?

When the sheltering Rock is standing by,
Oh why, oh why will ye die?

A great Well lies in a weary land,
And its waters call over life's rough strand,
That the great Well is deep with waters rife,
Springing up into everlasting life.

Then why will ye die?

Oh, why will ye die?

When the great deep Well is standing by,
Oh why, oh why will ye die?

A wide fold stands in a weary land,
And the sheep are called on every hand;
And the Shepherd no wanderer turns away,
But changes his darkness into day.

Then why will ye die?

Oh, why will ye die?

When the great wide fold is standing by,
Oh why, oh why will ye die?

A rough cross stands near a city wall,
Where the Saviour died out of love to all,
Where the angels still tell the message blest,
That the way now is plain to endless rest.

Then why will ye die?

Oh, why will ye die?

Where the blood-stained cross is standing by,
Oh why, oh why will ye die?

—London Freeman.

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.

MENTAL INEBRIATES.

BY MRS. E. G. WHITE.

WHAT shall our children read? is a serious question, and demands a serious answer. I am troubled to see in Sabbath-keeping families periodicals and newspapers containing continued stories that leave no impress of good upon the minds of the children and youth. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to maturer years destitute of true piety and practical godliness. These dear youth need so much to put into their character building the very best material—the love and fear of God and a knowledge of Christ. They should copy his example in denying self, in living to do good, and in obeying all God's commands. Christ says, "I have kept my Father's commandments."

But many know little or nothing of the reasons of our faith, and have little of an intelligent knowledge of the truth as it is in Jesus. The mind is feasted upon sensational stories, and the brain is excited just according to the food given it. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are restless or dreamy, and are unable to converse save upon the most commonplace subjects. Religious thought and conversation is a channel quite foreign to their minds. I have felt sincere pity for these souls when I have considered how much they were losing by neglecting opportunities for knowledge of the religion of Jesus Christ, in whom our hopes of eternal life are centered. How much precious time is wasted in which they might be studying the Pattern of true goodness and loveliness of character! They might become like Jesus, pure and undefiled in a world of fierce temptation, reflecting the rays of light from the character of our blessed Example. Thus confessing Jesus to the world, they would reveal on whose side they stand.

But when an appetite for reading exciting, sensational stories is cultivated, and the habit of reading any and every thing that is to be had, is established, the moral taste is perverted, and the mind is unsatisfied unless fed upon this trashy, unwholesome food. I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. I can think of no more fit name for them than mental inebriates. Intemperate habits of reading have a similar effect upon the brain to intemperance in eating or drinking.

I am personally acquainted with some who have lost the healthful tone of the brain through wrong habits of reading; and they will go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, will become to them unendurable trials and insurmountable obstacles, and life will be to them a constant shadow. The nerves of the brain are constantly and unnecessarily taxed by this passion for reading. The nobler powers of the mind, adapted to higher pursuits and contemplation, are educated to be contented with commonplace, yes, worse than commonplace, things, and are thus abused, debased, and dwarfed. Those who indulge the habit of racing through an exciting story, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. When the intellect is fed and stimulated upon this depraving food, the thoughts become impure and sensual. Youth and even those of mature age have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn and refused to act, some of its fine mechanism gave way, and paralysis was the result. There are men and women now in the decline of life who have never recovered from the effect of intemperance in reading. The habit, formed in early years, grew with their growth, and strengthened with their strength. Determined efforts to overcome this sin of abusing the God-given power of intellect were partially successful; but many have never recovered the vigor of mind God bestowed upon them.

Others continue as they began. All desire to

be practical Christians ends with the wish; for they cannot be truly Christ-like, and continue feeding mind and soul upon the class of literature they have chosen. Professedly obeying God and loving his word, they are crowding their minds with all kinds of sensational reading, until their moral powers are perverted, they become useless in the world, and God is dishonored. I have seen Sabbath-keeping young ladies fairly unhappy unless they had on hand some new novel or some paper with an exciting, fascinating story. During their leisure moments the mind craved stimulation, as the drunkard craves intoxicating drink. These youth manifested no devotion; no heavenly light reflected upon their associates to lead them to the Fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it constantly, and must have it.

Persons who indulge the habit of story-reading make no progress mentally or morally. The time so devoted is worse than wasted. The gospel seed that is sown in the heart remains unfruitful, or is choked by the weeds sown by such reading. Seed that does not spring up and bear fruit loses its power of germinating. The fig-tree which bore no fruit was doomed to be cut down, condemned as an encumbrance to the very soil it occupied. God requires healthy growth of every tree in the garden of the Lord. But story-reading dwarfs the intellect. Childhood and youth are the time to begin to store the mind, but not with the chips and dirt found in modern newspapers and sensational literature. The mind should be guarded carefully. Nothing should be allowed to enter that will harm or destroy its healthy vigor. But to prevent this, it should be preoccupied with good seed, which, springing to life, will bring forth fruit-bearing branches. If all kinds of seed are sown—good and bad indiscriminately—the mind's soil will be impoverished and demoralized by a wild and noxious growth. Weeds of every kind will flourish, and good seed attain no growth at all. A field left uncultivated speedily produces a rank growth of thistles and tangled vines, which exhaust the soil and are worthless to the owner. The ground is full of seeds blown and carried by the wind from every quarter; and if it is left uncultivated, they spring up to life spontaneously, choking every precious fruit-bearing plant that is struggling for existence. If the field were tilled and sown to grain, these valueless weeds would be extinguished, and could not flourish.

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth. The children should be educated to reject trashy, exciting tales, and turn to sensible reading that will train their minds to be interested in Bible story, history, and arguments. If their imagination becomes excited by feeding it upon highly-wrought fictitious stories, they will have no desire to search the Scriptures or obtain a knowledge of truth to impart to others. Truth is what our youth should read and study, not fiction—truth to be practiced every day, that truth which Christ prayed might sanctify his disciples.

When the mind is stored with Bible truth, its

principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature, that enfeebles the moral powers, and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading.

Parents are asleep as to the importance of this subject. Instead of recommending your children to read "Robinson Crusoe" or fascinating stories even of real life, such as "Uncle Tom's Cabin," open to them the Scriptures, and have hours of reading God's word and searching the Scriptures for evidences of his truth. Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments; but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children, that proper habits and tastes may be formed. The Bible would not be neglected as it is if parents would take the proper course in teaching it to their families. The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought.

The Bible should be a book for study. The precious pearls of truth do not lie upon the surface, to be found by a careless, uninterested reader. Christ knew what was best for us, of whatever age, when he commanded us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jesus, the greatest teacher the world ever knew, would have men and women and children and youth reach the highest standard of excellence of character. He would have them become fully developed mentally, morally, and physically.

The holy Bible is neglected in many homes because so many other things are allowed to crowd it out. Center tables are covered with fictitious literature, newspapers, magazines, albums, and trinkets; and although the Book of books may be there also, its covers are seldom if ever opened by the younger members of the household, because of the ever-present temptation in the form of some alluring tale. Love for solid thought and reading is little cultivated by such literature.

Men who are under the power of the evil one, are inspired by him to write overwrought fictitious stories, with which our world is flooded. In this they are fulfilling Satan's own plan; for if left to itself, the mind naturally chooses such food, to the neglect of the important saving truths of God's word. Our youth and children, and even those of mature age, should firmly pledge themselves to abstain from indulgence in reading the fascinating novels and sensational literature of the day. They delude the imagination, and fill the mind with such an amount of trash that there is no room for storing the sacred utterances of the prophets and apostles, who wrote as they were moved upon by the Holy Spirit.

The Lord, in his great mercy, has revealed to us in the Scriptures his rules of holy living, his commandments, and his laws. He tells us therein the sins to shun; he explains to us the plan of salvation, and points out the way to heaven. If they obey his injunction to "search the Scriptures," none need be ignorant of these things. The actual progress of the soul in virtue and divine knowledge, is by the plan of addition,—adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite; but we are to have a sense of the infinite. The mind must be taxed, contemplating God and his wonderful plan for our salvation. The soul will thus be lifted above commonplace things, and fastened upon things that are eternal. The thought that we are in God's world, and in the presence of the great Creator of the universe, who made man in his own image, after his own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that he loves us, and cared so much for fallen man as to give his dearly beloved Son to redeem us, that we might not miserably perish, is a great one; and whoever opens his heart to the acceptance and contemplation of these great themes, will never be satisfied with trivial, sensational subjects.

Light and truth are within the reach of all, and those who have the knowledge of the truth are to be as light in darkness; but if they do not set their

minds to searching God's word, Satan will find chaff to fill their minds, leaving no room for the growth of the precious seed of truth. Amid the perils of these latter days, every individual member of the church should understand the reasons of his hope and faith, which are not difficult of comprehension if the mind is only kept free from the perverting and paralyzing influence of modern romance and fiction. There is work for the brain to do if we would grow in grace and the knowledge of the Lord Jesus Christ. Then let us labor most earnestly to impress and urge upon our children the necessity of understanding the reasons of our faith. We are surrounded with temptations so disguised that they allure while they taint and corrupt the soul. Satan varies his enticements to suit different minds; and he takes advantage of every circumstance to make his plans for a soul's destruction successful.

God inspired holy men to record for our benefit instruction concerning these dangers that beset our salvation, and how to escape them. The great needs of the soul will be felt upon becoming acquainted with God's word. The Bible declares that obedience to all God's commandments is essential to our salvation. It teaches us our duty to him, and his will concerning us. We are pointed to the cross of Calvary, and the voice of God says, Look in faith upon Him whom your sins have pierced, and live. Direct the eye of faith to the Lamb of God, and the sins that bruised the blessed body and broke the tender heart of God's dear Son will become hateful and abhorrent. The heart must realize its sins and repent of them. If there is faith in the pardoning blood of Jesus, who is full of compassion and divine love, gratitude and heavenly joy will fill the heart. Confidence in the power of Christ to save will steal into the soul, and thoughts of heavenly things will fill the mind. Jesus, precious Jesus, will become the chief among ten thousand, and the one altogether lovely. Have we individually opened the door of our hearts to welcome the blessed Redeemer? If we have, we shall find no satisfaction in feeding upon husks; for we feast with Christ, and he feasts with us. Nothing more is wanted for the soul's comfort or salvation.

I call upon the children and youth to empty their minds of foolish vanities, and make Jesus their everlasting friend. Be sure you have a well-grounded hope. Nothing short of this should satisfy the soul. Make no mistake, for we are working for eternal results. It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God. Eternal interests are at stake. Put away that story, fall upon your knees in prayer for strength to overcome temptations, and devote your time to searching the Bible. And when Jesus reveals himself to you as a sin-pardoning Saviour, reflect the heavenly radiance upon others. You need not remain in suspense; true light shines from God's word upon all hearts that are open to receive its precious rays; and it is your privilege to say, "I know that my Redeemer liveth." The Spirit will bear witness with your spirit that you are indeed children of God. You may commune with Christ, who will be within you a hope of glory. This is true religion. All else is deception, a delusion. Let us open our hearts to its influence, that when Christ comes, we may be ready to receive him in joy and peace.

Nîmes, France.

EARTHQUAKES.

BY C. P. BOLLMAN.

A GREAT deal has been said and written recently upon the subject of earthquakes, very much of which has been to little or no purpose. Indeed, it would have been better if some of it had never been said at all. If people cannot discuss such subjects without making light of them, they would much better say nothing. A public calamity, such as the late Charleston earthquake, is not a proper theme for jest; and they who choose such subjects to display their wit, simply exhibit their folly, and show themselves to be destitute of those finer feelings which should reside in every human breast.

The following item from a California daily paper is but a sample of the many attempts at wit which are being indulged in by the secular press, in both the East and the West:—

"It is a singular fact that the average Califor-

nian is grievously disappointed because the earthquake was not more severe. The average Californian is green with jealousy of Charleston's earthquake monopoly, and howls aloud because the Pacific Coast don't get up and hump herself with more forcible persistency."

Of course no one on the Pacific Coast desires any sort of an earthquake; and though it is some years since much damage resulted from that source in California, there are not a few here who know from experience how to sympathize with earthquake sufferers. And no man knows how soon those who scoff at Charleston's calamity may be brought to their knees in abject fear before Him whose power they now despise, and whose judgment they thoughtlessly challenge.

Whatever may be the cause of earthquakes, we cannot doubt that He "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40: 12), controls all these things, even as he does the whole universe. Then they who scoff at earthquakes, should know that they are scoffing at that which God, for wise purposes, permits, as he permitted the great wind mentioned in Job. 1: 19, even if he does not himself send them. And it is quite generally the case that those who make light of danger when they think themselves safe, are the most arrant cowards when brought face to face with death.

It is the fear of God, the fear to do evil, that makes a man really brave. True courage is that which, when the lightnings flash, when the tempests rage or the earth quakes, can calmly say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Ps. 46: 1-3); and that because of the assurance that "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Verse 4.

To the child of God, earthquakes are but reminders that the day will come when those that are unprepared "shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 19. But the righteous have the assurance that then they "shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

Speaking of the events which should precede his second coming, the Saviour said: "There shall be famines, and pestilences, and earthquakes, in divers places." In all of which things his words have been fulfilled, but perhaps most remarkably in the matter of earthquakes. Before the Christian era, earthquakes were of rare occurrence; but since that time they have become much more frequent. The following table, prepared by Robert Mallet, the great English seismologist, gives a good idea of this increase. The first column of figures gives the aggregate number in each period, the second the number which were disastrous, and the third the number of years embraced in each period, thus:—

	TOTAL	DISAS- TROUS.	YEARS.
Recorded before the Christian era....	58	4	1,700
Thence to end of ninth century.....	197	15	900
Thence to end of fifteenth century....	532	44	600
Thence to end of eighteenth century..	2,804	100	300
Thence to 1850.....	3,204	53	50
Totals.....	6,795	216

In commenting upon these figures, the St. Louis *Globe-Democrat* of Sept. 2, says:—

"A glance at this table will show that the number of earthquakes has, to all appearances, vastly increased since the beginning of the Christian era. Just how much of this increase is due to the more careful study and registration of the phenomena in the past century or two than previously, and to the larger area of the earth included in the records, cannot, of course, be definitely known. The opinion is general among scientists, however, that earthquakes are growing in number. . . . The average per year in the half century ending with 1850, was sixty-four, while the records show that ninety-seven were noted throughout the world in 1875, and 104 in 1876. The annual average of the past ten years has been more than 100."

The Saviour's language would seem to imply at least a considerable increase in disturbances of this kind; and this has certainly been the case, as is shown by the foregoing table. What we may expect from this till the end of the world is not clearly foretold in the Scriptures; but we know that the greatest earthquake of all is still future, which is thus described in Rev. 16:17, 18, 20: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found."

Immediately following, or perhaps accompanying, this earthquake, will come a great hail storm, of which we read: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great." Verse 21. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

When that earthquake comes, none will be found to scoff; none will be "grievously disappointed because the earthquake was not more severe," and none will be "green with jealousy" on account of an "earthquake monopoly;" but men shall "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

In view of these things, the prophet thus exhorts the people of God: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger be upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3. May God help us to be admonished by those things which from time to time are taking place in the earth, so that we may through grace "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Oakland, Cal.

THE SIGN OF JONAS.

BY A. SMITH.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

On the word "whale," which is doubtless an unfortunate translation, I transcribe the following notes:—

"The shark is a native of the Mediterranean Sea, in which Jonah was sailing when swallowed by what the Hebrew terms *dag gadol*, 'a great fish;' but . . . whales are no product of the Mediterranean Sea, though some have been by accident found there: . . . but there is none of them capable of swallowing a man."—Clarke, on Matt. 12:40.

The Greek word *ketos*, used by St. Matthew, is not restricted in its meaning to 'a whale,' or any cetacean; like the Latin *cete* or *cetus*, it may denote any sea monster, either 'a whale' or 'a shark' or 'a seal,' or a tunny of enormous size." "The only fish capable of swallowing a man would be a large specimen of the 'White Shark.'" *Smith's Dictionary of the Bible*, art. Whale.

Many persons unacquainted with the customs of the people in whose language the Bible was written, and to whom it was addressed, have made the mistake of viewing the term "three days and three nights" in the light of modern chronology; and, as the result, debate has grown warm, and the conclusions reached have left it still an open question.

It is often assumed that, as moderns reckon, three full days and as many full nights are required to fill the measure of the prophecy. Thus the commonly received date of the crucifixion, burial, and resurrection is thrown out of order, the main object appearing to be to establish the supposed fact that Jesus rose from the dead, not on the first day of the week, as generally taught, but near the close of the seventh day, or a Sabbath. Against this argument stands the popular belief of all time since the days of Christ. The important question to be decided is, however, Is the argument a sound one?

Those who make use of the argument assume that the term "heart of the earth" in the text signifies the tomb. Therefore to cover the three days and nights of the text, it would be necessary to locate the crucifixion earlier in the week than the day commonly understood to be the time of that event. But there is no proof that the term is limited to the time of burial. On the contrary, I think there is evidence that it is not. The term "earth" is sometimes used by metonymy for the people of the earth. See Gen. 6:11; Deut. 32:1; 1 Chron. 16:30; Job. 9:24; Isa. 45:22; Jer. 22:29. The term "heart of the earth," in the light of the foregoing citations, would be a condition such as would be agreeable to the corrupt hearts of the ungodly of the earth, instigated by the Devil.

According to Matt. 26:1-5, 14-16; John 13:1, it appears that Judas had entered into a compact with the priests to betray Jesus, as early at least as Thursday. What followed, therefore, concerning Judas, as related in John, chapters 13, 18, were but so many steps in carrying out a purpose already formed; and Jesus spoke of that purpose as the hour, or time, already come. John 12:27; 13:1; Luke 22:53. Taking Thursday, the probable time of the covenant between Judas and the chief priests (Matt. 26:14-16), as the starting-point, according to the Jewish custom of reckoning, that day would be counted as the first, the next day, Friday, would be the second, and Saturday, or the Sabbath, the third. The night following Thursday would be the first night, that of Friday, the second, and that of the Sabbath, the third.

This method of reckoning time by days is according to the ancient oriental custom, as the following citations will clearly show:—

"Evening and morning, or night and day, is the Hebrew phrase for a natural day, which the Greeks termed *nuchthemeron*. The very same quantity of time which is here termed three days and three nights, and which in reality was only one whole day, a part of two others, and two whole nights, is termed three days and three nights in the book of *Esther*: 'Go, . . . neither eat nor drink three days, night or day . . . and so I will go in unto the king.' Chap. 4:16. . . . Many examples might be produced from both the sacred and profane writers, in vindication of the propriety of the expression in the text. . . ."

"Three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night; the next day and its night; and any part of the succeeding or third day."—Clarke, on Matt. 12:40.

In harmony with the broadest view that can be safely taken of the term under consideration, there are certain successive steps or periods in the tragedy: 1. The compact between Judas and the chief priests (Matt. 26:14-16) occurring as early in the week as Thursday; 2. The sought-for opportunity of betrayal (John 18:1-13); 3. The trial and condemnation (John 18:19 to 19:16); 4. The crucifixion (John 10:17, 18); 5. The period of burial, from the sixth day near sunset until just before the dawn of the first day, or on what we call Saturday night. John 18:38-42; Mark 16:1, 2. Thus, as we have seen, the full complement of three days and three nights is secured on the only hypothesis that can be accommodated to both ancient and modern customs.

While individual opinion adverse to our established faith as a denomination may be honestly entertained, it is unwise to advocate such opinion publicly, as has been done in some measure on this question; for the enemies of the Bible Sabbath make use of such things as levers to attempt our overthrow. The arguments in support of the seventh-day Sabbath are so abundant and strong that we can well afford to dispense with those of a doubtful character. "Be ye all of one mind." 1 Pet. 3:8.

DARKNESS AND LIGHT.

BY J. M. HOPKINS.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have made him hide [margin] his face from you, that he will not hear." Isa. 59:1, 2. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18.

WHERE are those joys which once I knew,
When walking in the heavenly way?
That holy peace, that comfort true,
That cheered my heart from day to day?

Where is the Spirit's quickening power—
That blessed Comforter of love—
That made me in the trying hour,
Depend on Him who rules above?

Ah! well I know, my sins like clouds
Have separated me from God;
This darkness that my mind enshrouds
Comes from my sinful heart and proud.

Still open is his ear to hear
A contrite sinner's humble plea,
And holy angels linger near
When at his throne I bend the knee.

Full well I know he loves me still,
His hand is shortened not for aye:
Lord, give me grace to do thy will,
And nevermore from thee to stray.

Revive and strengthen thou my heart,
Thy presence may I ever share;
Heal every wound, soothe every smart,
And keep me in thy precious care.

"THE DOCTORS DISAGREE."

GOOD SABBATH ARGUMENT FROM A
METHODIST EDITOR.

BY W. R. PATTERSON.

WHILE reading the arguments usually brought forward to sustain Sunday observance, one is often reminded of the story of Balak and Balaam (Num. 22), though our opponents are not as faithful as the ancient prophet Balaam in not transcending the "word of the Lord." Balak's efforts to have Israel cursed, resulted in just so many blessings to them. So it seems when a modern doctor of divinity rises up to arrange the props under that "most Christian" institution, the Roman Sunday, that through some mishap he vindicates the thing of all others which he does not intend to vindicate—the "Sabbath of the Lord." The following article from the *Texas Christian Advocate* is not an exception to the rule. It seemed of sufficient importance to be preserved, so I gave it a place in my scrap-book. It opens with a quotation from the *Texas Monitor*, a Catholic paper, published at Galveston, as follows:—

"Of course the Old Testament has many injunctions as to Saturday, the seventh day, which was the Lord's Sabbath. But as the Catholic Church under the new dispensation chose Sunday instead of Saturday as the day of particular religious observance, these Old Testament injunctions do not apply. Sunday, as a day distinguished from other days of the week, is purely an institution of the Catholic Church—not a scriptural institution at all. As the Catholic Church established Sunday for a day of special observance, it logically rests with that Church to say how the day shall be observed."

To the foregoing the *Christian Advocate* replies:—

"This assumption of the power of the Catholic Church is precisely the position it holds, though it is seldom expressed in such plain English as this assertion that God has given many injunctions as to Saturday, the seventh day, which was the Lord's Sabbath, but the Catholic Church chose another day, and assumes the right to say how it shall be observed. We learn from the New Testament that the Lord's day, or the day when Jesus rose from the dead, was observed as a day of worship in the apostolic church; and for this reason it has been accepted as the Sabbath under the Christian dispensation. These events in apostolic history transpired centuries before the bishop of Rome claimed dominion over the church and the world; and hence the assertion that the Catholic Church made this change is as unfounded in fact as it is arrogant in spirit.

"The claim that the Catholic Church can not

only change at will the day God has appointed as the Sabbath [italics mine], but that it has the right to say 'how Sunday shall be observed,' is simply to set aside the command of God in creation, when he sanctified the seventh day as a day for rest and worship. It also presumes to set aside the authority of God on Mount Sinai. There God said, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 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." *That law of God has never been annulled.*"

The attention of the reader is called to the foregoing statements, by the use of italics. He continues: "It is as binding on the pope of Rome as it is on the base-ball player who profanes its sacred hours by drunken revelry. When the Church of Rome in its general council, or the pope within the Vatican, or the bishops before their altars, assume that they have the power to amend or abrogate the law of God, they seek to set God aside from his throne, and assume for themselves all the prerogatives of the divine government. All the bulls that were ever issued from the papal throne cannot change one of the laws of God nor justify its violation. . . . God only can amend or suspend his law; and until he recalls his command on Sinai, and until Christ ceases to be the 'Lord of the Sabbath day,' no earthly authority can change its power and render its transgression acceptable in the sight of God."

Unita, Tex.

WHO CHANGED THE SABBATH?

BY S. M. BUTLER.

ALL classes are agreed that the first day of the week has not always been observed as a Christian institution. From its sanctification in the garden of Eden, at the close of creation week, till three hundred years this side of the opening of the Christian era, the seventh day was the acknowledged Sabbath of Jehovah. At the present time it is not so. If we except a small number, the whole Christian world are observing the first day, or Sunday. Verily, there has been a great change wrought here. It becomes, then, a matter of no little importance to determine, if possible, by what means so great a change has been effected. We therefore ask the attention of the candid reader to a few simple facts.

1. *God gave the Sabbath commandment with the design that it should stand fast forever; and he has not in the least altered his design.*

The 20th chapter of Exodus records the ten commandments, the fourth of which reads thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 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." Verses 8-11. These are the veritable words of the Most High. And if we consider the circumstances under which they were uttered, it will add greatly to their force. When God would make known the ceremonial and judicial precepts, defining and regulating the obligations of Israel as a nation, he chose Moses as the medium of communication. But the moral code he chose to make known with his own voice. In terrible majesty he descended upon Mt. Sinai, and spoke the ten words of that law to the assembled Jewish nation. See chap. 19:16-18. So awe-inspiring was the scene that the people were filled with fear, and said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Chap. 20:18-20.

As if this were not enough, the great Law-giver then proceeded to engrave the commands he had just uttered, upon two tables of stone: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no simi-

itude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. In the very bosom of the law thus written was the precept enjoining the observance of the seventh-day Sabbath. It is also very significant that while the ceremonial law was written in a book (Ex. 24:4-7), the moral law was engraved in the flinty rock, thus indicating its imperishable nature. When God had prepared the tables, he gave commandment that an ark should be made for the express purpose of containing them. Ex. 25:10-16; 31:18.

Now reason would certainly suggest that a law which originated under circumstances of so imposing a nature, and became at once an object of divine guardianship, could not have been intended for any one class or nation only. But we are not left to reason in this matter. The Scriptures furnish us with an answer that is both satisfactory and decisive: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8; see also Ps. 119:152, 160. If these scriptures mean anything at all, they mean just what they say: that when God spoke his holy law from the flaming summit of Mt. Sinai, and traced it in living characters in the imperishable rock, he designed it to be binding, not upon the Jews only, through a single dispensation, but upon the people of all countries through all coming time.

We are now led to inquire whether God has in any wise changed the design he had in giving the Sabbath commandment. First, let us reason a moment. Human legislators make laws, and after a time revise or repeal them. Why?—Because they are not adequate to the demands of circumstances. But this simply shows that the human mind is not capable of devising a law which will meet the requirements of all cases: in other words, man cannot make a perfect law. Now if there came a time in the history of the race when a change in the law of God became a necessity, it follows that that law could not have been perfectly adapted to the wants of the race, and God is, therefore, placed in the same scale with human legislators. Moreover, if it be true that God made this law and then changed it, he must be a changeable being. But it is expressly declared that there is not a "shadow of turning" in him. James 1:17.

But what say the Scriptures on this subject? In Ps. 119:172, David says: "My tongue shall speak of thy word: for all [this must include the fourth] thy commandments are righteousness." Turning to Isa. 51:6, we learn how long his righteousness will endure: "My righteousness shall not be abolished." Putting these two scriptures together, the whole would read: "All thy commandments are righteousness; and my righteousness shall not be abolished." Again the Lord declares by the mouth of David: "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. It would seem that this text alone ought to be enough to satisfy the most incredulous. Have not the ten commandments gone out of his lips?—Certainly. Then he will not alter them.

2. *Christ did not change the Sabbath.*

This is an important proposition. Very much depends upon it, since it is here that first-day advocates rest their claim. A moment's reflection will suffice to show that the relation which the Father and the Son sustain to each other would utterly forbid any such act on the part of Christ. This relation is thus defined by Christ himself: "Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. He desired that his disciples should be one, even as he and his Father were one—one in purpose and design. We are at a loss to discover any unity of purpose in these two parties if, after the Father had established his law, with the full determination that it should stand forever, the Son should come into the world and independently set it aside; such a course would show antagonism rather than harmony, and their kingdom would be involved in destruction at once: "Every kingdom divided against itself is brought to desolation." Matt. 12:25.

Thus it will be seen that, from the very nature of the case, it is impossible for Christ to change the law of his Father in any particular. But that

he has not thought to do so is easily shown from the Scriptures themselves. More than seven hundred years before the first advent, the prophet Isaiah pointed out the attitude of Christ toward the law, in the following manner: "The Lord is well pleased for his righteousness' sake: he will magnify the law, and make it honorable." Chap. 42:21. In exact harmony with this prediction of the prophet are the words of Christ as he defines his position on the law in his introductory discourse: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. Much force is given to these words when we know the Bible definition of "fulfill." For such a definition we may read Col. 1:25, where Paul says: "I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." The marginal reading of "fulfill," is "fully to preach." Reading this definition into the text in Matt. 5:17, it would stand thus: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but fully to preach" them. And this we find he afterward did. For example, see Matt. 19:16-22, where he makes the keeping of the commandments the condition on which eternal life will be given; also, Luke 16:17.

Christ's teachings concerning the fourth precept of the law are no less clear and defined. He not only observed it himself, but taught it to others. It is thus recorded: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. This is not an exceptional case. On the contrary, it was "his custom" to do so. From Nazareth he "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Verse 31. Among other things that he taught them was the true design of the Sabbath. (See Luke 6:1-10; Matt. 12:1-13; Mark 2:23-28.) The real object of the Sabbath had been buried under a load of foolish and burdensome traditions. God designed it to be an institution of mercy, a blessing to man. And such it is when properly understood. But the Jews had made it a burden by their unlawful practices. Our Lord teaches in a most forcible manner why the Sabbath was given, and how it should be observed. "The Sabbath was made for man, and not man for the Sabbath;" therefore it is in perfect harmony with the true import of that institution to perform acts of mercy on that day. So far was the great Teacher from belittling that which Heaven designed to be a blessing to the race, that he gave to it a higher meaning than it had ever had before.

If anything more were needed on this point, it might be obtained from the words of Christ as recorded in Matt. 24:15-20. This is a prophecy respecting the destruction of Jerusalem. When the disciples should see the city encompassed with armies (Luke 21:20), they were to know that its destruction was nigh, and were to flee into the mountains for safety. But they were to pray that they might not be compelled to make their flight on the "Sabbath day." Matt. 24:20. Jerusalem was not destroyed until A. D. 70, thirty-seven years after this instruction was given; hence these words could have no meaning until that time. Thus it is made to appear that Christ recognized the obligations of the Sabbath as late as seventy years this side of the opening of the Christian dispensation.

(Concluded next week.)

—Speak gently! 'T is a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell.

—G. W. Langford.

—The fable of the ship on the Indian Sea is a picture of the church in the midst of worldly seductions. As the vessel came near the magnetic rock, every bolt was silently drawn from its bed, and soon the sides opened and let the shrieking sailors sink into the deep. Christian character and consistency are often wrecked and ruined by the subtle, seductive influence of worldliness. Nearer and nearer the fatal rock we drift. One after another our stoutest resolutions drop lifeless, and soon the whole outward form of piety collapses, and we sink into the darkness and death of sin.

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.

THE NAME UPON THE WINDOW PANE.

IN the old Scottish inn we met,
A motley group from every land,
Scholar and artist, peer and priest,
And many a traveler browned and tanned,—
All pilgrims waiting for an hour,
Chatting in idle courtesy,
And yet amid the drifting talk
A little message came to me.

It happened thus: a restless boy
Unto the dripping window went,
Whose glass, scarred with a thousand names,
His mind to the same fancy bent.
He sought and found a vacant spot,
And took a diamond from his hand;
But ere a letter had been formed,
A voice accustomed to command

Cried, "Philip, stop; before you write,
Consider well what you're about."
"Father, why should I hesitate?"
"Because you cannot rub it out."
These words fell on my idle ear;
I said them o'er and o'er again,
And asked myself, Oh who would choose
All they have written to remain?

Unto a loving mother oft
We all have sent, without a doubt,
Full many a hard and careless word,
That now we never can rub out;
For cruel words cut deeper far
Than diamond on the window pane;
And oft recalled in after years,
They wound her o'er and o'er again.

So in our daily work and life
We write and do and say the thing
We never can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts;
Ah, then, how wise to pause and doubt,
To blend with love and thought our words,
Because we cannot rub them out!

—Harper's Weekly.

FLESH AND BLOOD CHILDREN.

FLESH and blood children are in sharp contrast with the dream children of shadowy fancy, much harder to manage than those airy puppets of an unsubstantial realm, and much more satisfactory, too. It was a woman with never a babe of her own to cradle who said that all shadows fade out of a mother's horizon in the dawn of baby's smile, and the first year of a little one's life *must* be unutterably happy to every maternal heart. It is later, when more than the brooding instinct is wanted, more than the intuitive yearning over the helpless morsel, whose cry is a command, whose blindest motion an appeal, that the mother's solicitude is awakened.

"How shall I govern my child?"—By governing yourself, forsooth, madam. Advice is cheap. To govern one's self is to-day, as in the time of Solomon, so difficult and so praiseworthy in task and attainment that better is he that ruleth his spirit than he that taketh a city. Easy to do it, sitting in church, with palm-leaf swaying languidly, a sun-beam stealing through a storied window, and the minister's voice inciting you to Christian endeavor, or uplifting you to heavenly heights. Not so easy next day when Amy slaps Kitty, and gentle Louise suddenly develops an attack of obstinacy, or your whole soul stands still because blue-eyed Mary, sweetest of your band, amazes you by telling a falsehood. Whatever you do or leave undone, you must teach the children to be truthful, and train them to be obedient.

Rose Terry Cooke, with a spice of common-sense, says: "Never mind whether they are your own children, your step-children, or your children by adoption, see that they mind when they are spoken to." To this I would add, that whether you meet the disobedient child and conquer its iniquity by the old-fashioned allopathic or the new-fashioned homeopathic remedies, may be left, as to methods, to your own discretion; but, if you desire peace at home, you must be the head of the house. A sweet young mother, with her pretty little girl on her knee, observed sensibly, "I am determined that baby shall be lovable, and she never will be so unless she is obedient; so I've begun at the beginning." The mother who fails here is a pitiful weakling.

Do not try, because it is fair neither to yourself nor them, to make your children conform to your ideal child. The Lord does not run us all into one mold. He respects our individuality, and gives us our work according to our fitness. Gauge the capability of each child in the household by its own measure, not by the tape-line which applies to your neighbor's child. Do not compare your child unfavorably with your memory of yourself at the same age. Perhaps you were more wisely controlled, and perhaps you had less to contend with than your darling has, life being carried on at present under conditions of high pressure, which both directly and indirectly affect the children as well as their elders. Try to educate the child so that you shall make him able to use his powers of mind, heart, and body to the best advantage. Do the best, as it is given you to see it, letting worrying and fretting be the portion of others. Believe me, that the child is not much to be pitied who, though occasionally punished with severity, is on the whole treated with absolute candor and even-handed justice. Reserve compassion for the other child whose mother in tones of acidulated complaint is forever nagging, till a continual dropping on a very rainy day is the only comparison that occurs. In "Oldtown Folks," the grandmother, you remember, was sometimes given to the discipline in which the word and the blow are simultaneous; yet everybody loved her, everybody took refuge under her wing, and she was decidedly preferred by the children to the sharp-tongued Aunt Lois, who took her share of the management in scolding and satire. It is a dreadful thing to discourage, to take the heart out of a child, by invidious criticism or your openly proclaimed disappointment.—Mrs. M. Sangster, in *Christian Intelligencer*.

TAKE THE SUNNY SIDE.

It makes quite a difference which side of the street we take in cities, especially in the winter season. We find it lighter, warmer, and less icy and dangerous where the sun shines than where the shadows fall.

The application is obvious. In the wintry walks of life, always choose the sunny side. Every man, and every Christian, finds sunshine and shade in close proximity all along the thoroughfare of life. It is discreet always to cross the street and take the sunny side of things whenever the shadows begin to fall; that is, appropriate and use the sunshine of life. Be happy and contented under all circumstances. Think of your blessings and make much of them, while on the other hand you forget your discomforts and troubles, or by grace triumph over them.

In many cases our walking in cold, dark, and slippery places is a matter of choice. It might be otherwise by simply crossing the street. We need not change our residence nor seek another pathway, but just trip out of the dismal shade of discontent into the sunlit walks, warmth, and beauty of the opposite side. One half the unhappiness of families and individuals is the result of discontent with their condition as compared with that of others. It is not so much the real incompetence of our estate, as the disparity seen to exist between our comforts and luxuries and those of our neighbors. We may have enough to meet all our indispensable wants, enough to make a good appearance in society, enough to contribute something to charitable objects, enough to secure our meed of honor and pleasure; and yet, because our condition is a shade lower and less brilliant and easy than some of our fellows', we doom ourselves to walk in shadow all our days.

Beloved, cross over and walk in God's sunshine; that is, cultivate a grateful recognition of gifts and comforts already bestowed, and remember that with Christ formed within, you can be happy anywhere. Indeed, remember that by a merciful law of your being, the maximum of human happiness is almost always connected with lowly conditions. As a rule, gorgeous homes are seats of misery, and splendid equipages are but badges of burning envy, pride, and ambition, disconnected with purity.

Happiness is nowhere disconnected with purity. When you pass a cottage or a magnificent mansion, you need not stop to inquire if the inmates are happy; first answer a question back of that: are the inmates holy? If that question can be

answered in the affirmative, there is no external neglect, or poverty, or vexation, or abuse, that can make the home necessarily unhappy.—Rev. A. Lowrey.

MELODY IN THE HEART.

THERE is no music-box so freighted with melodious harmonies as is the heart of a Christian full of the promises and of the spirit of the gospel. The Man of sorrow has filled the world with songs of gladness and of triumph. His love has harmonized once discordant passions, and caused jarring conflicts within the soul to yield to all the enchantments of faith, hope, and charity. The believer cannot be always on the mount of ecstasy, nor is he all the while in the shadowed valley. The disciple cannot be exempt from tribulations or distresses. He must have his Gethsemane and his Calvary. For him there is some bitter cup, some piercing spear. Yet, notwithstanding, he shall joy, even in tribulation. His soul shall have its templed glory, its celestial peace, its anthems of rapture. His exalted and exalting faith will enable him to catch the notes of the celestial choir, and to hear the strains of the harpers before the throne. Nothing can put so much music into a man as the consciousness of being at one with Christ. Selfishness, of whatever sort, begets moroseness, and fault-finding, and distrust; but whoso is reconciled in heart, mind, and will, to the authority of the All-loving, will be able to testify,—

"My life flows on in endless song, above earth's lamentation,
I catch the sweet, though far-off, hymn that hails a new creation;
Above the tumult and the strife I hear the music ringing;
It finds an echo in my soul—how can I keep from singing?"

—Selected.

Special Mention.

A JESUIT UNIVERSITY.

IN the REVIEW of Oct. 26, we gave an extract from the convention address of Bishop A. Cleveland Coxe (Episcopal) on the dangers now threatening this country from the growth of Roman Catholicism in our midst, the influx of the Jesuits, and the proposed Jesuit college at Washington, D. C. They were ringing, stirring words, so much so that the Catholics have not seen fit to let them pass unnoticed; and accordingly, the highest Catholic functionary in this country, Cardinal Gibbons, launches at the Bishop a compound of strictures on his address, and personal reflections on himself. To this the Bishop returns a crushing reply, and we can serve our readers no better than by laying it before them. We find it in the *Independent* of Oct. 28, 1886. Under the heading, "A Jesuit University at our National Capital," Bishop Coxe says:—

"In addressing my Diocesan Council on the 21st ult., I took occasion to remark on the new phases of Roman aggression to which the American people are now subjected. Carefully guarding myself from all personal reflections upon my contemporaries, I also uttered the most kindly remarks upon 'Roman Catholics,' as such, and confined my strictures to the Jesuits and their allies, against whom, as I was particular to mention, the severest censures had always proceeded from the Roman Catholics themselves. I instanced the divers nations which had been forced to expel them, and the complaints that had proceeded from divers popes, until Clement XIV. was forced to suppress and extinguish them altogether, as formidable enemies to the peace of the churches and the prosperity of states.

"In this connection I referred to the proposed Roman Catholic university at Washington, and to the perils with which it threatened our institutions, if the Jesuits are allowed to control it. I praised the efforts of those Roman dignitaries who share my anxieties, and are striving to keep it out of Jesuit hands; but I remarked that, under the

new and extended powers and facilities of the Jesuits, they will be its masters, at all events. In fact, both England and the United States have been so far committed to this society, apparently, that every Roman Catholic in these countries is under the Jesuit yoke, unless, as a subject or a citizen, he is bold enough to defy the foreign aggressions which would rob him of his rights, and impair his loyalty to native constitutions; for all civil and religious freedom is denounced by the 'syllabus,' an instrument clothed by the late pontiff with his 'infallible' authority, but well known to be dictated by the Jesuits and enforced, for their gratification, upon their brethren.

"The Church in which I have been placed in authority is profoundly American in its history and spirit. Its roots, as an American church, are embedded in our earliest colonial history; and after the independence of the colonies was established, its constitution was framed in the closest harmony with the national constitutions. It is needless to add that many of the framers of our constitutions were members of the Anglican Communion; and that the distasteful name of 'Protestant Episcopal' was accepted as our local and civil title, in order to signify our entire consent to be placed on the footing which we supposed prescribed to all religious bodies by the spirit of our laws. If this name is becoming more and more distasteful to our people, it is because we find others not equally submissive, and because we observe that arrogance and contempt for our equal rights and common privileges are successful, far and wide, in over-awing our politicians, and in obtaining from them many advantages denied to Christians who are truly loyal and loving Americans. It was in view of these facts, and other similar considerations, purely practical, that I reminded my own people of the new dangers now threatening us, and which are virtually setting up as a privileged religion an ecclesiastical system controlled by foreign authority and subjected to the despotism of a society against which all Christendom has been warned, not less by the lesson of history than by a Roman pontiff himself, in a most solemn instrument, designed to suppress that society forever; but which they have found themselves strong enough to disobey.

"I am sorry that so respectable a character as Cardinal Gibbons has seen fit to reflect on me personally, and to censure my manner of remark. It would have been more to the purpose had he announced the name of the 'president' who has been selected for the projected university, which he thinks 'it better should not be known just yet.' This would have enabled us to judge whether the moderate Roman Catholics have succeeded in placing a Sulpitian in that position, or whether the Jesuits are in open and undisguised possession.

"The Washington Star of Sept. 27, contains a reporter's interview with the Cardinal on the subject, from which we learn that the president has been selected, and from which I take the further information following:—

"He does not think criticism of that sort will injure the prospects of the university. The attack would do no harm. He would not like to speak of Bishop Coxe in the manner Bishop Coxe has of speaking. He discussed the subject as of very little importance. Bishop Coxe, he said, had taken a notion, he did not know why, to attack this university, but it was only the commencement of a work of high civilization. The highest civilization, he said, had always grown around these great Catholic institutes of learning. The universities of Oxford and Cambridge, in England, had been founded by the Catholics, as had nearly all the other great institutions of learning in Europe. This, he said, would be the foundation of just such an institution, and there was no reason why it should excite suspicion or dread in any one."

"1. The Cardinal does not like my manner of speech. I will soon recall to his memory the 'manner' in which Pope Clement XIV. expressed himself on the same subject. I can quote Roman Catholic authorities without number, whose remarks and judgments on the same subjects are not likely to please him any better; but I am sorry to add that 'the manner' in which his co-religionists are accustomed to treat of subjects very dear to the American people would furnish him with a more legitimate object of such strictures and complaints.

"2. The Cardinal 'does not know why' I have been led to object to the proposed university. He knows that I objected to it only because it was to be governed by the Jesuits; and why I should object to them as educators is quite apparent if he will compare the 'syllabus' with the American

Constitution, or with the constitutions and laws of the several States.

"3. The Cardinal assures us that the university is 'the commencement of a work of high civilization.' Not very flattering to the existing civilization of the United States; but we may assuredly be allowed to inquire what country in which the Jesuits have controlled education, exhibits 'the high civilization' we are encouraged to expect? The papal states, before their emancipation from the Jesuits, ought to furnish us, of course, with the very highest type of the civilization they would transfer to America; for there no Protestant schools or influences had ever been tolerated. The statistics of illiteracy which have since been made public, have astonished Europe. Not one in sixty of the population received any elementary education, and the proportion of the people who could neither read nor write was below that of any respectable nation in Christendom. Let me suggest that if 'a high civilization' is the benignant purpose of the university, it would be well for its friends to send it to Mexico, Brazil, or any other part of America, which has been hitherto under the less beneficent influences of the society.

"4. The Cardinal forgets that the universities of Cambridge and Oxford were founded by Anglican Catholics (*Ecclesia Anglicana* is the expression used in *Magna Charta*), and not by Roman Catholics. If they were then in communion with the Roman pontiff, it was not on the terms now exacted. They recognized no creed of Pius IV., no 'papal infallibility,' no 'immaculate conception,' no 'syllabus'; there were no Jesuits in existence in those days; and if the universities of Cambridge and Oxford are now justly cited by the Cardinal as examples of high civilization, will he kindly inform us where, in the wide world, 'just such an institution' is to be found, under Jesuit influences?

"5. But it is time I should inform the Cardinal 'why I have taken the notion that there is much to excite suspicion' in the projected university. It is, in short, because the highest names in literature, pre-eminently those in the Roman Communion, have taught me to dread the corrupt morality of the Jesuits, and to reject them, with abhorrence, as the educators of youth. I shall recur to the subject elsewhere; but, to answer the Cardinal, I shall rely only on the 'infallible' authority of his own pontiff, Clement XIV. I trust this pontiff's 'manner' may prove more agreeable to him than my own. I give only a brief specimen of it, as follows. He says:—

"It was with the greatest grief of mind that we have observed the aforesaid remedies . . . to have had scarce any efficacy or force toward rooting up and removing the so many and so great disturbances, accusations, and complaints against the society (so repeatedly named above), and that sundry of our predecessors have labored in vain to restore peace to the Church by many constitutions touching (1) worldly traffic, which they ought not to have pursued, . . . or (2) the grievous dissensions and disputes inflamed by the society with the ordinaries (bishops), orders of Regulars, pious foundations, and communities of every kind in Europe, Asia, and America, not without the great ruin of souls and the amazement of whole nations. Also (3) respecting the interpretation and practice in many places of certain heathenish rites, . . . or (4) touching the use and interpretation of maxims which the Apostolic See has justly proscribed as scandalous and manifestly pernicious to the discipline of sound morality. As also, respecting (5) other points of the greatest moment, . . . from which, in this our age, as well as in the former, numerous inconveniences and hindrances have arisen; namely, riots and tumults in some Catholic countries, with persecutions of the Church in some provinces of Asia and Europe. . . . Cries and complaints against the society daily increased [i. e., under the immediate predecessor of Clement], as also dangerous seditions, tumults, dissensions, and scandals arose in divers places which . . . inflamed the minds of the faithful with party zeal, hatred, and enmity, and things were reduced to a situation so critical and perilous that those very princes whose ancient affection and liberality toward the society . . . was greatly commended by all tongues, were forced to send away and drive out of their kingdoms, territories, and provinces, the members thereof; looking on this as the final remedy for so many evils, and absolutely necessary to prevent Christian people from falling out, exasperating, and tearing each other to pieces, in the very bosom of our Holy Mother the Church."

6. "Much more to the same effect appears in this apostolic brief of Pope Clement; but I reserve the rest for a future publication. Meantime, if such is 'the high civilization' the Jesuits are wont to promote, even among their own people, what must we expect from them among 'heretics,' with whom they are authorized to 'keep no faith'? Sufficient is thus cited to inform the Cardinal where I got my 'notion' of Jesuit education. If

he thinks this manner of speech, proceeding from the papal throne, preferable to my compendious way of directing attention to the sweeping condemnations of this same pontiff, I will pledge myself when I recur to the subject, to treat him to much more of the same purport and 'manner' out of the writings of his co-religionists, as well as from the brief aforesaid, which abounds in rhetoric of the same delicate and exemplary character.

"7. I must only add that, since our Roman Catholic brethren are here, and seeing that all things persuade us to charitable intercourse and good neighborhood, it is a pity that Cardinal Gibbons should object to my protest against the further importation and aggrandizement among us of a society which has so notoriously inflamed members of their own communion against one another, and set them to 'tearing one another to pieces' in the bosom of their common mother-church. If in all this the Cardinal 'sees no reason for dread,' he must remember that Pope Clement did, and that here I entirely agree with his holiness."

JUST CAUSE FOR ALARM.

IN noting the fact that governmental recognition was taken of the recent elevation of Cardinal Gibbons to higher honors, *Zion's Herald* speaks thus:—

"Not only was a revenue cutter sent to receive the pope's representative, but a telegram to a New York daily announced that 'Secretary Lamar represented the Cabinet at the ceremony of imposing the beretta upon Cardinal Gibbons at Baltimore.' This is simply contemptible, and ought to arouse such a storm of indignation as to prevent another such insult to our free institutions."

To the foregoing, the *Christian Woman* responds as follows:—

"Only votes, my dear *Herald*; that ecclesiastical controls many thousands of Irish Catholic votes, and it is important to have them cast in favor of office holders and seekers. Those great politicians would laugh at the silly show and childish ceremony of investing a man with a little cloak or hat. And we believe the ecclesiastical himself feels ashamed of it; but there is a cause, and in their opinion a justifiable cause, for thus humbling themselves. They want votes, and can control their adherents and followers by just such trifles and humbugs. Politicians and ecclesiastics alike would willingly demean themselves as David did in his dance in the streets of Jerusalem when he was bringing up the ark. How the Cardinal must despise these sycophantic officials of the American Government; for he understands it well.

"The old fox in the Vatican is rolling down these stones among the American geese, that he may one day roll down himself and seize them in his hungry maw. They hiss and gabble and strut about the stones, and scream defiance at the feeler rolling in among them. But he expects to have them, and deserves the coveted success."

The fears of our contemporaries are well grounded. It is simply astonishing that this feeling of alarm is not more wide-spread. How it is that people can look on calmly and see Catholicism insinuating itself so generally into all our governmental relations, and getting such a firm grip upon the country, is quite incomprehensible. This is the more astonishing in view of the fact that meanwhile the doctrine is reiterated that "Rome never changes." If the Catholic Church should make professions of reformation, and claim that it had changed its character or purpose from what it was three hundred years ago, there might possibly be some excuse for Protestants thus to join hands and attempt to bridge over the gulf; but when the evidences are incontrovertible that the sharp claws are still attached to the paw, and are only shielded by the velvety fur for the time being, and for the sake of policy, it is unaccountable how any one can be so blinded as to play with that power carelessly.

G. W. M.

—Trials are medicines which the great Physician prescribes because we need them. Then let us trust in his skill, and thank him for his prescription.

Our Tract Societies.

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

TENNESSEE TRACT SOCIETY PROCEEDINGS.

The seventh annual session of the Tennessee Tract Society was held in connection with the camp-meeting at Paris, Tenn., Oct. 13-19, 1886.

FIRST MEETING, OCT. 13, AT 4 P. M.—President in the chair. Prayer by Eld. E. W. Farnsworth. Minutes of last annual session were read and approved. Being duly authorized, the President appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 15, AT 9 A. M.—The Committee on Resolutions reported as follows:—

Whereas, The Gospel Sickle has been established in harmony with the recommendations of the General Conference, and is fitted especially to use as a missionary paper; therefore—

Resolved, That we use it liberally in our missionary efforts.

Resolved, That we seek to give a wider circulation to the REVIEW, Signs, and Good Health.

Whereas, There is considerable danger that our Society may become in a measure crippled on account of bad debts, thus causing financial embarrassment and perhaps loss; therefore—

Resolved, That we request all persons to settle all accounts every quarter; and that we hereafter decline to furnish any books to persons having unsettled accounts for books already sold. And further—

Resolved, That when responsible persons are unable to accompany with cash their orders for books, we think that twenty days is a sufficient length of time for them to deliver such books and make cash payment.

Resolved, That persons subscribing for our periodicals must pay for such subscriptions within the first three months, and that the librarian be held responsible for all subscriptions received.

These resolutions were considered separately, and were spoken to with interest by Elds. Underwood and Farnsworth and others, and were then adopted.

Adjourned to call of Chair.

THIRD MEETING, OCT. 18, AT 11 A. M.—A partial report of labor performed during the year was read, as follows:—

No. of members at last annual meeting.....	65
" members added during year.....	12
" missionary visits.....	385
" letters written.....	310
" Signs taken in clubs.....	28
" subscriptions obtained.....	182
" pp. tracts and pamphlets distributed, 111,143	
" periodicals distributed.....	3,241

Cash received on book sales, \$816.80; on periodicals, \$91.60.

Although the Society is in debt, still enough is due to settle all liabilities.

Adjourned *sine die*. S. FULTON, Pres.
J. H. DORTCH, Sec.

MAINE TRACT SOCIETY PROCEEDINGS.

The annual session of the Maine Tract Society was held in connection with the S. D. Adventist camp meeting at Deering, Me., Sept. 1-7, 1886.

FIRST MEETING, SEPT. 2, AT 9 A. M.—Vice-President in the chair. Prayer by Eld. S. J. Hersum. The reading of the report of the last annual meeting was waived, and the Chair being empowered to appoint committees, named as Committee on Nominations, P. B. Osborn, A. Barnes, and Henry Davis; on Resolutions, R. S. Webber, T. S. Emery, and S. J. Hersum.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 3, AT 9 A. M.—Report of the last annual meeting was read. Committee on Resolutions presented the following:—

Whereas, In the providence of God the canvassing work has become a means of reaching a class of persons not accessible in any other way; therefore—

Resolved, That we will do all in our power to encourage those now engaged in the work to continue therein, and others to qualify themselves by attending some place where special instruction in that branch may be obtained.

Whereas, The passing of resolutions on the same subject becomes stale; therefore—

Resolved, That we adhere to the resolutions passed at the last annual meeting.

Interesting and extended remarks were made on the first resolution by Elds. Butler and Goodrich. Adjourned to call of Chair.

THIRD MEETING, SEPT. 6, AT 9 A. M.—The resolution pending at the close of the last meeting was adopted, and the remaining resolution was adopted without discussion. The report of the year's labor was read; and a comparison made between that and the reports of the two previous years, showed that although there were not as many reports returned, there had been more work reported.

REPORT OF LABOR.

No. of members.....	240
" letters written.....	882
" missionary visits.....	1,367
" Signs taken in clubs.....	28
" Sickness " ".....	50
" new subscriptions obtained.....	267
" pages of reading matter distributed..	244,381
" periodicals distributed.....	3,433

TREASURER'S REPORT.

Received from various sources,	\$2,697 21
Due from agents,	500 00
Amount of stock,	200 00
Total,	\$3,397 21

Cash paid out,	\$2,696 46
Due REVIEW AND HERALD,	144 14
Total,	\$2,840 60

Present worth, \$556 61

FOURTH MEETING, SEPT. 7.—Committee on Resolutions presented the following:—

Whereas, There seems to be an indication on the part of some to neglect to pay their indebtedness to the tract society until the money they receive for their books has passed out of their hands, and they cannot then pay for them; therefore—

Resolved, That the officers of the tract society look after this point, urging such persons to pay for the first order when they make their second.

The resolution was adopted.

The Committee on Nominations presented the following report: For President, Eld. J. B. Goodrich, Hartland; Vice-President, Samuel Leighton, Lubec; Secretary and Treasurer, Amanda J. Goodrich, Hartland; Assistant Secretary, Minnie Russell, Portland; Auditor, T. S. Emery, Cornville; Directors: Dist. No. 1, G. W. Whitney, Norridge-wook; No. 2, J. A. Davis, Hartland; No. 3, W. J. Dunscomb, Portland; No. 4, G. W. Washburn, North Paris; No. 5, John Bell, Oakfield; No. 6, E. Sheboom, New Sweden; No. 7, B. F. Davis, Washburn. The names were considered separately, and the report was adopted, except that the name of Henry Davis was substituted for that of G. W. Washburn, for director of Dist. No. 4.

Adjourned *sine die*.

A. O. BURRILL, Vice-Pres.

A. E. BURRILL, Sec. pro tem.

VIRGINIA TRACT SOCIETY.

The third annual session of this Society was held in connection with the camp-meeting at Harrisonburg, Va., Aug. 3-10, 1886. The meeting was called to order by the president, Eld. A. C. Neff. The report of the last annual meeting was read and accepted. The Chair was authorized to appoint the necessary committees, after which the following annual reports were given:—

REPORT OF LABOR.

No. of members.....	52
" reports returned.....	44
" members added.....	1
" dismissed.....	1
" missionary visits.....	79
" letters written.....	64
" subscriptions obtained.....	40
" pp. tracts and pamphlets distributed....	20,883
" periodicals distributed.....	504

TREASURER'S REPORT.

CASH RECEIVED.

On membership and donations,	\$ 7 58
" sales from districts, agents, and minist's,	46 15
" periodicals,	35 14
" reserve fund,	364 61
Total,	\$453 43

CASH PAID OUT.

To REVIEW AND HERALD Office,	\$ 64 00
" Pacific Press,	5 43
" ministers and for other purposes,	384 00
Total,	\$453 43

FINANCIAL STANDING.

ASSETS.

Value of publications on hand,	\$430 00
" " depository furniture,	62 22

Due from ministers and agents,	55 75
" " districts,	66 31
" reserve fund,	645 35
Total,	\$1,259 63

LIABILITIES.

Due S. D. A. Publishing Association,	\$363 03
" Pacific Press,	12 10
" Battle Creek College Tract Society,	42
Total,	\$375 55

Balance in favor of Society, \$884 08

The report of the Committee on Resolutions having been mislaid, only the principal ideas conveyed can be stated. The first was with regard to the missionary interest on the fourth Sabbath of each month. Eld. Underwood spoke freely of the improvement these special meetings have made in the Ohio Conference, and thought it could not be otherwise throughout our ranks if properly conducted. The second related to the great necessity of placing our bound books, such as "Thoughts on Daniel and the Revelation," "Great Controversy," "Marvel of Nations," etc., before the people, and of urging capable persons to engage or spend more time in this important branch of the work. Some very interesting remarks were made upon this resolution, especially by Bro. Saxby and Parmele, who are engaged in the work in Washington City. The resolutions were unanimously adopted.

The following officers were elected for the ensuing year: President, R. D. Hottel, Quicksburg, Shenandoah Co; Vice-President, A. C. Neff, Quicksburg; Secretary and Treasurer, Lillie D. Woods, Quicksburg; Directors: Dist. No. 1, Reuben Fultz, Quicksburg; No. 2, Thomas Painter, Sands, Page Co.

Adjourned *sine die*. A. C. NEFF, Pres.
L. D. WOODS, Sec.

WHO WILL CANVASS IN INDIANA?

IN nearly all our churches in the State there are individuals who speak of doing work in the cause. Many of these have not decided just what part of the work to begin with; and it is to these I desire to speak. We have a wide field of usefulness for you. You need not stand idle in the market any longer. Enter into the canvassing work with earnestness. No better books have ever been put before the public than those now prepared by our offices of publication. Quite a number of persons have succeeded in their sale, even though but little systematic work of the kind has yet been done in the State.

You can enter this branch of the work with very small money investments, and you do not need to spend a long time in the work as an apprentice before realizing financial profit, but you can realize results from your labor almost from the start. Best of all, you will be doing excellent work for the Lord, and that without being an expense to the Conference. Those who receive the truth in this way, will pay the wages of those who bring it to them. I am very confident that a vast amount of good can thus be accomplished. The waters are being troubled, and many ought to step in with our good books and give the people the advantage of the printed teachers in their homes, while as yet we can both buy and sell. You can depend upon the assistance of the heavenly messengers to go before you and with you in this good work.

We must work *now*. Our printing-presses, with all that appertains to them, have been made for just such a time as this. The railroads and freight and express lines are our willing and efficient servants. The Lord has moved upon men to invent all these modern conveniences for the "day of his preparation." Satan often causes those who employ laborers, to refuse those a place to work who keep God's commandments. Whenever this occurs, I would advise all those who are thus rejected, to immediately go to work selling books that will bruise Satan's kingdom. We should not suffer ourselves to be outgeneraled by him. If we will trust in the Lord and go forward, we shall receive help from God. The work is the Lord's, and he has promised to sustain his servants.

Let all who desire to enter the canvassing work, confer with J. W. Covert, of New London, Howard Co., Ind., in regard to it. He is agent for the State, and will answer all questions relating to territory, plan of operation, kind of books to sell, etc.

WM. COVERT.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 9, 1886.

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

"THOUGHTS UPON THOUGHTS."

LAST week we noticed a few of the strictures which Mr. Z. R. Ward, of Dakota, has offered in his little circular, under the foregoing title, upon the positions taken in "Thoughts on Daniel and the Revelation." A few other points should perhaps receive a word of notice. He says that to save our theory of the papacy we have to "manufacture symbolic time." If the Bible anywhere recognizes and uses symbolic time, we do not manufacture it when we use it; and that the Bible does recognize it, and show us how it is to be used, he himself admits, as every one also must admit who acknowledges the authority of the Scriptures. He may think we err in calling the time mentioned in Daniel 7 symbolic time, but that is a very different thing from "manufacturing" it. His inaccuracy in the use of words is a clear indication of the confusion that exists in his own mind, and the inaccuracy of his methods of reasoning.

Referring to the proof-texts on this point, Num. 14:34 and Eze. 4:6, he endeavors to parry their force by saying that they are limited to the particular occasions there mentioned. These passages, to be sure, are spoken with reference to particular occasions; but they are symbolic occasions. Ezekiel in lying upon his right side and left side for a certain number of days, was acting as a symbol; and inasmuch as time is connected with this act, the manner in which it is spoken of must give us the general rule for interpreting it, in all instances where it is used in connection with symbols. But the characters brought to view in Daniel 7 and 8 are certainly symbols; hence the time connected with them is also symbolic, and comes under the divinely-appointed rule of "a day for a year."

He objects again that what he calls the "symbolic word," that is, the word "day," does not occur in Daniel 7, at all. Very well, we have the word "time," which is elsewhere explained to mean a year, and a year is, in Bible computation, composed of 360 days. If a man never has had mind enough given him by his Creator to follow through a simple line of thought like that, he will never be held accountable for not understanding the prophecies. But more than this, the same period of time spoken of in Daniel 7 as a "time, times, and a half," is in Rev. 12 and 13 reduced to months and days, being called in one case (13:5) "forty-two months," and in the other (12:6, 14) "a thousand two hundred and three-score [1,260] days." So there is no occasion for stumbling here.

Now, finding the word "time" in another part of the book of Daniel, Mr. W. makes a grand plunge for that with the idea that our theory is completely upset by it. He says: "To show the mere assumption of this theory, we will apply it to another prophecy, Dan. 4:32-34." This refers to the time when Nebuchadnezzar was to be driven from his kingdom till "seven times" should pass over him. This he says would be twice as long as the continuance of the little horn, or, according to our theory, 2520 years. Then he waxes facetious over Nebuchadnezzar's being turned out to grass 569 years before Christ, and having 65 years yet to feed! We must admit this, he says, or deny the prophecy, or change our "symbolic time."

There are some people who seem to be capable of holding in their heads only one idea at a time. If perchance another comes in, the first is at once crowded out. Mr. W. seems to think that if time is symbolic in Daniel 7, it must be so everywhere else in the same book. It never seems to occur to him that time may be used in a literal sense as well as symbolic, and is to be so used in every case except in symbolic prophecy; and he ought to know that there are literal prophecies as well as symbolic; and time used in connection with literal prophecies is also literal. Now what was said to Nebuchadnezzar (Dan. 4:23, 32) was all literal, a plain statement of what should befall him. Nebuchadnezzar was not a figure, but a literal person; so the seven times to pass over him were simply seven literal times or years;

and Josephus testifies that just this length of time he was driven from his kingdom.

If one should come to us with an arithmetic, and point in addition to the sum of 10 and 5 making 15, then, turning to the multiplication table, find the same figures multiplied, showing a product of 50, and claim that the author was mistaken here, and this ought to be 15 because it was so in the first example, we would say, No, little boy, you mistake; different principles are involved in the two examples; one is in addition, and the other in multiplication, and both are correct.

Just so with the word "time" in the book of Daniel. In Dan. 4:32 it is used in a plain, literal statement, and means just so much literal time; in the other case it is a part of a symbolic prophecy, which multiplies it by figures representing the number of days there are in a year. If there is some one living near Mr. W. who has an interest in his welfare, we would kindly request such an one, out of commiseration for his bewildered condition, to sit down by him and slowly and patiently go over this point with him, again and again, till he is able to see that there is a difference between literal and symbolic time, in literal and symbolic prophecies.

What follows in the circular under notice is composed, like the foregoing, of inexcusable perversions and palpable falsehoods. He says:—

"Mr. Smith having declared this eleventh horn to be the papacy coming out of the ten kingdoms, contradicts himself on p. 154, and exhibits a cut of 'Rome,' the fifth horn out of a broken partition of Alexander's kingdom (the third beast), and p. 158 says the horn symbolizes both 'pagan and papal' Rome. Now if the papacy arose out of a portion of the third beast, it could not arise out of the divisions of the fourth beast; and *vice versa*, if it arose out of the ten divisions of the fourth beast, it could not have existed amid the fragments of the third beast."

In this will be noticed the same contemptible effort to confuse the mind of the reader by confounding two distinct prophecies together, and then representing that we try to make one fit upon the other. Here he confounds the visions of Daniel 7 and 8. In Daniel 7, the little horn does not arise out of the ten, but simply among them, plucking up three of them. But in Daniel 8, the Roman power is not brought into the field of vision till it has made Macedonia, one of the four horns of the goat, a part of itself, and hence is *there* consequently represented as coming out of one of the horns of the goat; and in *this* vision Rome is represented in its unity, its great religious phases, first pagan, and long years afterward papal, not being noticed. When here introduced into prophecy, 161 B. C., it was pagan, and so remained for over six centuries and a half, till after its division into ten parts, among which divisions the papacy afterward arose. Yet he represents us as teaching that the papacy arose out of one of the fragments of Alexander's empire. Such a charge is either knavish or idiotic; we leave the reader to judge which.

As noticed last week, he has the ten kings, represented by the ten horns, in the days of which the God of heaven was to set up a kingdom, refer to simply ten personal kings; and he has the kingdom set up at the first advent of Christ. It becomes, then, an interesting question to determine which ten individuals are thus pointed out. He says: "I suggest Augustus Cæsar, in whose reign Christ was born." Then if the kingdom was set up in his days, it was not set up in the days of any other of the ten kings. He next names "Tiberius Cæsar, in whose reign Christ was crucified." Was the kingdom set up in his days? Then it was not set up in the days of Augustus, whom he mentions first, nor in the days of Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus, whom he names afterward. If the kingdom was set up in the days of any one of these kings, it was not in the days of any of the others. But the prophecy says that it is in the days of these kings,—plural, all of them,—that the God of heaven sets up his kingdom. It is marvelous how any one can fail to see that the kings named in the prophecy are contemporaneous, and that while they are reigning together the kingdom of God is to be set up. That the ten horns of the fourth beast of Daniel 7 are also contemporaneous, is shown in the fact that the papal horn plucks up three to make way for itself. Mr. Ward makes Domitian the little horn that came up among the ten. But which three of the ten he names did Domitian pluck up to make way for himself, seeing they were all dead and in their graves before he came to the throne?

And now he shows still further confusion on the kingdom question; for he quotes Matt. 21:43,—"The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof,"—and then adds: "Here the 'kingdom of God' had been set up, was in existence, in Christ's day, and Christ declared it." According to this the "kingdom" was what the Jews had, or it could not be taken from them. But no new kingdom was given to them in Christ's day; and if they had it then, they had had it from the days of Moses; and he must transfer his ten kings back to Moses' day.

Again, in speaking of the sanctuary, he shows his inability to take into his mind two ideas at a time; for because the "sanctuary" of paganism is mentioned in Dan. 8:11, he makes the sanctuary of verse 14 to be the same, and then drivels along through a set of foolish charges that we have the city of Rome cleansed, and the Catholic Church and even the pope cleansed!

But it is useless to pursue such folly further. His other points are equally misleading, false, and frivolous. He calls upon his brethren to procure his circulars by the quantity, and scatter them wherever "Mr. Smith's book has been circulated." "These," he says, "ought to follow Adventist literature in general circulation." If they will adhere to this rule, and let it *follow*, it will be all right; for if a person has had opportunity to read for himself, we have no fears of his being misled by Mr. W.'s sophisms. The danger is that it may fall into the hands of those who are not acquainted with Adventist literature, and who, having never read for themselves, will be liable to take his assertions as correct, and so be inadvertently prejudiced against the truth. We leave it to a benign Providence to fulfill Isa. 8:10 in reference to all such attempts to mystify his word.

THE CLIMATE OF CALIFORNIA.

THERE are so many questions asked concerning the climate of California, and so many misapprehensions exist in regard to it, that I feel constrained to make some statements for the benefit of inquirers.

When it is said that the climate of California is favorable for some classes of invalids, no definite information is thereby given. Particular knowledge is required of localities, in order to give advice upon the subject; general knowledge will answer no purpose. I will give a reason for this. People going from the East generally take a ticket for San Francisco. But it is coming to be well known that the climate of San Francisco is bad for feeble persons; and because this is so, it is supposed by some that they will be all right if they go to a distant part of the State. But this does not follow. One must understand—

THE VARIETIES OF CLIMATE.

There is greater variety of climate in California than in any other part of the United States, and these varieties are wondrously mixed. These differences are not so much owing to the *latitude* as to the *situation*. For example: I was in a village at 1:30 P. M., where the air was still, and the thermometer registered about 90°. I stepped aboard the cars, and rode eleven miles, and stopped at another village where the wind was blowing almost a gale, and the thermometer stood under 75°. This was not owing to a change of the weather, for there was no change. The difference between the two localities was the same during every day of the summer. A stranger would wonder how this could be; but the solution is easy: the trade winds blow regularly from the west or northwest throughout the summer, or during the dry season. The first village was entirely shielded from west or ocean winds by a range of mountains, and therefore it never had any summer winds. The second was directly in range of a river canyon through which the wind rushed as regularly as the sun rose. When the trade winds ceased, or the rainy season began, there was no difference in the climate of the two places.

ADVICE OF A PHYSICIAN.

Such variations of climate as that pointed out above may be found in almost every part of the State, though perhaps not so thoroughly marked. By this it will be seen that the direction of a physician to an invalid to go to any certain part of that State is of no value, and may be sadly misleading, unless the physician is personally and particularly acquainted with the climate of the various localities. A person may go to a certain county, and find the climate just what is desired. He may recommend it to another to whom

it is convenient or even necessary to go to another part of that county, and he finds the climate detrimental to his health.

SOUTHERN CALIFORNIA.

Many physicians recommend invalids to go to "Southern California," who know so little of the country that they do not understand that the advice is indefinite and not practical. Southern California embraces a large extent of country, with the varieties of climate peculiar to that State. It is not so generally separated from the sea by coast ranges of mountains as the Central or Northern part. Very many have been led to suppose that if they go to Los Angeles they will have all that can be desired in the way of climate; but they may be mistaken. Los Angeles has an excellent climate, but it is open to the sea. The city is about twelve miles from the coast, a gently inclining plain intervening. As may be readily judged, the fogs are sometimes very heavy at Los Angeles. I speak from knowledge. A certain invalid was advised by a skillful physician in the East to go to Southern California, but by all means to avoid Northern or Central California. The physician had no personal knowledge of the country. That invalid might, perhaps, have found some situation suited to her condition, for "Southern California" is larger than the State of Michigan; but she found no favorable location, and utterly despaired of recovery, until she was induced to go to the Rural Health Retreat, near St. Helena, in Napa county, north of San Francisco. There her recovery was unexpectedly speedy.

THE ORANGE DISTRICT.

Many suppose that only the southern part of California has a climate so mild and steady as to be suited to the cultivation of the orange. But that is a great mistake. The citrus fair of Northern California, held in San Francisco and Sacramento, was a surprise to many, even among Californians themselves. No better oranges are grown in the State than are grown in the counties adjacent to Sacramento. I saw fair oranges raised almost at the very foot of Mt. Shasta. Some of the counties which raise excellent oranges and lemons, as Tuolumne, Eldorado, Nevada, Placer, etc., are mostly elevated, offering great inducements to health-seekers to visit them.

THE MOST HEALTHFUL PART.

It cannot be said that any one part of California is conducive to health, to the exclusion of other parts. As a general thing, river bottoms, and those sections where irrigation is most practiced, are the worst. One of the most healthy counties in the State is Lake, which joins Napa on the north. Its northern boundary must be something more than one hundred miles north of San Francisco. Although it has a great many "resorts," it has never attracted as much attention as some other counties, because it is not as productive. It is better suited to grazing than to tilling. The surface is mostly undulating or mountainous. For most feeble persons two conditions must be met in order to have a healthy location: 1. It must be elevated above the fogs or moisture of the valleys. There may not be rain in the valley for several months, yet if the ground is low and damp, or if it is irrigated, the situation is worse than if it were subject to rains. Let the temperature be from 100° to 110°, and the sun clear every day, the sky cloudless, and the ground plentifully irrigated, and an immense growth of vegetation must be the result. And, of course, unhealthy exhalations will rise from beneath this mass of vegetation. 2. It must be shut out from the ocean winds and fogs by a range of mountains. Elevated positions are recommended, but it must be understood that they must not be open to coast winds. These two conditions are readily met in Central California.

Not to be tedious, I will close with a word of caution. No matter how delightful the climate may be, no matter how much the "old settlers" may tell you that fire is not needed, if you are so near the coast that moisture is conveyed in the atmosphere, or if the evenings or mornings are chilly, no matter where you are, have fire in your rooms either in the evening or morning. Even if you do not feel the need of fire, it is necessary, to keep the house dry and healthy. And "catch the sunshine." Do not live in shaded rooms.

Those acquainted with the State, and with the upper part of Napa Valley, know that a better locality can hardly be found than that where the Rural Health Retreat is located,—in the hills, above a healthy valley, two ranges of mountains to the west, between it and the ocean, and a spring of clear, pure, cool, soft wa-

ter, the latter not often found in that State, except in the Sierras, where the springs are fed by the melting snows.

J. H. WAGGONER.

THE NEW HYMN BOOK.

It may be useless to attempt to say anything in reference to the new hymn book after it has been spoken of by those who have written concerning it; but during our trip to California, we had an opportunity to examine the book quite thoroughly. We have also heard many of the pieces sung; and, while we are not a judge of music, only as we hear singing, we can appreciate one feature of the book; namely, the hymns and tunes are adapted to the different circumstances under which we may be placed, and the special subject preached upon. The book containing both the words and music is only six by eight inches, one inch in thickness, and contains 640 pages. The paper is very tough, being made of pure lincn; and the book is silk-sewed, and thoroughly bound.

Prominent among the 275 different authors mentioned, are the Wesleys, Watts, Samuel Stennett, a Seventh-day Baptist, Cowper, Longfellow, Mrs. Sigourney, Whittier, Bryant, and Adoniram Judson, while there are 225 hymns whose authorship is unknown. We also notice the name of Count Zinzendorf, who was the principal agent in the founding of the Moravian Church, which was the outgrowth of the Bohemians. Zinzendorf sacrificed his wealth, title, and position, and became a servant, to acquire that education which would fit him to be ordained bishop. He was a companion of the Wesleys; and although exiled from his native land on account of his faith, he traveled extensively in Europe and America, and is reported to have been among the first missionaries who visited Georgia, and to have obtained and baptized the first converts to their faith in this country. Many of the other authors are reformers of like character, down even to those of our time. Quite a number of our own people have contributed to the book, over 150 of the hymns being composed by them. It is evident that very many of the hymns were written under the inspiration of circumstances; for instance, one upon the law, to our certain knowledge was composed while the author was listening to a sermon, in which the speaker attempted to prove that the law is abolished, and was sung at the close with a most telling effect.

The music of the book comprises 460 different tunes. With such a collection of tunes, and such a variety of authors, among whom are kings, counts, countesses, and people of all ranks and stations, and not a small portion of the hymns written when it cost men their lives to be Christians, the book cannot fail to please every lover of music, and especially those who love and fear God. It contains, in all, 1,413 hymns, closing with one on the burial of Mrs. Judson, by H. S. Washburn. In looking the book over, we cannot think of any occasion requiring the use of a hymn book for which some appropriate hymn cannot be found. Of the 150 written by our people, we conclude that many were written expressly for this book, and hence have never appeared elsewhere. All who have examined the book pronounce it excellent, and we believe it will be appreciated by all the friends of the cause, as well as many others. Perhaps we would be overstepping the bounds of modesty to say that it is the best compilation ever issued; but we can at least say it is the best we have ever examined. The book without the tunes costs only one dollar; with the tunes, from \$1.50 upward, according to the style of binding.

S. N. HASKELL.

RUSSIA.

A LONG time has passed since my last report to the REVIEW; and with the psalmist I can truly say, "If it had not been the Lord was on our side, when man rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us." "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

On reading the REVIEW after my return from Russia, I saw that our brethren had already learned some of the facts; but as many particulars were lacking, I will try to give them, believing that our people will be interested to learn still further concerning our experience.

On the 12th of July, Bro. Perk and I left Odessa on the steamer *Grand Duke Michael*. A quick trip of eighteen hours brought us across the smooth waters of the Black Sea to Eupatoria, in the Crimea, where the united English and French armies landed in 1854. This town has an oriental appearance, the many ruins everywhere testifying to its former greatness. Many of the inhabitants are Karaites, a sect of Jews, who reject the Talmud and traditions, and simply follow the Bible. In Eupatoria, as is the case throughout the Crimea, many of the ancient inhabitants were Tartars, once the terror of Europe. The race yet present a striking appearance, with their shaven heads and heavy fur caps, worn even in the extreme heat of summer. One sees also many of the women with veiled faces, according to oriental custom. We found it quite difficult in this town of 10,000 inhabitants to find the post-office, as it was inside of an old wall, and the gate hidden from sight. It was ten o'clock in the forenoon when we went for our mail, but the clerk was not yet up, and we had to wait. It was evident that not much mail was sent or received there.

We were feeling at a loss to know how to get out to our brethren, who live thirty-five miles from Eupatoria, when I discovered among the many different nationalities a few Germans, who, as soon as I had made myself known, were anxious that we should ride out with them and hold a few meetings, after which they would take us to our brethren. These Germans were Baptists. They had known I was coming, and several were already deeply convinced of the truth.

From the hill above the town we had a nice view of the chain of mountains to the south, at the foot of which are situated Sevastopol and the summer resorts of the emperor and many of the nobility, and Yalta and Alupka. The northern part of the Crimea is a vast prairie, with no trees and no rivers; and although wells are hundreds of feet deep, water is scarce. Yet wheat is grown, and great flocks of sheep are raised. On our way we met camels,—my first experience of the kind,—which seem to be used considerably there for drawing heavy wagons. We reached the village at a late hour. During our stay of two days, I preached the word of truth, and all seemed anxious to have us return. One gave us a donation, and took a copy of the "History of the Sabbath."

On our way to Japontchi, where our brethren live, we passed a Mohammedan school where Tartars educate their priests. It looked anything but inviting. Friday eve, we reached our destination, to the great joy of our brethren, who had waited so long for our arrival. We found about a dozen Sabbath-keepers there; and there are probably twenty who have gone from there to America, where they are members in our churches. For a number of years there have been Sabbath-keepers at Japontchi, and meetings have been held. Our periodicals and other publications have done a good work, and they all seemed to understand the main features of the truth. The enemy has tried in every way to hinder the good work by false misrepresentations from America, and by sowing error and discord; but the light was kept burning, and we hope, now that the church has been organized, that the work will be prospered.

Being in the midst of harvest, it seemed somewhat difficult to get the Sabbath-keepers all together, as they lived in a circuit of fifty miles, in five different villages. As all were anxious to hear, we continued our meetings through the week, with increasing interest, and the next Friday spoke upon the Sabbath question. Several have decided to obey, and others were deeply convicted. But the enemy became aroused, and the next evening the windows were broken with a terrible crash, and threats were made.

Invitations came from a number of other places, two of which I visited. Then we went thirty-five miles south, where I also found some brethren, among them a Russian family who had already kept the Sabbath a year. We held several meetings there, and received many invitations to go to other places.

On the 30th of July we all met sixty miles north, in Berdebulat, choosing this place as we wanted a good place for baptism, the water here being an arm of the Black Sea, known as the Dead Sea. In the afternoon we again considered the main features of our faith and the requirements of our covenant, and then laid the foundation for the first Seventh-day Adventist church in Russia, nineteen signing the covenant. We also unanimously elected an elder and a

deacon, and ordained them. Five desired baptism, among them the Russian and his wife; but as it was necessary to be cautious, especially in the case of the Russians, we deferred the matter to them, and they decided to wait, with a sister living south who wished to wait till I could come there. So only two went forward. We can now see the providence of God even in that. As it happened, both sisters had been previously convinced of the truth, and desired baptism. One of them is the mother of one of our Dakota brethren. Many Russians witnessed the baptism with astonishment. We then celebrated the ordinance of humility, and were preparing for the Lord's supper, when I was called out to the house of a Catholic, where I found a sheriff waiting for me. Bro. Perk, as he understood the Russian language best of any, went with me as interpreter. The sheriff demanded our passports, and began to write out statements of our offense, in which we were accused of Jewish heresy and also of baptizing persons into it. Several persons who did not see the baptism at all had to sign as witnesses that we had performed the rite, although they owned that their testimony was based on our say so. The sheriff inquired if there was a Russian with us, and then had him come, to find out whether I had tried to teach him through an interpreter. But our brother stated that such was not the case; that he came to the meetings of his own accord, and was convinced of the Sabbath from the Bible, not from man's testimony. The two sisters were next called, and asked as to whether I had persuaded them to be baptized, which, of course, they denied. We were then asked to sign these statements; but as we did not consider ourselves guilty of Jewish heresy, we simply refused. Two of our brethren had to promise to take us next day to Perekop, the county seat. He told us we should have our trial at once.

During these proceedings, we could see a grin of satisfaction on the faces of the Catholics. Only the Judgment day will reveal the tales they told the officer about our people. We found that they were not the primary cause of our arrest, but the sheriff would not tell us who our accusers were. We have since learned that four persons from Japontchi happened to meet at a railway station a Lutheran lawyer from Simferopol, and told him of my work there, and asked him to bring the matter before the authorities. Some of these men professed conversion, and had even been baptized. The chief cause of their malice was that some in their family became convinced of the Sabbath. The lawyer made the charges against us as severe as possible—Jewish heresy, the punishment for which, according to Russian laws, is nothing less than banishment to Siberia, with no rights whatever. The authorities notified the sheriff, who happened to come just after the baptism. When we had finished our interview with the sheriff, we went back and partook of the sacrament,—a solemn occasion to us all, although we did not yet realize the gravity of the situation.

Early Sunday morning, after a prayer-meeting, two brethren took us to Perekop. On our way we made some inquiries of a lawyer, but he only gave us the law for Jewish heresy. As I had often heard our brethren speak of their imprisonment in Russia as lasting only a short time, I had no grave fears. We went at once to the highest officer in the county, to whom one brother had a message and a sealed letter from the sheriff. At first the officer seemed very friendly; but upon opening the letter his countenance changed, and, measuring me from head to foot, with a threatening glance, bade us follow him. We went through the court-house and out into the court-yard, and a moment later Bro. Perk and I found ourselves in a one-story building, with nothing but the earth for a floor, and no furniture whatever. The door was soon locked, heavy iron bars preventing our escape, and for the first time we were in a prison, in far-away Russia, among a people of a strange language. I shall never forget the face of the brother who had brought us in. Hardly did he dare wait for us to tell him to write the news to Basel, when away he went.

Patiently we waited for a trial, meanwhile receiving strength and comfort from the One above, to whom we have admission even when doors and windows are barred. The guard assured us we should soon be tried. We had not then learned that when one trusts in a Russian officer's word, he is very apt to be disappointed. We saw the sheriff come and go, and finally evening came. Soon the door opened, and a policeman, carrying a large book under his

arm, bade us follow. With another in the rear, off we went through the streets, the people wondering who these strangers were, and we wondering still more where we were going. In response to our inquiries, we were treated to a terrible story of a coming trial before a council of priests. Reaching the outskirts of the town, we soon saw a two-story white building surrounded by a high white wall—our future home. The policeman tapped at a heavy gate, and a bell was rung inside. A little later, the door was unlocked, the heavy gate swung back, and a soldier with planted bayonet on the right, and another on our left, met our sight. We entered, not to re-cross the threshold for forty days and nights. Crossing a roughly plastered court-yard, where we saw a number of prisoners, we ascended a flight of stairs, and were led into the jailer's office. While he looked over the book, the overseer told us to empty our pockets. Our money was taken and counted, watch, knife, and pen followed, and we were pointed to a suit of rough white linen, with a pair of slippers and gray mantle, marked with black letters. Before yielding, Bro. Perk asked if we might retain our own clothing, promising not to forget any favors shown us.

Our brethren have already learned through my letter to Eld. Butler how we spent our time while in prison, and the varied experiences we passed through; and it will be hardly necessary to repeat it. The first ray of hope we received at all, although both the American consul at Odessa and the minister at St. Petersburg had assured me they would do all in their power for us, was on the 5th of September; but this was only that security might be allowed in my case. The judge and other officers assured us from time to time that our release was certain, and would be soon, even setting the date; but as those days passed, we lost all confidence in their word. On the 9th, however, when we went to take our daily walk, the judge came to us, and told us we should be released next morning, and that I should even have my passport. It seemed a long night, but early in the morning a policeman came for us, and conducted us to the judge's residence, where a copy of my passport was taken, and I was requested to sign a statement to the effect that I would make my home at a certain place while in Russia. This, he said, was simply formal. He also said that the trial might be delayed three, six, or even twelve months, and that I might leave Russia if I desired.

As far as I can learn now, my speedy release was due especially to the endeavors of our American minister at St. Petersburg, who not only wrote to the minister of foreign affairs, but went to see him, telling him I was not a Jew, but a Christian. We are indebted much to his personal efforts, and to our consul at Odessa, both of whom have shown themselves more than worthy to represent our great republic. I became personally acquainted with the consul at Odessa, and he was more than kind to me.

As soon as we had gained liberty once more, we at once telegraphed the glad tidings to Basel, and then, procuring the best conveyance we could find, proceeded to Berdebulat to meet our brethren. We were sorely tried with the old horse, but we arrived finally, on Friday evening, to the very great joy and surprise of all. Here we learned that Bro. Oscar Roth had come all the way from Basel to assist, if possible, in securing our release; but as it happened, he did not quite reach us before we were free. He with another brother had gone to the post-office when we arrived, and did not dream of meeting us upon their return. They brought us a package of periodicals sent by Bro. W. C. White, and never did our dear REVIEW seem so welcome. Ten weeks had passed since I had seen one.

As it happened, a meeting had been appointed at Berdebulat, and soon our brethren from Japontchi arrived, when the brethren finished the work begun seven weeks before. Toward the close of the Sabbath we proceeded to Japontchi, where we found a number of brethren from thirty-five miles distant, among them some who had embraced the truth since our imprisonment. It seemed to us that the Lord had brought us all together there. We were together until nearly morning, when we separated; but as none felt weary or sleepy, we came together again after a short rest. Our membership increased to twenty-three, and as many joined the tract society. A number promised to become members after baptism; and over 300 rubles, or \$150, were paid in tithes and donations. All appeared anxious to work; and while it seemed hard that I could stay but a short time longer, yet all felt

willing to see me leave to carry God's message to other regions. Unity and peace reign among them, and new ones are taking hold. If the brethren remain humble, we may soon see a number of churches in the Crimea alone.

We visited a few other places, among them Biden, the former home of our Milltown, Dakota, church, an account of which trip I gave before. Passing the salt-marshes, south of Eupatoria, owned by the Russian government, where millions of tons of salt are obtained, we again took the steamer for Odessa, thus closing our campaign in the Crimea.

The longer we were in prison, and the more we sought the Lord, the firmer grew our conviction that God would deliver us. We often felt the presence of God and the angels, and we knew we had better protection than the soldiers below and the guard before the doors. Never before had I realized how great a privilege it is to be able to present God's truth, and meet with his people assembled to worship him and learn his will concerning them. As I looked over the vast field, and saw how little I could do among the Russians themselves, not understanding their language, I felt very sure I should not be imprisoned long, but that God would work for our deliverance. Liberty never seemed so precious a boon as when we were deprived of it. How little we appreciate the multitude of blessings God has bestowed upon us, until we are deprived of them! L. R. CONRADT.

A HOUSE DIVIDED AGAINST ITSELF.

In an article in the *Christian Statesman* of Oct. 21, 1886, appear two paragraphs that do not well harmonize. The article is published, as the writer says, "to show why most people believe that the Sabbath was changed to the first day." The first reason is stated thus:—

"This change was prophesied in Ezekiel 43 : 27. 'And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord.'"

We will grant, for argument's sake, that this prophecy is what the *Statesman* claims; viz., that it prophesies a change of the Sabbath from the seventh to the first day of the week. It follows that on and after the time when this change should take effect, those people who were previously observing the seventh day of the week should observe the new day which is spoken of in the text as the "eighth day." It is claimed, but by what right we will not now stop to discuss, that this "eighth day" would be the first day of the week. We will grant that claim for the time being. Now, according to the further claims of our opponents, it was the Jews, and the Jews only, who were under obligations to keep the seventh-day Sabbath so long as it was binding; and by the wording of the prophecy before quoted, it is evident that the ministrations of this so-called "eighth-day" Sabbath were to be performed by the very same persons who had previously performed the ministrations of the seventh-day Sabbath. The words are, "Upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar." No mention is made of a new order of officials for this new order of Sabbaths, but the continued service of the same officials who ministered under the previous system.

Thus we are forced to the conclusion that if the former, or seventh-day, Sabbath was a Jewish institution, the new one, said to be prophesied of in Eze. 43 : 27, is equally so. There is no intimation in the text that this new institution was designed for the Gentiles or any other people besides those who had previously observed the former.

Now we are prepared to consider another point made by the *Statesman*, in its endeavors to show why most people believe the Sabbath was changed. It is this:—

"Paul says in Col. 2 : 16, that we are not bound to observe any of the Jewish Sabbaths; therefore the first-day Sabbath must be binding."

But hold! According to the *Statesman's* own reasoning, this first-day Sabbath must be a Jewish institution; and here we find the position taken that "we are not bound to observe any of the Jewish Sabbaths." Thus is the structure that was first erected, swept out of the way by a succeeding argument. By what logic the *Statesman* arrives at the conclusion last stated we cannot comprehend. Since

it was first proved that the first-day Sabbath must be a Jewish institution, it would seem that the natural sequence would be this: "Paul says that we are not bound to observe any of the Jewish Sabbaths; therefore the first day of the week cannot be binding, because it is a Jewish Sabbath."

But no; the *Statesman* reaches no such conclusion. By the use of some remarkable powers of reasoning, it makes out that the first-day Sabbath is a Jewish institution; then it proves that we are not bound to observe Jewish Sabbaths, and from this concludes that the first-day Sabbath is binding! And these are fair samples of the reasons "why most people believe that the Sabbath was changed to the first day," taking the *Christian Statesman* as authority. We have long believed those reasons to be fallacious and self-contradictory, but hardly expected to see so prominent a champion of the first-day Sabbath as our contemporary before quoted, present so conclusive proof that such is the case. G. W. MORSE.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

522.—RAISING BARLEY AND RYE, AND PLAYING GAMES.

1. Is it right for S. D. Adventists to raise barley and rye for market since large quantities of these grains are used in the manufacture of intoxicants? 2. Is it right for Sabbath-keepers or their children to play such games as dominoes, checkers, fox and geese, etc?

J. M. H.

1. The legitimate use of barley and rye is for food for man and beast, and for such purposes these grains are valuable. The act of raising them for such uses is certainly legitimate and laudable. The honest temperance man will use all possible precaution against selling his grain to those who will use it in the manufacture of intoxicating liquors. If he sells it in good faith, not knowing that it is to be so used, and it is afterward thus diverted from its legitimate purpose, we do not see how the raiser can be held responsible.

2. While the sports mentioned may be indulged, under certain circumstances, without harm resulting, the dangers are so numerous and the liabilities so great, that the wisest course is to discard them. There are plenty of other sources of entertainment and amusement for the young that are free from the objections to those games.

523.—SAVING FAITH.

What is saving faith, and where does it commence? G. W. D.

In general terms, saving faith is that which prompts to the performance of duties included in the acceptance of the conditions of the plan of salvation. If one's belief in the conditions of the plan of salvation is sufficiently strong to cause him to move forward in the fulfillment of those conditions, he has saving faith; and it commences at the same time that he begins to perform those duties. The young man who inquired of Christ what he should do that he might have eternal life, was told to "keep the commandments." Matt. 19:16, 17. The moral law of God takes cognizance of our thoughts, words, and actions; hence, in our endeavors to keep that law, we will strive to have our lives conform to it. In all cases of failure, we have the privilege of repentance and seeking forgiveness through the merits of Christ. The faith or belief that prompts us thus to endeavor to conform our lives to the law of God, and seek for the benefits of the great remedial system provided by the gospel plan of salvation, for our failures so to do, is saving faith.

524.—REWARD OF ANIMALS.

By what means is the suffering of dumb animals rewarded to them after they die? I. B. I.

By no means that we have any knowledge of, unless the punishment inflicted upon mankind for cruelty to dumb animals may be called a reward. It is certain that cruelty to dumb animals is a sin, and all sins unrepented of will bring a corresponding punishment. Punishment for cruelty to animals is rather a consequence to the transgressor than a reward to the sufferer of such cruelty.

525.—RENTING HOUSE TO A NON-SABBATH-KEEPER.

Is it justifiable for an observer of the Sabbath to rent a portion of his house to one who will carry on business on the Sabbath in that portion of the house so rented? MRS. B. J. C.

We think it is. The person who rents a house, or even a portion of one, is, for the time being, proprietor of the premises so rented. The owner has, for a consideration, yielded his proprietorship; he has sold the premises for the time specified in the lease. Of course it would not be consistent for him to allow business to be carried on which would disturb him in his observance of the Sabbath.

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 GATHERING.

BY ELDER L. D. SANTEE.

"Gather my saints together unto me." Ps. 50:5.

They are coming, the blood-washed millions,
From the north, the south, and the east,
And the west yields up its treasures,
As guests for the marriage feast.
From the washing of inland rivers,
From the shifting sands of the sea,
At the voice of the great archangel
Their ashes shall gathered be:
For the King, our King, shall take his throne,
And the loved will all be gathered home.

From many a grave neglected,
Where the weeds grow rank above;
From tombs by friends protected,
Where roses were strewn by love;
From lonely graves on the mountain,
And resting-place by the sea,
From mounds beneath the willow,
The saints shall gathered be:

For the King, our King, shall take his throne,
And the love I will all be gathered home.

Whether but lately buried

Or a sleeper for many years,
They will be by the angels carried
To a region unknown to tears;
They'll rise from their dusty pillows
Triumphant over death;
They will hail the joyful summons
With love's unwavering faith:

For the King, our King, shall take his throne,
And the loved will all be gathered home.

Their song of blest redemption

E'en the angels can never sing,
And harps shall throb with their praises
To the Prophet, Priest, and King;
All heaven shall thrill with music
From those that can never die,
While their shouts shall render vocal
The gardens of the sky:

For the King, our King, shall take his throne,
And the loved will all be gathered home.

When doubts the way would shadow,
And the "home of the soul" looks dim,
We think how the Lord shall gather
The loved ones unto him;
We think how his hand shall banish
Each tear and grief and pain,
And our faith in the coming kingdom
Grows strong and bright again:

For the King, our King, shall take his throne,
And the loved will all be gathered home.

And while the world around us
Is toiling in paths of pain,
With vain and foolish fancies,
And hopes that are worse than vain,
We look for the shining glory
In the slowly lighting sky,
And we say, Our King is coming!

We shall see him by and by:
For the King, our King, shall take his throne,
And the loved will all be gathered home.

Oswego, Labette Co., Kan.

IOWA.

ATLANTIC.—We closed our tent meeting at this place Oct. 24, having continued nearly seven weeks. As a result of this effort and the good camp-meeting, which was held on the same ground in the meantime, twenty-one persons covenanted together to walk in the light of present truth. These, with the few who had previously accepted the truth, will make a company of more than thirty. A hall was rented, and regular meetings appointed. The Sabbath-school will number fifty or more. Books were sold to the amount of \$25. We trust the truth is firmly planted in many hearts, and that fruit will be seen in the soon-coming kingdom.

Bro. Willoughby will locate in Atlantic, and labor there and in the vicinity during the winter. Our courage is good, and we hope to so labor as to be accepted of God and hear the "well done" at last.

Oct. 27.

IRA J. HANKINS.

LOUISIANA.

MARTHAVILLE.—I closed my work at this place Oct. 25, after a continued effort of six weeks. The Lord has been pleased to crown my labors here with some success. A company of twenty-one adults was organized, and a Sabbath-school of thirty-one. The usual officers were chosen, and everything was done to make the work permanent. All abandoned the tobacco habit except one, who faithfully promised to try. Much to my surprise, no part of the truth was so well received as the health reform, to which subject I devoted two evenings. Many not of our people

have stopped using tobacco, and some have banished pork and coffee from their tables.

I tried to labor some in adjoining neighborhoods, but the prejudice aroused by false reports was so bitter that nothing could be done. Every family that has embraced the truth here, has Bible Helps and the *REVIEW*. Seven subscriptions for *Good Health* were taken, and book sales amounted to \$5; also \$42.80 were subscribed and partly paid, to defray our expenses and assist the work in the South. Work for the Master never seemed so dear, and the blessing of the Lord so precious, as now. I am once more in New Orleans. T. H. GIBBS.

Oct. 26.

WISCONSIN.

FORT HOWARD AND GREEN BAY.—By request, I came to Brown county Oct. 21, to labor among the French, of whom there are upward of twenty thousand in this county. I have visited a number of families, and obtained two subscriptions for *Les Signes des Temps*, besides selling five copies of "Nature and Destiny of Man," two of them to a French Presbyterian minister. Each Sabbath and Sunday I have held one or two meetings at Bay Settlement, where there is quite a company of Sabbath-keepers, raised up by Eld. D. T. Bourdeau a number of years ago. I organized a Sabbath-school, and induced the brethren to subscribe for a club of twenty copies of *Les Signes*, to be distributed among their neighbors, several of whom manifested much interest in the truths presented in our meetings.

If our French laborers could see the vast field open here, they would be greatly aroused. I am told that in an adjoining county are large French settlements, where the gospel has never been preached except by Roman Catholics. I regret to leave the work this winter to better prepare myself for it through the facilities of our College; but I hope some efficient workers may enter this part of the harvest before long. May the Lord send us more French laborers, is my prayer. NAPOLEON PAQUETTE.

Nov. 3.

OHIO.

LA GRANGE AND COLUMBUS.—Oct. 14-17, I was at La Grange. We enjoyed a good meeting with this church, and one was added to their number. We obtained five subscriptions for the *REVIEW* and *HERALD*. Oct. 23-27, I was at Columbus, and held several meetings, which I trust will result in some good. One united with the church here. This company seem to be in a prosperous condition. Eld. Underwood joined me yesterday, and spoke last night. He had just returned from the camp-meeting at Paris, Tenn., where our brethren are imprisoned for keeping the law of God. In his discourse he related something of the persecutions there, which made quite an impression upon those present, and admonished us of the fast fulfillment of Rev. 13:16, 17.

The Columbus church purchased twenty-seven copies of the new hymn book, the edition with tunes. They seem to appreciate the efforts of those who have labored so hard to produce a book of such sterling worth. I am highly gratified with the book. It gives such a large collection of hymns, suitable for all occasions, from which to select. We trust that the advent hymns, both old and new, will have a tendency to diffuse among our people more of the real spirit of the Third Angel's Message. Eld. Underwood and I are now on our way to attend the general meeting in West Virginia.

Oct. 27.

W. J. STONE.

KANSAS.

AMONG THE GERMANS.—In company with Eld. S. S. Shrock, I left Wichita at the close of the camp-meeting, and went to Hillsboro, where we pitched our tent. We held meetings one week, with a good interest, twenty uniting with the church.

We next went to Lehigh, where we had previously sent an appointment. On our arrival, we found the house so crowded that there was hardly standing room left, and many remained in the entry and on the steps. About three hundred persons were present to hear the word, and the best attention was given. At the close of the sermon Bro. Shrock gave opportunity for such as would like to join the church to do so; two united then, and quite a number of others are deeply interested and we hope will soon take a decided stand.

This evening we commence meetings in Rush county, where we expect to stay a few days.

Oct. 28.

H. SHULTZ.

CHANUTE.—Those who were at the camp-meeting held at this place, as well as those who have seen by the report of that meeting that I was left here at its close to try to develop the interest that seemed to be awakened by it, may be anxious to hear of the progress that has been made. The attendance has been good all the time, the tent often being filled. The Baptist minister preached against us for a week, in their meeting-house. I continued my meetings, having from one hundred to two hundred hearers, while his hear-

ers numbered from fifty to one hundred and twenty-five. At the close of his effort I reviewed him before a large audience, and victory was gained for the truth.

There are twenty-nine names to the covenant, a few of which are of old Sabbath-keepers, and some of children; but some are keeping the Sabbath who have not signed the covenant, and quite a number more are almost decided to embrace the truth, some of whom we have good hopes for. It is not expected that all of these will become members of the church, but we fully expect a church to be organized here. Bro. Mc Reynolds was with me nearly four weeks, and spoke to acceptance two or three times, and rendered much other very efficient help. Our donations since camp-meeting have amounted to \$22.95, and most of the provisions for the tent company have been furnished us; so that our expenses are fully met. Several dollars' worth of books have been sold. We have sought for a firm hold on the arm of God, and have been conscious of his presence with us.

Nov. 1.

SMITH SHARP.

KENTUCKY CONFERENCE PROCEEDINGS.

The eleventh annual session of the Kentucky Conference of S. D. Adventists was held at Bowling Green Oct. 7-12, 1886.

FIRST MEETING, OCT. 7.—Prayer by Eld. R. A. Underwood. Elds. R. A. Underwood and E. W. Farnsworth and Bro. V. H. Lucas were invited to participate in the deliberations of the Conference. The Chair was authorized to appoint the usual committees, and the following were announced: On Auditing, J. W. Hunly, A. M. Lewis, J. S. Ford, Mrs. D. W. Barr, John Hankins, Gideon Brown; on Nominations, Gideon Brown, J. W. Hunly, R. A. Underwood; on Resolutions, I. H. Evans, S. Osborn; on Credentials and Licenses, S. Osborn, J. B. Forrest, A. M. Lewis.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 4 P. M.—Committee on Resolutions presented the following resolutions, which were separately adopted at this meeting, except resolution five:—

Resolved, That we indorse the action of the last General Conference relating to the ministry, and that we will carry it out in this Conference.

Resolved, That the plan of reporting our camp-meetings through the papers is worthy of the best attention that can be given to it, and the liberal support of all our people.

Whereas, We are greatly crippled in our work because of a lack of means in this Conference; and—

Whereas, It is evident that many of our people do not pay a full tithe; therefore—

Resolved, That we pledge ourselves to pay an honest tithe to the Lord hereafter.

Whereas, There are several Sabbath-keepers in the city of Louisville, and calls for labor there have already been made; therefore—

Resolved, That at our earliest convenience laborers be sent to follow up the interest at that place.

Whereas, We as a people believe that true temperance is a part of the Third Angel's Message; and—

Whereas, Both our physical and spiritual welfare depend largely upon our diet and habits; therefore—

Resolved, That we pledge ourselves for the future to practice the laws of health and Bible temperance to our best knowledge.

Adjourned to call of Chair.

THIRD MEETING, OCT. 8, AT 9 A. M.—The meeting was devoted to the discussion of resolution five, by Elds. Rupert and Underwood and others.

FOURTH MEETING, OCT. 10, AT 9 A. M.—After still further discussion, resolution five was unanimously adopted. Committee on Resolutions then presented the following:—

Whereas, The Spirit of God has spoken concerning a lack of missionary spirit among us; therefore—

Resolved, That we set apart Wednesday of each week as a time for special prayer for the advancement of the missionary work and the success of the laborers in the field.

After some remarks, the resolution was adopted. Committee on Credentials and Licenses recommended the following: For credentials, G. G. Rupert, S. Osborn, R. G. Garrett, W. H. Saxby; for ordination and credentials, I. H. Evans.

Committee on Nominations recommended the following persons as officers for the ensuing year: For President, G. G. Rupert; Treasurer, J. B. Forrest; Secretary, Elsie K. Scott; Executive Committee: G. G. Rupert, I. H. Evans, and S. Osborn.

FIFTH MEETING, OCT. 11, AT 9 A. M.—Committee on Resolutions presented the following:—

Resolved, That all tithes and other money be paid directly to the church treasurer, and that the treasurer forward the same to the State treasurer; and that all money drawn from the treasury be drawn at the order of the President signed by the Secretary.

Resolved, That all donations received by laborers be reported in their report to the Conference, so that the Auditing Committee may be able to justly settle accounts with each laborer in the Conference.

After discussing the above resolutions, they were adopted. It was voted that Bro. R. G. Garrett have the oversight of the canvassing work. The Leitchfield church was admitted to the Conference. Eld. G. G. Rupert was elected delegate to the General Conference.

Adjourned *sine die*.G. G. RUPERT, *Pres.*ELSIE K. SCOTT, *Sec.*

TENNESSEE CONFERENCE PROCEEDINGS.

The seventh annual session of the Tennessee Conference of S. D. Adventists was held at Paris, Tenn., Oct. 13-19, 1886.

FIRST MEETING, OCT. 13, AT 3 P. M.—President in the chair. Prayer by Eld. R. A. Underwood. Minutes of the last session were read and approved. On motion, all brethren of good standing were invited to take part in the deliberations of the Conference. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, J. Q. Finch, G. W. Dortch, J. B. Yates; on Resolutions, E. W. Farnsworth, R. A. Underwood, and J. H. Dortch; on Credentials and Licenses, W. D. Dortch, J. E. White, J. H. Dortch; on Auditing, J. M. Rees, N. S. Pearson, J. E. White, R. Burrow, Bro. Kinney, and J. A. Jolly.

Adjourned to call of Chair.

SECOND MEETING, OCT. 14, AT 9:30 A. M.—The Committee on Resolutions presented a partial report, as follows:—

Resolved, That we set apart Wednesday of each week as a day of special prayer for laborers in the mission field.

Resolved, That the plan of reporting our camp-meetings through the papers is worthy of our best attention and the liberal support of all our people.

Resolved, That all our workers throughout the Conference be instructed to induce as many as possible of our young people to attend our College at Battle Creek.

Resolved, That we indorse the action of the last General Conference relating to the ministry, and that we will carry it out in this Conference.

The first and second resolutions were spoken to by Elds. Farnsworth and Underwood and others, after which they were unanimously adopted. While the third resolution was being considered, Eld. Underwood delivered an interesting discourse on the subject of education. Pending the resolution, meeting adjourned to call of Chair.

THIRD MEETING, OCT. 14, AT 4 P. M.—The pending resolution and also the fourth were re-read and discussed, after which they were adopted.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 15, AT 10 A. M.—The Committee on Resolutions further reported, as follows:—

Whereas, For years we have looked to the time when God's people should suffer religious persecution according to Rev. 12:17; 13:11, for keeping the Sabbath of the Lord; and—

Whereas, Our dear brethren W. Dortch, W. H. Parker, and James Stemm are now lying in a felon's cell at Paris, Henry Co., Tenn., for no other offense than keeping the fourth commandment of the law of God; therefore—

Resolved, That we hail the fulfillment of God's prophecies concerning the dragon voice of this nation, as a marked sign of the soon coming of Christ, to end the long strife between himself and Satan.

Resolved, That we express our heart-felt sympathy for these brethren and their families, and pledge to them our earnest prayers in their behalf.

Whereas, The recent enforcement of the Sunday laws against our brethren in this and other States, depriving them of their liberty and religious freedom, shows that our time of labor in peace is short; therefore—

Resolved, That we renew our covenant with God to consecrate our talents of means, time, and influence to the spread of the testing truths for the last generation.

Whereas, The canvassing work is assuming larger proportions, and is becoming more important, demanding more care and system; therefore—

Resolved, That a canvassing agent be appointed, to have the oversight of canvassing in the State, whose duty it shall be to appoint other agents, and assign to each his territory, and to encourage and instruct them; that the agent shall labor in harmony with the T. and M. society and the general agent of the S. D. A. Publishing Association.

These resolutions were considered and adopted, after which the meeting adjourned to call of Chair.

FIFTH MEETING, OCT. 18, AT 9 A. M.—The Committee on Nominations reported as follows: For President, J. M. Rees; Secretary, G. W. Dortch; Treasurer, J. B. Yates; Executive Committee, J. M. Rees, S. Fulton, J. Q. Finch; Delegate to General Conference, S. Fulton. The nominees were elected to their respective offices.

The Committee on Credentials and Licenses reported the following: For renewal of credentials, S. Fulton, John Sisley, J. M. Rees; for license, J. Q. Finch. The report was accepted, and credentials and license were granted as recommended. A camp-meeting committee was also elected, consisting of W. D. Dortch, S. Moore, and R. Burrow.

Adjourned *sine die*.S. FULTON, *Pres.*M. C. FULTON, *Sec.*

NEW YORK SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The ninth annual session of the N. Y. Sabbath-school Association was held in Watertown, in connection with the camp-meeting, Sept. 15-22, 1886.

The first meeting was called by the President Sept. 19, at 5 P. M. Prayer by Eld. H. E. Robinson. The Secretary not being present, Mrs. M. W. Keim was chosen to act as secretary *pro tempore*. The Chair was authorized to appoint the necessary committees, which were announced as follows: On Nominations, H. E. Robinson, Charles Taylor, Wm. Hurd; on Resolutions, Geo. W. Bliss, C. O. Taylor, J. F. Stureman. The President made brief remarks concerning the interests of the Sabbath-school work.

Adjourned to call of Chair.

SECOND MEETING, AT 2 P. M.—Report of the last annual meeting was read and approved. The Committee on Resolutions submitted the following:—

Whereas, The Spirit of God has spoken of the necessity of a thorough study of the Scriptures, and of an interest in the Sabbath-school work; and—

Whereas, We are coming to a time when we shall need to be familiar with the Bible proofs of our faith; therefore—

Resolved, That we express our gratitude to God for the excellent series of lessons we are having, and that we show our high appreciation of them by a continued effort to advance the scholarship and interest in our schools.

Resolved, That we place the *Instructor* and *Signs of the Times* in the families of our friends and neighbors who are not of our faith, and call their attention especially to the lessons.

Resolved, That we encourage suitable persons to organize and sustain Sunday-schools in places where it is practicable.

Whereas, The *Sabbath School Worker* contains much valuable instruction for teachers and officers; therefore—

Resolved, That all our schools be supplied with this periodical.

The resolutions were adopted after considering them separately.

Committee on Nominations reported as follows: For President, A. E. Place; Secretary and Treasurer, Mrs. M. W. Keim. The report was adopted.

Remarks were made by the President, urging the importance of making the Sabbath-school work a specialty. He thought there had been too much of a tendency to make the Sabbath-school work secondary, while it is one of the most important departments of Christian labor.

Whole number of schools on record in the State, 17; all but two reported to date. Membership of those reporting, 351; average attendance, 250.

FINANCIAL STANDING.

Cash on hand at beginning of year,	\$51 76
Donations and tithes from schools,	25 63
Total,	\$77 39
Tithes and donations to Gen'l Ass'n,	\$17 09
Postage and stationery,	1 00
Total,	\$18 09
Balance in favor of Association,	\$59 30

A. E. PLACE, *Pres.*M. W. KEIM, *Sec. pro tem.*

MICHIGAN HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The annual session of this Association was held on the camp-ground at Grand Rapids, Mich.

FIRST MEETING, SEPT. 19.—The president, Eld. H. M. Kenyon, in the chair. Prayer by Eld. Ostrander. It was voted that the President appoint the usual committees.

Adjourned to call of Chair.

At the second meeting, Mrs. E. S. Lane was elected president, and Clara B. Kellogg, secretary. Further business was waived, and Dr. Kellogg gave an interesting lecture on "How to have a healthy home," presenting panoramic illustrations of the principles of ventilation and the sources of impurity in air and water. At the close of the lecture, the meeting adjourned *sine die*.

H. M. KENYON, *Pres.*G. K. OWEN, *Sec. pro tem.*

SOUTH LANCASTER ACADEMY.

LITTLE concerning this institution having appeared in the REVIEW for some time, a report of its condition and workings from one who has made a careful personal investigation of the same may be of interest to its readers.

The Academy is located in one of the most picturesque portions, and in one of the most beautiful villages, of historic New England. It is on the Worcester and Portland division of the Boston and Maine Railroad, thirty-five miles from Boston and fifteen miles from Worcester. The moral atmosphere of South Lancaster is unsurpassed, as the world goes, almost all the residents of the place being retired capitalists of culture and refinement, who lead very

quiet lives. The location of the school is thus one of comparative seclusion among the beautiful hills and delightful vales of a far-famed region, and presents conditions very favorable for study.

The present school year began Sept. 8, with a larger number of applicants for admission than at any previous opening, many of them being more mature and farther advanced than those that have presented themselves for matriculation heretofore. The attendance, we have been informed, has been constantly increasing since the first day of the term, and others are expected. All of the New England States and New York and New Jersey are represented.

The Principal, Prof. Ramsey, who took charge of the school in September, 1885, with the co-operation of the Board and Faculty has introduced a wider range of studies, grouped into a number of important departments, each comprising one or more courses of study. From what we can gather, there is a deep-seated conviction in the mind of Prof. Ramsey, and others who share with him the responsibilities of the management of the institution, that the time has come to adopt a more liberal policy and broaden out in our views of the nature, magnitude, and importance of the work of God. He seems to recognize the great importance of fitting up laborers in the cause who shall be able with God's blessing to carry our solemn message in power to classes that have been reached only partially in the past,—the honest in heart among the highly-educated and cultivated,—and to stand as faithful witnesses and able defenders of the truth in high as well as low places. Realizing the countless opportunities for proclaiming the truth now presenting themselves to those who are able to meet the intellectual demands of this thinking age, and to cope with the great forces that are disturbing this unsettled, revolutionary period, the Principal and Faculty are seeking in every way approved of God to develop sanctified talent in the youth among our people, by thorough instruction in the word of God and in the branches of a liberal education. And how important that we as a people be able to utilize the golden opportunities for disseminating the truth that are opening up before us! for very soon they will all be in the past. What is to be done, must be done indeed very quickly. In this intelligent age, every enterprise has its polished, well-disciplined champions and eloquent defenders. All the intellectual power, and the refinements of culture, and the accumulated treasures of knowledge of centuries past, seem to be focussed in the present and marshalled into service in the interests of various causes by their several advocates.

There have been formed numerous organizations for the promulgation of specific ideas, and some for the discussion of questions of general interest. Some of these associations at their great conventions would give portions of our solemn message a candid hearing, if ably presented. There are numerous colleges in which are collected the brightest, and in some respects the best, of American youth, and from which are every year stepping forth into active life young men and women who in a short time exert a powerful influence to mold social customs and originate and shape measures in our legislative halls. Before these, during their college days, should be delivered addresses in the interests of present truth, especially as touching the approaching union of church and State. Where are the men among us with good ability and large acquirements consecrated to God, and with refined sensibilities and cultivated manners, who will stand before these assemblies, and with coals of fire from off the altar on their tongues, declare God's truth for these times with eloquence and power?

The press is one of the mightiest engines of construction or destruction known in the history of the world. There are magazines of a high order, containing articles not only of a general literary character, but also those discussing questions of political, social, religious, and educational interest. The same may be said of the daily periodical press. Where are the men and women among us who with a pen as it were of fire, can write up in a forcible manner the thrilling questions relative to the approaching crisis, the most terrible in all the annals of time? Doubtless there are even now many Corneliuses; but where are the Peters among us, who are qualified to be selected by the Lord to go and tell them "what they ought to do"? There are many "Cæsar's households," but where are the learned, accomplished, and devoted Pauls among us, who are able to "expound" unto them, and "testify" of the coming kingdom? There may yet be many Diets of Worms, but where are the Luthers among us, to proclaim the truth with fearless eloquence before the learned and powerful of earth, inspired by the same spirit of courage that enabled the Reformer to conclude that memorable address with the words: "Here I stand. I cannot do otherwise. God help me! Amen"?

Brethren and sisters of our common cause, are we awake to our great opportunities? Are we fully aroused to the sense of our solemn responsibilities? Where are we to look for the development and training of men and women who shall go forth valiantly, with consecrated and disciplined intellect and cultivated manners, to carry the truth to all classes, high and low, rich and poor? We answer, Under God, chiefly to our colleges and academies. How impor-

tant, then, that they be managed by devoted men and women, wise in their generation, who take broad views of the work of God in the earth!

It is such sentiments as those above expressed that seem to fill the hearts of the Principal and instructors at the Academy, and permeate the very atmosphere of the school. Such have been the reasons for the introduction of a greater variety of liberalizing disciplinary studies. These are grouped among six different departments, each of which provides one or more courses of study of varying lengths, on the completion of any one of which the student, if he has sustained a good moral character, is granted a certificate or diploma. These are the Academic, Biblical, Normal, Grammar, Primary, and Industrial departments. The Biblical and Normal have a more direct bearing upon the cause of God than do the others; and we are happy to report that almost all the students are enrolled in one or the other of these departments, chiefly in the former. A few, however, are in the Academic, and a few who are not sufficiently advanced to enter other departments are in the Grammar and Primary departments. In the Biblical department, besides instruction in the usual branches of such a course, such as mathematics, English language, Greek, German or French, history, logic, elocution, etc., the leading doctrines of the Bible are taught with great thoroughness. Eld. E. E. Miles, who entered upon his work in September as instructor in this department, is full of courage and hope in God, and sees gratifying results of his labors. In this department are given also regular instructions in missionary correspondence and colportage and canvassing work.

A special feature of the school, however, is the Normal department, the professional instruction in which is given by the Principal, and in which are being prepared teachers of local church and family schools. This department furnishes model instruction in the branches of learning usually incorporated into normal school courses. We were especially pleased to notice the careful attention given to instruction in the theory and art of teaching. The Normal students recite and discuss with Prof. Ramsey the principles of teaching as deduced from a careful study of the mental and moral nature of youth and the nature of the subject to be taught, and thus infer correct methods of teaching and governing. In the second term of each school year, some of these Normal students are required to instruct some of the lower classes in the Grammar and Primary departments a certain number of hours per week, under the supervision of the Principal assisted by Miss Evans, a new instructor in the Normal and Academic departments. We observed that all the instructors seek to employ such methods as are most in harmony with the laws of mental growth, and which tend to develop the mind symmetrically. All the teachers seem to be overworked. Mrs. S. J. Hall still teaches the English language, and this year also gives instruction in German.

The Students' Home, with which the Industrial department is connected, is one of the most important branches of the institution. It is here that the students are provided not only the opportunity for quiet study hours and for maintaining physical health and vigor, but they are also brought under the refining influence of social culture, and are taught by precept, but chiefly by example, valuable lessons in Christian courtesy, and uniform politeness, and generous consideration in their daily associations. There seems to be in both the school and home a spirit of voluntary obedience that is consistent with individual freedom, thus developing genuine strength of character. A noteworthy feature was observed in connection with the dining hall. At each table two students are appointed waiters for two weeks each. The one known as first waiter remains seated at the table, and serves all food, and is constantly on the alert to observe the wants of those who dine, at the same time partaking of the meal also. The second waiter dines, but rises from the table to procure additional supplies as they are needed at the table. Thus in the course of a few weeks all students of both sexes receive a practical training in habits of thoughtfulness of the wants of others, and in genuine helpfulness.

There are many other interesting features of a practical character to be observed in the school and home, which we have not space to notice. It was gratifying to observe the manifestations of gentleness and true refinement while at the Students' Home. They have been produced by the untiring efforts of the Principal, matron, and associates in the management. The managers, by readings and talks designed to develop refined tastes and high regard for the beautiful in conduct and character, and by seeking to set a good example, have brought about favorable conditions for the culture of the manners. We cannot but believe that there are many there receiving just such culture as will qualify them to move in, and exert an influence over, the best society.

The religious interests of the school were never in a better condition, we were informed, than at the present. All students attend Sabbath-school, church services, the church and school missionary meetings, and the students' prayer-meetings. The interest in missionary work both at home and by correspondence is increasing, the members of the society receiving

theoretical and practical instruction on the organization and conduct of such societies, and in methods of missionary labor. In connection with the Sabbath-school teachers' meetings, the superintendent, Prof. Ramsey, gives regular and systematic instruction in Sabbath-school work, the same as last year. The influence of the prayer-meeting is felt during the entire week. At the last one, the Lord came very near by his Spirit, and moved with great power upon all hearts. Several started in the service of God, and several backsliders were reclaimed. We would by no means give the impression that Satan has abandoned South Lancaster; but we would acknowledge God's rich blessings, and rejoice in his mercies.

Although the Academy is thus prospering, yet we were informed, and could readily see for ourselves, that its efficiency is, or soon will be, seriously impaired for the want of additional room and better facilities. The Students' Home is much too small. It is already filled to overflowing. The printing-office, from which is issued the *True Educator*, an able and attractive educational monthly, for which all should subscribe, is cramped for more room, and should be at once enlarged. The same may be said of some of the shops for instruction in the trades. The library and apparatus of the school are in their infancy, and should receive additions immediately. Both the school and home buildings need more pictures and other artistic furniture, to render them more attractive and enhance their educating influence. Students have their sense of the beautiful cultivated, as well as their appreciation of the true and the good developed. Who will come forward and assist in supplying the pressing needs of this worthy and useful institution of God's planting? Address the Principal, Prof. Chas. C. Ramsey, for catalogue and information concerning the school; and the Treasurer, Mrs. E. P. Furnsworth, relative to financial matters. With the hope that there may be many liberal responses, we bring our lengthy communication to a close. AMICUS SCHOLÆ.

A WORD TO VERMONT.

It is necessary that something be said to our Conference about pledges, donations, and tithes. Our brethren well understand that there is a deficit in the tithe this year, which was partially made up by pledges at the camp-meeting. But little of this money pledged was paid, consequently the little amount in the treasury was quickly exhausted, with but few laborers paid, and continual calls for money for the missions and field.

A crisis truly is reached in Vermont; the treasury is empty, and perplexities begin to multiply. Urgent calls for several hundred dollars have been sent in, and there is no way to meet them until the treasury is replenished.

We have no thought that our good brethren in this State wish to see the cause retarded, debts multiplied upon our hands, and the laborers bearing God's great commission perplexed and hindered because bare necessities are unsupplied. We are sure you do not want to see this, brethren. You would indeed be sorry to see the work, which we have pledged to sustain, and which we announce to the world to be the last herald of God to men, followed swiftly by his retributive justice poured out in "the fierceness of his wrath." If we are true in our belief, the Lord's condemnation and that of the world, and the curse of friend and foe alike, would justly fall on our heads, if we do not put forth every effort in our power to sound the note of warning in Zion, and raise the alarm throughout the world. Our attention should be turned to this with a thousand times the anxiety we could possibly feel about any worldly interest.

And now, brethren, we repeat, if you are true to your belief, you will be deeply stirred to see any indication that the Third Angel's Message is dying out on your hands. On the contrary, you expect as much as you expect anything, that it will greatly expand and enlarge. We all know it ought to do so many fold each year. But we cannot, in our financial weakness, expect this by a large outlay of means; yet something in this respect is necessary. Remember that our Saviour spoke positively upon the direct sacrifice of worldly possessions to provide a treasure in heaven, and "everlasting habitations." Luke 16. He said that he that is faithful in the least is faithful in much; and if we have not been faithful in giving of our earthly riches, God will never commit to us the true riches.

"Sell that ye have and give alms; provide yourselves . . . a treasure in the heavens that faileth not. . . . Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord," is said to us, and is what we have expected to do for many years. Such direct sacrifice has always been required to sustain the truth; how much more is it required now!

Brethren, you who claim to love the truth more than mammon, and to serve God rather than yourselves, do not think carelessly of this, and lightly let it pass, and do nothing about it. For the sake of God's truth, do not do it. Fear the God in whose hand your breath is, more than to do it. Let those who pledged at camp-meeting send the amount at once, if possible, to our treasurer, A. W. Barton,

New Haven Mills, Vt.; also put into the treasury immediately all the donations you can make and the tithes which are not gathered into the store-house. The greater your faithful sacrifices, the more God will pour out his blessing upon you.

I. E. KIMBALL.

LET ALL READ IT.

I DESIRE to call the attention of all the readers of the REVIEW to Eld. Canright's article on the life of Mr. Haven. Perhaps many have read it, but I think it will be profitable for all to read it again, and give it some thought; for it is worthy of good attention. The reason why I speak of it so highly is because it has so impressed my mind that I cannot forget it. I have gathered some grand ideas from it. I think we can learn a good lesson from the life of Mr. Haven while engaged in the Sunday-school work. He has left us a good pattern to follow in our Sabbath-school work; and I think if the superintendents of the Sabbath-schools in Virginia would put forth as much effort as did Mr. Haven, and manifest a spirit of enthusiasm in the work, we would have better Sabbath-schools than we now have.

Come, brethren, we want to have some energy, and put life into the Sabbath-school work. We do not realize what a grand training-school it is. Let us enlist our power in the Sabbath-school work as we do in our farm work or other business. In every time of need, let us go to Him who is able to give us strength. James says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." For a few years I searched the Scriptures without ascertaining what "wisdom" and "knowledge" are; but if you will turn to Job 28:28, you will see in what they consist.

T. H. PAINTER.

Sands, Va.

Special Notices.

MISSOURI, NOTICE!

THE State depository has been moved from 321 Lamine Ave., Sedalia, to 2339 Chestnut St., St. Louis, Mo. Hope all will notice this change, and address accordingly.

CLARA E. LOW.

TO CANVASSERS IN ILLINOIS.

WILL those who intend to canvass for our books this fall and winter, please report at once, naming territory they prefer, and book they intend to canvass for? We hope to organize thoroughly and adopt plans which will be for the advancement of the cause, and a protection to our agents. Address me at 3652 Vincennes Ave., Chicago.

A. G. HUTCHINS, Gen. Ag't for Ill.

MEETINGS IN DAKOTA.

WILL the brethren living between the James and Missouri Rivers, and north of Huron, who desire a course of meetings this winter, please correspond with me soon, and state what the interest is, and the amount of missionary work done. Address me at Aberdeen, Dak., Box 386. Be careful about the address, as there are several here of my name, and I may never receive your letter.

GEO. H. SMITH.

NOTICE!

Those going to the General Conference from New York and the other eastern Conferences, will find it pleasant and profitable to go with the company which leaves Buffalo Tuesday, Nov. 16, at midnight. A special car for the company has been offered us, and other favors that will make it advantageous to those who desire to attend.

All desiring to go are requested to write me, at 548 Fargo Ave., Buffalo, N. Y., so that we may know when they will reach Buffalo, and how many tickets will be wanted; we can then meet them, and render such assistance as they may need. The usual one-third reduction of fare is granted, besides other favors, which will make it an object to go with our company.

M. H. BROWN.

TO NEW ENGLAND SABBATH-SCHOOLS.

IN conjunction with the executive committee of our S. S. Association, I would announce that a Sabbath-school convention will be held at South Lancaster, Mass., in connection with the general meeting during the coming holidays. At this writing nothing definite can be stated as to the time that will be devoted to convention work, but we desire to call your attention to the appointment, and urge upon all S. S. officers, teachers, and pupils in our Conference to avail themselves of the advantages of such a meeting. I would like to meet at that time every superintendent and secretary in the limits of the Association. A program of

exercises will be arranged at an early date, and published in the REVIEW. Some or all of the following topics will be presented and discussed: S. S. Organization and Management, How to Improve the Interest and Efficiency of Small Sabbath-schools, Qualifications and Duties of Officers and Teachers, The Teacher Preparing, the Teacher Teaching, Duties of Pupils, Records and Reports, S. S. Finances, etc., etc. Do not forget the appointment, and do not forget to attend. Come seeking God's blessing and wisdom and strength, that you may better discharge your solemn duties as teachers and students of the sacred word.

CHAS. C. RAMSEY, Pres. S. S. Ass'n.

News of the Week.

FOR WEEK ENDING NOV. 6.

DOMESTIC.

—The decrease in the public debt during the month of October was \$13,201,619.

—The best evidence attainable fixes the number of the lost in the Rio (Wis.) railway horror, at twenty.

—The town of Des Arc, Arkansas, was visited Oct. 30 by a fire which destroyed property valued at \$150,000.

—Earthquake tremors still continue to alarm the people in the earthquake regions of Georgia and South Carolina.

—The Ackerman Hotel at Loogootee, Ind., was burned early Wednesday morning, three men perishing in the flames.

—During the first ten months of 1886, 5,439 miles of railroad track were laid on 216 roads in thirty-nine States.

—A careful re-calculation of the distance between the earth and sun has again been made, and found to be exactly 92,959,000 miles.

—A new transatlantic line between Newport News, Va., and Liverpool, has been established, and steamers will begin running about Dec. 1.

—Rock slides in Oregon occasioned railroad disasters on the morning of Oct. 31, at Alkale and Corvallis, by which half a dozen persons were killed or wounded.

—Monday, Nov. 1, President Cleveland issued the annual Thanksgiving proclamation, setting apart Thursday, Nov. 25, as a day for thanksgiving and prayer.

—Four children, ranging from 3 to 7 years, were suffocated at Scranton, Pa., Monday evening, by the sand bank's caving in under which they were playing.

—A throng of people, estimated at over 100,000, witnessed the ceremonies and pyrotechnic display attending the crowning of the colossal statue of Liberty in New York harbor Monday evening.

—A forest fire is raging in Holland township, Shelby county, Illinois, a tract three miles long and five miles wide having been burned over. Barns, fences, and fields of corn have been destroyed.

—Thomas Garrett, of Alabama, is 119 years old, and is said to have voted the Democratic ticket as long as the party has been in existence. He cast his vote for Thomas Jefferson for President.

—The ominous fact is stated that the navigation of Lake Champlain is so injured, owing to the cutting down of the forests, that access to some of its chief ports is difficult, and that every year the lake is becoming more shallow.

—Fire at Rockford, Ill., Monday afternoon destroyed the Northwestern Oatmeal Mill, the flouring mill of A. L. Bartlett, the flour and feed store of J. W. Bartlett & Co., and three dwellings. The total loss is placed at \$100,000, with heavy insurance.

—William Cramp & Sons, of Philadelphia, have made arrangements to construct for the Government a dynamite gun cruiser which will be capable of making twenty knots an hour and of firing a 200-pound dynamite shell every two minutes. The vessel is to cost not more than \$350,000.

FOREIGN.

—The semi-official papers admit that the finances of Hungary are in a critical state.

—Seven native villages in the Friendly Island group were destroyed by volcanic eruptions.

—A death from Asiatic cholera occurred in Vienna Nov. 1, and is causing some anxiety in that vicinity.

—In compliance with the demand of the Russian general Kaulbars, all of the plotters against Prince Alexander have been released.

—A great fire has occurred in the Hornby Dock Warehouse in Liverpool, stocked with cotton and grain. The loss will be \$400,000.

—The British government has occupation for its army in Burmah in putting down the Myingyan rebellion, which is spreading in that country.

—M. Pasteur has treated 2,490 patients within the year, and only ten have died. Very few people bitten in France neglected to visit him.

—Prince Conza, half-brother of King Milan, has become a candidate for the Bulgarian throne. He is a relative of M. de Giers, the Russian Foreign Minister.

—In the Cathedral of Notre Dame, at Montreal, Monday night, Father Seetenne condemned the rules of the Knights

of Labor, and advised such of his hearers as were members of the organization to withdraw from it.

—Fifty buildings were burned at Southampton, Ontario, Thursday morning, rendering thirty families homeless. Twenty-two wooden buildings in the business portion of Dalhousie, N. C., were destroyed, creating a loss of \$80,000.

—The British Indian government has received news from Afghanistan confirming the reports of the rising of the Ghilzai tribe, and stating that the movement is spreading. The Ameer is sending a large force to Ghunzi to suppress the revolt.

—Bulgaria is stiffening its back and looking the Russians in the face. The government has ordered that the Russian language no longer be taught in the public schools, substituting German therefor. In Pesh there is a feeling that Russia will occupy Bulgaria.

—The Buenos Ayres Standard published an account of the losses experienced during the recent drouth by stock owners in the upper country in the Argentine Republic. More than 20,000,000 head of sheep have died, causing an immediate loss of nearly £5,000,000.

—The bishops of London, Rochester, and Bedford, and Cardinal Manning, the Rev. Mr. Spurgeon, and the Rev. Mr. Reaney have issued a joint letter urging that public works be started wherever possible to provide work for unemployed laborers, at wages somewhat below the ordinary pay.

—A dispatch from Tonquin says that a force of Chinese, armed with repeating rifles, attacked from ambush a body of Tonquinese riflemen at Phunso, in the Province of Namdaph, killing thirty of them. At the same time 1,200 Chinese attacked the posts at Dongsong, but were repulsed after desperate fighting.

—At Brussels, Belgium, Oct. 31, five hundred women dressed in mourning led a procession of 12,000 persons, gathered from the surrounding towns, in a funeral march to Charlevoix. They carried banners inscribed with mottoes in favor of universal suffrage and amnesty to the strike rioters.

—The people of France feel much satisfaction over the demonstration attending the recent inauguration of the Bartholdi statue in New York harbor. They regard the honor paid to the statue and to Bartholdi as also paid to the French Republic. The English are said to manifest feelings of an opposite character over this international episode.

—During heavy earthquakes on the morning of Sept. 10, on the island of Ninafou, one of the Tonga group, a mountain 300 feet in height emerged from a lake 2,000 feet in depth, and has become a volcano, throwing out hot stones and sand in such quantities as to destroy two thirds of the coconut trees on the island. Shocks have become so frequent in Sarnda that they are no longer noticed by the inhabitants.

RELIGIOUS.

—Sunday is hereafter to be a day of rest to the soldiers of the French army, in compliance with a decree promulgated by General Boulanger.

—The smallest Methodist Conference is that of France, which has only 25 ministers and four or five laymen; the total membership is under 2,000.

—A foreign Missionary Society has been organized in Bavaria for the purpose of establishing missions in the new territories of Germany in East Africa.

—Recent news of a powerful revival comes from the Congo Mission of the Baptists, at which the converts and candidates for baptism number between 700 and 800.

—The pope recently attended a congregation of the most eminent cardinals, to discuss the position of the papal See toward the Italian government, and the expediency of removing the papal seat from Rome. No decision was arrived at.

—The pastor of the Baptist church in St. Petersburg reports seventy-five baptisms during the year, seventeen of these in the city itself. The work is much hindered by obstacles thrown in the way by the Greek Church and by the government itself.

—The great Bible publishing house founded early last century in Halle is about to issue its 1,000th edition of its octavo Bible, of which 2,112,790 copies have been published; the first edition is dated 1785. There have been 7,500,000 copies of the Bible published there.

—The 21st annual Week of Prayer for Young Men, appointed by the World's and International Conferences of the Y. M. C. A., will begin November 14. There are now 3,372 Associations in the world, 1,071 of which are in America, with 140,000 members and annual current expenses of \$785,000.

—A company of 307 Mormon converts from Europe arrived at Philadelphia last week on their way to Salt Lake City, making the fifth party brought over this year. The Mormon agents have had so much difficulty in landing their arrivals in New York that in future they are to go to Philadelphia.

—The populace of Domb, in Upper Silesia, are excited over a boy's "vision" of the Virgin in the hollow of a tree. As thousands were flocking to worship at the spot, and as the police and military were unable to disperse the constantly increasing throngs, the authorities on Tuesday gave orders that the tree be felled and burned, which was accordingly done.

—Sunday, Oct. 31, a census of the attendance of the churches of London was taken. It showed that 460,000 persons attended the services in the morning, and 410,000

at night. The largest established church, St. Paul's, had an evening attendance of 3,403. Mr. Spurgeon's church was at the head of the dissenting churches, having a morning attendance of 4,519, and an evening attendance of 6,070.

Obituary Notices.

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

PROVONSHA.—Died of disease of the liver, at her home in Hutelins, Shawano Co., Wis., Sept. 25, 1886, Ellen S. Provonsha, aged 38 years and 20 days. She was a great sufferer, but, sustained by the Christian's hope, she bore it all patiently. She was converted at the age of eleven years, and joined the Methodist Church. After her marriage, she with her husband united with the Christian Church, of which they were members when, eight years ago, they accepted the faith of the S. D. Adventists under the labors of the writer. That she sleeps in the hope of a part in the first resurrection is the comfort of her husband and son and other friends who mourn their loss. S. S. SMITH.

SUMERIX.—Died in Eaton Rapids township, Eaton Co., Mich., Sept. 10, 1886, of consumption, Nellie, wife of William Sumex, aged 43 years, 1 month, and 6 days. The deceased had for years been trying to serve the Lord, and of late had begun the observance of the Sabbath, loving and cherishing its kindred truths. Her last days were attended with much suffering, but it was borne with patience. She died in the hope of soon seeing the Saviour. She leaves a husband and two children, besides other relatives, to mourn their loss. The funeral, held at the district school-house, was attended by a large circle of sympathizing friends. Words of comfort by the writer, from 1 Cor. 15: 57. T. M. LANE.

WAITE.—Died of flux, within one week, near Silao, Ala., four dear children of Eld. J. R. and K. Waite. Reuben C., a son, aged 9 months and 14 days, died Aug. 23. Evonia M., a daughter, aged 5 years, 6 months, and 12 days, died Aug. 25. Benjamin F., a son, aged 11 years, 6 months, and 2 days, died Aug. 28. Charles W., a son, aged 13 years, 6 months, and 23 days, died Aug. 29, 1886. Bereaved parents, your little ones are only sweetly sleeping. Deem Him not unmerciful who saw fit to take them away. Shall not heaven seem nearer and more dear now that your little ones, having passed through the dark valley of death, await the coming of the Lord to be clothed with immortality? Be comforted, and meet them in that eternal home beyond the skies. L. S.

THORP.—Died in Battle Creek, Mich., Oct. 2, 1886, Addie Thorp, in the twentieth year of her age. Addie early manifested a desire to obtain an education, and she had the privilege of attending school at our College in this city, and at South Lancaster Academy. Some eighteen months prior to her death, her health so failed that she was unable to take the least care of herself, from which time she was kindly cared for mainly by the church. Some weeks before her death, she reviewed her life to childhood, and especially since professing religion. The sight alarmed her, and she heartily confessed her lack of devotion to God and the insincerity of the profession she had made, with the ingratitude of her heart which at times influenced her actions. Her soul was wrung with anguish, and she desired that her confession and warning might reach all her young friends and associates. It is hoped she sleeps in Jesus. Text for funeral sermon, 1 Cor. 4: 6. A. S. HUTCHINS.

Appointments.

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

GENERAL CONFERENCE.

THE General Conference of the S. D. Adventists will convene for its twenty-fifth annual session, at the Tabernacle in Battle Creek, Nov. 18, 1886, at 9 A. M., for the transaction of its regular business, and the consideration of any special subjects which may come before it. For the Committee. U. SMITH, Sec.

THE PUBLISHING ASSOCIATION.

THE Seventy-seventh Adventist Publishing Association will hold its twenty-seventh annual session in Battle Creek, Mich., Nov. 24, 1886, at 9 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. Those who cannot be present should be represented by proxy. GEO. I. BUTLER, A. R. HENRY, R. A. HART, W. M. AMADON, G. H. KELLOGG, W. W. PRESCOTT, U. SMITH, Trustees.

HEALTH REFORM INSTITUTE.

THE twentieth annual session of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich., Tuesday, Nov. 23, 1886, at 2:30 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented before any legal business can be transacted, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision. J. H. KELLOGG, J. FARGO, W. H. HALL, G. H. KELLOGG, A. R. HENRY, I. M. HALL, I. D. VAN HORN, Directors.

SANITARIUM IMPROVEMENT COMPANY.

THE third annual meeting of the stockholders of the Sanitarium Improvement Company will be held at Battle

Creek, Mich., Nov. 23, 1886, at 5 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. Stockholders who cannot be present, but who wish to be represented in the meeting, should at once designate proxies. J. FARGO, J. H. KELLOGG, G. H. MURPHY, W. H. HALL, A. R. HENRY, Directors.

THE S. D. A. EDUCATIONAL SOCIETY.

THE twelfth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Nov. 23, 1886, at 9:00 A. M., for the purpose of electing a Board of Trustees, and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders not able to be present, but wishing to be represented, should designate persons to act for them as proxies. GEO. I. BUTLER, W. W. PRESCOTT, J. H. KELLOGG, W. M. C. SISLEY, W. S. NELSON, A. R. HENRY, U. SMITH, Trustees.

INTERNATIONAL TRACT SOCIETY.

THE next annual session of the International Tract and Missionary Society will be held in connection with the General Conference, commencing Nov. 18, at Battle Creek, Mich.

There are various reasons why this session of this Society will be more important than any of the kind previously held. Methods of labor, and plans for carrying forward the work will be considered. The opportunity thus afforded for receiving information on these subjects is superior to all others that may present themselves during the year; and those especially who are officially connected with State Societies, or who are actively engaged in the missionary work, should avail themselves of its benefits so far as possible. It is hoped that State Secretaries will make a special effort to attend, as matters pertaining to their work will receive attention. It is probable also that special instructions will be provided for those designing to fill this position. It is time for a new impetus to be given to the missionary cause, and it is of great importance that every one should make the most of his opportunities and privileges. MARIA L. HUNTLEY, Sec.

THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THE next annual meeting of the American Health and Temperance Association will be held in connection with the General Conference at Battle Creek, Mich., Nov. 18, 1886. It is hoped that all who are interested in this department will come prepared to engage in the discussion of new plans for the advancement of this important branch of the work. J. H. KELLOGG, Pres.

Publishers' Department.

"Be not slothful in business."—Rom. 12: 11.

Our address until further notice will be 189 Champion St., Battle Creek, Mich. M. AND H. ENOCH.

My address until further notice will be 323 Webster St., Jackson, Mich. A. W. BATHER.

Lost.—On the camp-ground at Lincoln, Neb., an overcoat of a brownish color, belonging to a boy of 12 or 14 years. Any one knowing of the missing article will confer a favor by sending word to A. Jones, Franklin, Neb.

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.—By a Sabbath-keeper, a ten words to work on a farm in Southern Indiana or Illinois, or farther south. Steady employment desired. Address S. W. Ritter, Arlington, Rush Co., Ind.

WANTED IMMEDIATELY.—A strong healthy woman, to do our general house-work. A pleasant home and liberal wages will be given to a person competent to take the entire responsibility of the work. Address B. Salisbury & Co., Battle Creek, Mich., manufacturers of hygienic garments for ladies and children.

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.

In sending money to this Office, please observe the following rules:—

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Drafts 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.—W E Tyree, L T Dyser, N E Loveland, P W Baker, O C Godsmark, D T Shireman, Flora I Steele, M V Thurston, James Morrow, Jennie Gibbs, L C Chadwick, J H Graham, Ben B Smith, A Weeks, W H H Edmunds, Wm J Hannah, W Wood, D R Austin, B F Winkler, J H Dorch, J M Jones, Robert Aitken, Mollie More.

Books Sent by Freight.—H P Holser, Henry Evans, Magill Bros, Lucy Young, J V Bosworth, N E Tract Society, C H Bliss, Danish Sigus.

Cash Rec'd on Account.—Kansas T and M. Soc pr L D C \$173., U C T and M Soc pr C E M 70., Texas T and M Soc pr L G 251.25, Texas Conf fund pr L G 97., Texas tent fund pr L G 5., Texas mission pr L G 10., Kansas T and M Soc pr L D C 286.86, Mich T and M Soc pr H H 163.13, Texas T and M Soc pr L G 122.

Arkansas Relief Fund.—Daniel Glunt.

General Conference.—Vermont Conference \$279.32, Texas Conference 5., Reuben Wright 41.

O. H. T. D. Fund.—Thomas Johnson \$50., [Winter A Runnels 200., Laura Paris 10.

European Mission.—Nora Tindall \$8., U C T and M Soc 10., Mich T and M Soc 15., Iowa T and M Soc 56.05.

Australian Mission.—Mary Losey \$5., Iowa T and M Soc 41.75.

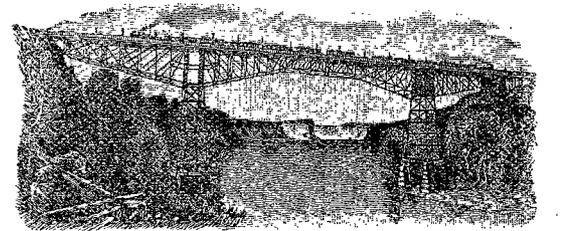
Scandinavian Mission.—W H Goff \$5., Walla Walla S S I O., Lansing Ia ch 8.22, Iowa T and M Soc 56.

English Mission.—U C T and M Soc \$12., Iowa T and M Soc 81.

International T. & M. Soc.—Iowa T and M. Soc \$40.

S. L. Academy.—Iowa T and M Soc \$25.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, and departure/arrival times.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express, daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago, and departure/arrival times.

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing destinations like Galesburg, Ottawa, and Streatout Express, and departure/arrival times.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCELOWE, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 9, 1886.

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CHANGE OF ADDRESS.

THE P. O. address of Eld. J. H. Durland is now Hawthorne Road, Kettering, Southamptoushire, England. Correspondents will please note the change; and we would add, Remember that letter postage to England is 5 cts. for each half ounce or fraction thereof, and should be prepaid accordingly.

A CARD.

WHILE our friends are remembering the missions in various places, with the bountiful products of their farms, according to requests published from time to time in the REVIEW, please do not forget the foreign missions. Fruit of any kind is difficult to obtain in Europe, except at high prices, and dried fruit can be sent cheaply from America. Our friends there request that those who have dried fruit of any kind that they can spare, donate a portion to the European mission. Sister White expects to spend the winter at Basel, Switzerland. Fruit can be brought by delegates to the General Conference, and taken by those who will return to Europe after the meeting. We hope there will be a liberal response to this request.

CHOICE S. S. BOOKS.

"THE Model Superintendent: a sketch of the life, character, and methods of work of Henry P. Haven," noticed by Bro. Canright in the REVIEW of Oct. 19, under the heading, "What One Man Can do," is for sale at this Office. Cloth bound, 188 pages. Price \$1.00.

We have also the following works which will be found a great help in Sabbath-school work:—

- "The Art of Securing Attention," 44 pp.
- "The Art of Questioning," 62 pp.
- "The Use of Illustration," 48 pp.

These books are put up in heavy paper covers, cloth backs, and are furnished at 15 cents each.

Address REVIEW AND HERALD,
Battle Creek, Mich.

FARE TO GENERAL CONFERENCE.

THOSE coming to the General Conference over Michigan railroads will be returned at one third fare if they procure a certificate from the agent showing they have paid full fare in coming.

A. R. HENRY.

THE MASSACHUSETTS ARRESTS.

IN answer to the many inquiries relative to the arrest and trial of our Worcester brethren, I would say, that the Attorney-general has just informed us that their cases will not be called (or tried) this term. I hope our brethren and sisters who have interested themselves in this matter will accept this as a reply to their letters, which I have not the time to answer personally.

M. WOOD.

NEBRASKA MISSION ROOMS.

THE location of the Lincoln mission has been changed from 1817 M. street, to 1505 E. street. The present rooms are very pleasantly situated between the two most important horse-car lines in the city. It is one block east of the Lincoln Street railway on Fourteenth street, and two blocks west of the Capital State line on Seventeenth street, and two blocks directly south of the capitol building. Those writing to persons in the mission should remember the change of address.

A. J. CUDNEY.

NOTICE!

IT is designed to close up the annual report of labor performed in State societies, city missions, etc., by the time the General Conference begins, or soon after. Tract and missionary secretaries and those in charge of city missions who have not forwarded their reports, should do so at once, to Mrs. F. H. Sisley, Battle Creek, Mich. Any additions to reports sent, can be made if forwarded immediately. We want full reports, and want them now.

MARIA L. HUNTLEY, Sec. Int. Soc.

THE HEALTH AND TEMPERANCE TRAINING-SCHOOL

SINCE the publication last week of the note relating to the health and temperance drill, I have received a large number of encouraging letters from ministers and persons in charge of missions, and others interested in the advancement of the cause, and the prospect is most flattering. We think almost all our State Conferences will be represented in this work. All who come recommended by the Conference authorities for instruction in the training-school, may report on their arrival at the Sanitarium, and will be cared for during their stay.

IN view of what we profess to believe, it is amazing that we are not more active in our missionary efforts, and especially that we should be so far behind in this branch of missionary work. There are doubtless scores of young men and women who are adapted to this branch of work, and who would gladly engage in it, but who hesitate for various reasons to engage in other lines of missionary work. Will not the presidents of all our Conferences take this matter into serious consideration, and each select from three to a dozen suitable persons to attend this drill? We have a practical scheme of work which has been submitted to our leading brethren, and has their approval. We want to start the ball rolling at this Conference with such a degree of enthusiasm and energy as will produce some very tangible results before another annual meeting.

THE Sanitarium managers agree to take care of those who attend this training-school to the number of one hundred or one hundred and fifty, provided they come properly recommended, and agree to devote their energies to the work. This is a cheap boarding-school,—board and tuition both gratis. All we ask for is the students. Complete outfit for health Bible readings will be furnished at a very low rate.

J. H. KELLOGG, Pres. Am. H. and T. Ass'n.

A WORD FOR OUR GOOD COLLEGE.

I AM once more enjoying the privileges of Battle Creek College, and wish to say a few words in regard to this institution. I attended this school about five years ago, and have always been thankful to the Lord for the instructions received while here.

I believe this College has been erected in the providence of God, for the special purpose of preparing young people to help carry forward the truth in these last days; and as the truth advances, we may reasonably expect to see advancements made in the fitting-up places for the work.

Many improvements have been made since I was in the school before. The new addition to the College building seems to be timely, and improves the appearance as well as the facilities of the institution. The spiritual interests of the school are kept prominently before the minds of all. The Biblical course which has been adopted, affords excellent advantages to those who desire to spend a part of each year in this way till they are prepared to go to work. Several lessons each day are given directly to Bible study, both of the Old and New Testaments, and to my mind are of special interest and importance.

It seems that no pains are spared in endeavoring to make the College just what the great Teacher would have it to be. I am glad to see so many in attendance already, and hope soon to see many more coming in to profit by the advantages offered. I am glad to see Virginia so well represented, and trust that from time to time still others from that State will avail themselves of these privileges. I hope the seven already here from our State, may all be prepared and consecrated when they leave, to enter the field and do a good work in the cause of God.

Many have gone from here into different parts of the field, and are helping to advance the truth; and may the same result be true of many others in the future. For one, I want to improve the time, and seek the Lord for a better fitting up to labor in the Master's vineyard. May the Lord bless the Battle Creek College and all connected with it.

B. F. PURDHAM.

MICHIGAN CANVASSERS, ATTENTION!

SPECIAL HOLIDAY PLAN.

FOR the convenience of those who cannot pay for "Sunshine" in advance, and who prefer not to ask certain individuals to become responsible for them, we will say that books may be ordered through your librarian. In all such cases we shall consider that the T. and M. society of your church becomes responsible.

Should several from any one church decide to engage in the canvassing work, we advise such to—

1. Divide the territory among yourselves to the best advantage, leaving that nearest home for those who cannot work at a distance, and informing us of your arrangements.

2. Appoint one and the same time for delivering your books. A few days before Christmas and New Year's would be a good time for all to decide upon, as you could obtain a large list of subscribers before that time.

3. Be sure to report at the end of each week to our State secretary, Hattie House, Battle Creek, Mich., the number and kind of books for which you have taken orders during the week, being careful to state the time set for delivery.

4. Knowing the time, and the number of books wanted, our secretary will ship them by freight to your church librarian, all in one lot, and at less expense of transportation to each canvasser in the church than if they were ordered to be sent at different times; and in this way each canvasser is supplied by the librarian.

The librarian will order the books through the district secretary in the usual way. Those who can send cash, however, may order direct of the State secretary. Do not go to work without informing the State secretary of the territory you desire. If it is not given to another person, a contract will be made with you to work it.

Will our young people especially, and those who are older as well, divide up that part of the country in which they live, and see that it is well worked with "Sunshine" before the holidays? If you have not yet commenced work, read up the article in the last REVIEW, entitled "Is There Life in Michigan?" and enter upon the work at once. In taking hold of "Sunshine," now, four points are gained: Experience that will help you hereafter in canvassing for our religious books, and financial profit to the tract society, the REVIEW Office, and yourself. Canvassing classes will eventually be formed for all who desire to become proficient in the work of getting the Third Angel's Message before the people in print; but no drill is necessary before engaging in the sale of "Sunshine." It is a stepping-stone for the inexperienced, and we hope that none will allow this holiday opportunity to pass unimproved who are not prepared to sell our religious books.

F. E. BELDEN.