

# Adventist 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.

VOL. 63, No. 46.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 23, 1886.

WHOLE NO. 1691.

## The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

### EARTH AND EDEN.

BY ALLIE M. SANTEE.

EARTH rolls its cycles hoary; the years that fade and flee  
Bring as yet no rainbow token of the coming jubilee,—  
Bring as yet no cheering promise that the age-long night  
of sin

Shall give place to Zion's morning, and the reign of peace  
begin;

That the skies that roll their heavy clouds in darkness o'er  
the plain

Shall shine with untold glory when the Lord shall come  
again;

That the weary world shall see at last the storms and  
shadows cease,

When the heaven shall smile in gladness and the earth  
shall echo peace.

Bring back your long-lost gladness! O Eden, bloom again!  
Where man knows naught of sadness, and fears not death  
or pain.

Bloom again, O flowers of Eden! let the skies their youth  
renew,

With no fading leaves of autumn for the angry winds to  
strew;

Where no restless waves of ocean lift their troubled hands  
on high,—

Emblem of the world's commotion echoing hoarse the  
mourner's cry;

Where the wrinkled brow of earth has been by angry tem-  
pests torn,

Let a coronal of beauty as a jewel bright be worn.

The Valley of the Shadow felt the Saviour's shining feet;  
His redemption shall bring back again an Eden pure and  
sweet;

And where once in hours of darkness the Lord for greed  
was sold,

The ransomed hosts shall tread with joy the shining streets  
of gold;

And glory grand shall fill the earth as waters fill the sea;  
Angelic hosts shall hail its birth—a world from sin set free;

And all the ransomed ones shall sing from pain a glad  
release,

As they enter on a land of joy,—a land of perfect peace.

Money Creek, Ill.

## The Sermon.

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

### GOOD AND EVIL COME BACK.

TEXT.—"It is he that sitteth upon the circle of the earth." Isa.  
40:22.

While people yet thought that the world was flat, and thousands of years before they found out that it was round, Isaiah in my text intimated the shape of it—God sitting "upon the circle of the earth." The most beautiful figure in all geometry is the circle. God made the universe on the plan of a circle. There are in the natural world straight lines, angles, parallelograms, diagonals, quadrangles; but these evidently are not his favorites. Almost everywhere you find him geometrizing, you find the circle dominant; and if not the circle, then the curve, which is a circle that died young. If it

had lived long enough it would have been a full orb, a periphery. An ellipse is a circle pressed only a little too hard at the sides. The Giant's Causeway in Ireland, shows what God thinks of mathematics. There are over thirty-five thousand columns of rocks—octagonal, hexagonal, pentagonal. These rocks are as if made by rule and compass. Every artist has his molding-room where he may make fifty shapes, but he chooses one shape as preferable to all the others. I will not say that the Giant's Causeway was the Giant's molding-room; but I do say that out of a great many figures God seems to have selected the circle as the best: "It is he that sitteth upon the circle of the earth." The stars in a circle, the moon in a circle, the sun in a circle, the universe in a circle, and the throne of God the center of that circle. When men build churches, they ought to imitate the idea of the great Architect, and put the audience in a circle, knowing that the tides of emotion roll more easily that way than in straight lines.

Six thousand years ago God flung this world out of his right hand. He did not throw it out in a straight line, but curvilinear, with a leash of love holding it so as to bring it back again. The world started from his hand pure and Edenic. It has been rolling on through regions of moral ice and distemper. How long it will roll God only knows; but it will in due time make a complete circuit, and come back to the place where it started—the hand of God, pure and Edenic.

The history of the world goes in a circle. Why is it that the shipping in our day is improving so rapidly?—Because men are imitating the old models of Noah's ark. A ship-carpenter gives that as his opinion. Although so much derided by small wits, that German of Noah's time beat the *Etruria* and the *Shermanic*, of which we boast so much. Where is the ship of the sea to-day that could outride a deluge in which the heavens and the earth were wrecked, landing all the passengers in safety, two of each kind of living creatures, thousands of species? . . .

Well now, my friends, what is true in the material universe is true in God's moral government and spiritual arrangement. That is the meaning of Ezekiel's wheel. All commentators agree in saying that the wheel means God's providence. But a wheel is of no use unless it turn; and if it turn, it turns around; and if it turns around, it moves in a circle. What then? Are we parts of a great iron machine whirled around whether we will or not, the victims of inexorable fate?—No! so far from that, we ourselves start the circle of good or bad actions, and it will surely come around again to us unless by divine intervention it be hindered. Those bad or good actions may make the circuit of many years; but come back to us they will as certainly as that God sits on the circle of the earth.

Jezebel, the worst woman of the Bible, slew Naboth because she wanted his vineyard. While the dogs were eating the body of Naboth, Elisha the prophet put down his compass and marked a circle from those dogs clear around to the dogs that should eat the body of Jezebel, the murderess. "Impossible!" is the people said; "that will never happen." Who is that being flung out of the palace window?—Jezebel. A few hours after, they came, hoping to bury her. They find only the palms of her hands and the skull. The dogs that devoured Jezebel and the dogs that devoured Naboth! Oh, what a swift, what an awful circuit! . . .

But do not become impatient because you cannot see the curve of events, and therefore conclude that God's government is going to break down. History tells us that in the making of the pyramids it took two thousand men two years to drag one great stone from the quarry and put it into the pyramids. Well now, if men, short-lived, can afford to work so slowly as that, cannot God, in the building of eternities, afford to wait? What though God should take ten thousand years to draw a circle? Shall we take our little watch which we have to wind up every night lest it run down, and hold it up beside the clock of eternal ages? If, according to the Bible, a thousand years are in God's sight as one day, then according to that calculation the six thousand years of the world's existence have been only to God as from Monday to Saturday.

But it is often the case that the rebound is quicker, and the circle is sooner completed. You resolve that you will do what you can. In one week you put a word of counsel in the heart of a Sabbath-school child. During the same week you gave a letter of introduction to a young man struggling in business. During the same week you made an exhortation in a prayer-meeting. It is all gone; you will never hear of it perhaps, you think. A few years after, a man comes up to you, and says, "You don't know me, do you?" You answer, "No, I do not remember ever to have seen you." "Why," he says, "I was in the Sabbath-school class of which you were teacher. One Sunday you invited me to Christ. I accepted the offer. You see that church with two towers yonder?" "Yes," you reply. He says, "That is where I preach."

Another day a man comes to you with a "Good morning." You look at him and say, "Why, you have the advantage of me; I cannot place you." He says, "Do not you remember, thirty years ago, giving a letter of introduction to a young man—a letter of introduction to a prominent merchant?" "Yes, yes, I do." He says, "I am the man. That was my first step toward success; but I have retired from business now, and am giving my time to philanthropies and public interests. Come up to my country place and see me."

Or a man comes to you and says, "I want to introduce myself to you. I went into a prayer-meeting some years ago. I sat back by the door. You arose to make an exhortation. That talk changed the course of my life, and if I ever get to heaven, under God, I will owe my salvation to you." In only ten, twenty, or thirty years, the circle swept out, and now it sweeps back again to your own grateful heart.

But sometimes it is a wider circle, and does not return for a great while. I saw a bill of expenses for burning Latimer and Ridley. The bill of expenses says:—

One load of fir fagots,	8s. 4d.
Cartage of four loads of wood,	2s.
Item, a post,	1s. 4d.
Item, two chains,	3s. 4d.
Item, two staples,	6d.
Item, four laborers,	2s. 8d.

That was cheap fire considering all the circumstances; but it kindled a light which shone all around the world, and around the martyrs; and out from that burning of Latimer and Ridley rolled the circle, wider and wider, starting other circles, convoluting, overrunning, circumscribing, overarching all heaven—a circle.

What is true of the good is just as true of the

bad. You utter a slander against your neighbor. It has gone forth from your teeth. It will never come back, you think. You have done the man all the mischief you can. You rejoice to see him wince. That word has gone out, that slanderous word, on its poisonous and blasting way. You think it will never do you any harm. But I am watching that word, and I see it beginning to curve, and it curves around, and now it is aiming at your heart. If you try to dodge it you cannot. It rolls into your bosom, and after it rolls in a word of an old book which says, "With what measure ye mete, it shall be measured to you again."

You maltreat an aged parent. You begrudge him the room in your house. You are impatient of his whimsicalities and garrulity. It annoys you to hear him tell the same story twice. You wish he was away. You wonder if he is going to live forever. But he will be gone very soon. His steps grow shorter and shorter. He is going to stop. But God has an account to settle with you on that subject. After awhile your eye will be dim, and your gait will halt, and the sound of the grinding will be low, and you will tell the same story twice, and your children will wonder if you are going to live forever, and wonder if you will never be taken away. They called you "father" once; now they call you "the old man." If you live a few years longer they will call you "the old chap." What are those rough words with which your children accost you?—They are the echo of the very words you used in the ear of your old father forty years ago. . . . It is a circle. My father lived into the eighties, and he had a very wide experience, and he said that maltreatment of parents was always punished in this world. Other sins may be adjourned to the Judgment, but maltreatment of parents is punished in this world.

The circle turns quickly, very quickly. Oh, what a stupendous thought that the good and the evil we start come back to us! Do you know that the Judgment day will be only the point at which the circles join, the good and the bad we have done coming back to us, unless divine intervention hinder—coming back to us, welcome of delight or curse of condemnation?

I would like to see Paul, the invalid missionary, at the moment when his influence comes to full orb—his influence rolling out through Antioch, through Cyprus, through Lystra, through Corinth, through Athens, through Asia, through Europe, through America, through the first century, through five centuries, through twenty centuries, through all the succeeding centuries, through earth, through heaven, and at last, the wave of influence having made full circuit, strikes his great soul! Oh, then I would like to see him! No one can tell the wide sweep of the circle of his influence, save the One who is seated on the circle of the earth. I should not want to see the countenance of Voltaire when his influence comes to full orb. When the fatal hemorrhage seized him at eighty-three years of age his influence did not cease. The most brilliant man of his century, he had used all his faculties for assaulting Christianity; his bad influence widening through France, widening through Germany, widening through all Europe, widening through America, widening through the one hundred and one years that have gone by since he died, widening through earth, widening through hell; until at last the accumulated influence of his bad life in fiery surge of omnipotent wrath will beat against his destroyed spirit, and at that moment it will be enough to make the black hair of eternal darkness turn white with horror. No one can tell how that bad man's influence girdled the earth, save the One who is seated on the circle of the earth—the Lord Almighty. . . .

But do not make the mistake of thinking that this doctrine of the circle stops with this life; it rolls through heaven. You might quote in opposition to me what St. John says about the city of heaven. He says it "lieth four square." That does seem to militate against this idea; but you know there is many a square house that has a family circle facing each other and in a circle moving, and I can prove that this is so in regard to heaven. St. John says, "I heard the voice of many angels round about the throne and the beasts and the elders." And again he says: "There was a rainbow round about the throne." The two former instances, a circle; the last, either a circle or a semi-circle; the seats facing each other, the angels facing each other, the men facing each other. Heaven an

amphitheater of glory! Circumference of patriarch and apostle! Circumference of Scotch Covenanters and Theban legion, and Albigenses. Circumference of the good of all ages. Periphery of splendor unimagined and indescribable. A circle, a circle!

But every circumference must have a center; and what is the center of this heavenly circumference?—Christ. His all the glory, his all the praise, his all the crowns. All heaven wreathed into a garland round about him. Take off the imperial sandal from his foot, and behold the scar of the spike. Lift the coronet of dominion from his brow, and see where was the laceration of the briars. Come closer, all heaven. Narrow the circle around his great heart. O Christ, the man! O Christ, the God! keep thy throne forever, seated on the circle of the earth, seated on the circle of heaven!

"On Christ, the solid rock, I stand;  
All other ground is shifting sand."

—T. De Witt Talmage.

#### ONLY TO BE USED IN CASE OF ACCIDENT.

ON the cars I frequently notice a case of tools, new, well painted on all parts usually painted and on some parts not usually, nicely arranged within easy reach. Over them you will generally see the words, "Only to be used in case of accident." Sooner or later an accident may occur and those tools be of great service in saving life or relieving suffering. Any one who has ever seen a railroad collision, will not object to the word *awful*. At one instant in the midst of health, hopeful and buoyant; at the next, a crash, in the midst of the dead and dying.

With how many is their religion only to be used in case of accident; doctrines in due form incased in the head, and approved in case an accident should occur! "I did not know he was a professor"—how many times has that been heard after a death! So much like those making no claims to Christianity, that the idea of their being separate, being a peculiar people, never entered one's mind. But sure enough their names are on the church register, and they had once said, "I renounce them all." They had once looked over the tools, thinking they might be handy in an emergency, but with apparently no abiding thought of every-day use, to make prosperity more prosperous, and to let in the vital air and the sunshine of holy joy in the days of adversity.

Pure religion and undefiled is not a paid-up insurance policy with ample guarantee, with no conditions on the part of the holder. Co-workers with Christ have more thought about efficiency in service than about providing for accident. They know about construction trains as well as the palace cars on the old roads. They have found out that there are those who love pleasure more than God; and that the over-crowded trains are on the down-grade, running toward the city of Destruction.

Prepare for accident, certainly; but as well have a right understanding of the dangers of prosperity, which so often results in pride, which is an abomination to God. Do not let your Bible remain upon the center table as an ornament until there is a death in the family, or the minister calls. Do not let the dust settle on the old Bible you once used morning and night, until your fingers might write these words in the dust: "Not to be used except in case of accident."—R. F. Dutcher, in *Wesleyan Methodist*.

—Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining.—*Ex.*

—Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are the stillest, and little hearts the fullest, and little farms the best tilled. Little books are most read, and little songs the most sung. And when nature would make any thing especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. *Multum in parvo*—much in little—is the great beauty of all we love best, hope for most, and remember the longest.—B. F. Taylor.

## Our Contributors.

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

### THE VALUE OF PRAYER.

BY ELD. R. A. UNDERWOOD.

THE value of earnest prayer, offered to God in faith, none but those who have a living connection with God can appreciate. It is the connecting link which unites the finite with the infinite. In weakness mortal man can come to the throne of infinite power and goodness, knowing that every prayer presented in faith is regarded by Heaven. What a privilege! No matter how poor or needy we are, no matter how difficult the case we present, the Source of strength is unlimited. The Dispenser of God's favor has been tempted, has borne our griefs, and can be touched with the feelings of our infirmities. God would have us feel our need, and realize whence comes our help.

Those in every age to whom God could intrust his work and commit special light to impart to others, have been men and women of prayer. Moses, Daniel, and Paul were men of more than ordinary talent; yet how often they sought God in prayer! How often Jesus prayed! In the "solitary place," long before day he was praying. Mark 1:35. While others slept, he spent the whole night in the mountain in prayer. Luke 6:12. Angels are commissioned to bear messages of mercy to earnest praying men of God. Dan. 9:20-23. A prison was once all aglow with the glory attending the visit of an angel; chains fell from fettered hands, and locks and bolts were powerless to hold the iron doors of the prison as the condemned man of God walked forth beside the angel; and all this was in answer to prayer. Acts 12:5-12. The prayers and alms of Cornelius caused an angel to leave the courts of heaven on a message of love to earth. Acts 10.

Jesus taught that "men ought always to pray, and not to faint." After giving a parable to enforce this statement, Christ asked the following question: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Then came the positive reply, with another question for the last generation of men to answer, "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:1-8.

The few earnest, praying ones who cry day and night unto God, will develop the faith of Jesus in themselves. We are commanded to pray for our brethren. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16. The reason why our prayers are no more effectual, is because of our sins. "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 hid his face from you, that he will not hear." Isa. 59:1, 2. While living in known sin, we cannot come to God in prayer in the full assurance of faith. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:20-22. "But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

The conditions are plain. Again we read: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Ps. 34:15. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye

stand praying, forgive, "if ye have aught against any." Mark 11 : 24, 25.

Do we not desire to see the cause of God moving in mighty power? Is it not the will of God that a power should attend the Third Angel's Message not hitherto seen since its rise? The faintest-hearted must believe this.

We are admonished that there should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent taketh it by force." "The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers like sharp sickles into the harvest field. . . . Brethren, move high heaven with your prayers for God to work with the efforts of his servants. The Lord has agencies that he will put in operation in answer to the importunate prayers of faith."

In several Conferences the past season a day has been set apart (usually Wednesday of each week) as a day to earnestly pray to the Lord of the harvest in behalf of the success of the laborers in the gospel field. Are these resolutions forgotten? or do we find pleasure in pleading with God for success to attend the truth at these stated seasons of prayer? Listen to the request of St. Paul to his brethren: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15 : 30. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. 6 : 18, 19. The apostle declared that his brethren helped him by their prayers. (See 2 Cor. 1 : 11.)

Paul is dead; so are all those who were imprisoned for the truth in his day; yet we are living in a more solemn and important age even than that. Now we hear a similar request coming up from God's messengers of truth, not only in America, Europe, and Australia, but from every land where God has planted the banner of the last message of mercy. We must learn to try the strength of God's grace. Let us be united in the prayers of faith for the quickening power of the truth to accompany his word. The more we pray for the success of the message, the more will we give to carry it forward; and the more we give to aid the cause of God, the more will we pray for its success. Praying and giving for the glory of God, bring the angels of God to our homes. Let us court the presence of these heavenly beings. May we be careful not to grieve them away by our indifference to the cause of Christ.

THE ROCK—CHRIST JESUS.

BY L. O. MOORE.

To what does the word "rock" refer in Matt. 16 : 18: "Thou art Peter, and upon this rock I will build my church"? The Roman Catholic quickly answers, To Peter. Some say it means Christ, and still others apply it to the truth that Jesus is the Christ, the Son of the living God. But Peter himself affirms that Christ is the chosen of God, a living stone, and precious. 1 Pet. 2 : 4. In verses 6-8 he then establishes his position by each of three texts. The first, a quotation from Isa. 28 : 16, reads, "Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." In the second, quoting from Ps. 118 : 22, he says: "The stone which the builders disallowed, the same is made the head of the corner." And from Isa. 8 : 14 he repeats the words, "And a stone of stumbling, and a rock of offense," which shows Christ's relation to the wicked.

Thus he affirms, and proves by scripture, that Christ is the rock, the foundation of the church; and that to the wicked he is a rock of offense. And as the Roman Catholic Church regard Peter as their first bishop, they should accept his views, and let no later pope teach them that Peter is the foundation stone, which he himself denies. We also should pay strict regard to Peter's words; for he, if no other, understood the Lord's statement, and could tell its meaning.

Grand Rapids, Mich.

THE HOLY LAND.

BY TORIA A. BUCK.

'T WAS thus beneath the Syrian sky,  
On Olive's mount or Bethlehem's plain,  
Beside fair Galilee, or nigh  
Where Hermon sheds its dewy rain,  
His sandals heavy with the dust  
Gathered from treading Zion's street,  
His meek disciples with a trust  
Like children, with devotion sweet  
Follow where'er He leads, their Master's  
weary feet.

Beneath the olive trees at night,  
When sunset splendors light the sky,  
They watch the swiftly fading light  
On sea and plain and mountain high,  
And from each softly spoken word  
Breathed from His lips, each listener's heart  
Thus gained a lesson from his Lord,  
Which, more than Egypt's magic art,  
Shall in the years to come form of his life a part.

Oh those three years they spent with him!  
The saddest and the happiest years!  
Ah, nevermore shall memory dim  
The paths they trod with love and tears;  
And glancing back to those bright days  
In dark and dreary years to come,  
How, like the morning star, their rays  
Brighten with light the deepest gloom,  
Till they like conquerors tread their upward  
journey home!

And thou beloved disciple John,  
When bowed with years on Patmos' Isle,  
Saw in thy vision that bright One  
Who once entranced thee with his smile.  
Till all thy life was spent for him,  
Thy strength, thy years,—and e'en thy blood  
Was shed,—until thine eyes grew dim,  
With treading where thy Master trod,—  
The path that ends within the City of our God.

In Chaldaea's skies the stars still shine,  
And Jordan's stream is flowing yet;  
And pilgrims, with a love divine,  
Kneel where the midnight soil was wet,  
When on the dark dividing wall  
Of life and death He stood, that love  
Might prove for sin the all in all.  
Oh, mighty power that from above  
Can break the chains which doth enthrall,  
Till prisoners hear thy voice ring like a hughle call.

And thou, fair lake of Galilee,  
That heard His voice amid the storm,  
And sank to rest, oh, sacred be  
Thy waves which mirrored oft His form!  
He trod thy shore with weary feet,  
Thy spray hath oft His sandals wet;  
He listened as thy waters heat  
At close of day when sun had set,  
A deep and sad refrain—oh, canst thou hear it yet?

O, hlest Jerusalem! thy walls,  
On which He gazed, fell long ago.  
Sadly the light of heaven falls  
On roof, and spire, and wall of snow;  
The very earth which once He trod,  
Is sacred to the pilgrim's eyes.  
Like that bright city of our God,  
E'en now doth thy fair Zion rise,  
City of David! bright thy fallen splendor lies.

Not ours the pleasures which those days  
Gave to the sons of Israel then;  
They heard Thy voice, they saw Thy face,  
As meekly trod the ways of men  
Thou, in Thy humble guise, O King  
Of earth and heaven! Thy voice once hurled  
The sinful angels down, while ring  
The courts of heaven with gates impeared  
For thee whose arms were stretched to clasp a  
sinful world.

O Holy Land! dear Holy Land!  
The world's sad eyes are fixed on thee!  
Thy hills once brightened 'neath that hand  
Of angels sent the night that he,  
Bright King of all, came down to bless  
The earth, and all its chains to break.  
O sinful world, thy wilderness  
Hath opened wide a path to take  
Him to thine arms and let his voice thine  
echoes wake.

O Holy Land! sweet Holy Land!  
Thy cities I may never see;  
Yet oft in waking dreams I stand  
By Jordan's banks, or Galilee.  
In dreams I strike the prophet's lyre,  
Once swept by Hebrew hards of old;  
But perished in its olden fire,  
And those sweet tales must be untold,  
Till the redeemed shall tread the shining streets  
of gold.

East Randolph, N. Y.

—If clouds begin to darken the light of hope,  
drop deeper the anchor of faith. There is always  
rock below for those who trust in the Lord.

A CONSISTENT PUBLISHER.

BY G. W. MORSE.

THE publisher of the *Sunday School Times* has been frequently importuned to change the name of that paper to the *Sabbath School Times*. In a recent issue, the editor gave quite a number of extracts from the letters he had received requesting such change, and added the following comment:—

"The term 'Sabbath' is, as we have already said, the name of an institution, not the name of a day of the week. It is a term that is applied, in the Bible text, sometimes to a single day,—a day of the week or a feast day,—sometimes to an entire week, sometimes to a full year, and sometimes to an indefinite period of time. To limit its use to the mere designation of a particular day of the week would be to concede that the fourth commandment is a specific command to observe that particular day of the week,—the seventh day of each week by its ordinary numbering,—that day, and that day only, as the day of sacred rest and worship; and this would be equivalent to charging a breach of the fourth commandment on all Christians who observe any other day than Saturday as the Sabbath of the Lord our God. The editor of the *Sunday School Times* honors the spirit of those Christians who faithfully adhere to Saturday as the day which they understand to be the day of God's appointment for Sabbath observance; but he cannot conscientiously charge all other Christians with a violation of God's commandment, as he would do if he admitted that the term 'Sabbath' is the name of a particular day of the week as such. Hence it would be a sign of moral weakness on his part if he were to yield to any popular clamor for a misuse of human language, in order to secure a condemnation of those Christians who religiously observe Saturday as the Sabbath.

"It is true that the term 'Sunday' has its traces of the old paganism of our fathers; but the same may be said of the name of every other day of the week. Would it seem to be the right thing for the editor of the *Sunday School Times* to apply a vestige of paganism as the name of every day of the week except one? Is that a sort of religion that would commend itself in Missouri or Kansas? We trust not. As to the question of the origin of religious words in our English language, it will be found that very few of those words were created in heaven expressly for sacred uses, and have been used accordingly in all their history. To decide on using no words which have a trace of paganism in their beginnings, would be to limit our ordinary speech within most inconvenient boundaries. But apart from the question of the day of the week as such, there is another reason for refusing to substitute the term 'Sabbath-school' for 'Sunday-school.' The 'Sunday-school' is an institution, or an agency, as well known by its own name as the modern life-insurance system, the railroad system, or the banking system; and it has a right to be known by its own name. . . . We could no more change the name of this paper to the *Sabbath School Times*, or the *Bible School Times*, with a clear conscience, than we could change it to the *Hosanna Assembly Times*, in memory of the children's joyous gathering on the slopes of Olivet, on the first Palm Sunday of Christian history. In fact, a change of the name of the *Sunday School Times*, in view of the representative character of this paper, would be in violation of the conscientious convictions of its proprietors, and would indicate a moral weakness of which they ought not to be guilty."

It is rare that we observe such consistency among the adherents of the Sunday-Sabbath as is displayed by the editor of the *Sunday School Times* in thus refusing to change the name of his paper. He discovers that it will first be necessary for the institution to change its name, before it will be proper to change the name of that great organ of the same.

While commending the consistency of our esteemed contemporary in the matter above referred to, we can but lament the discovery of points of weakness in other particulars that are quite inexcusable. He starts off by remarking that "the term Sabbath is . . . the name of an institution, not the name of a day of the week." It is to be regretted that he did not go a little farther and state when, by what means, and for what purpose the Sabbath



was instituted. He evidently discovered that should he do so, he would find some very formidable breakers ahead. For instance, he would have been obliged to state that the Sabbath was instituted in the garden of Eden by the direct act of God, before man fell, as a memorial of creation, to be observed by mankind perpetually. He would have found that the seventh day of the creative week was taken as the specific day for the celebration of the Sabbath, and that it can no more be changed to any other day of the week and retain the same reasons for its observance, than a man can change his birth-day to some other day of the month than the one upon which he was born, or than Independence Day of this country can be changed to the fifth day of July. Man might, by defiantly repudiating the Sabbath instituted by God, institute a Sabbath according to his own fancy; but to appropriate in behalf of such man-made Sabbath, the reasons and command given by God for his holy day, would be the most heinous violation of the first, the eighth, and the ninth commandments. It would, in the first place, be recognizing other authority than God's as superior to his. It would be stealing of the most daring character, and an out-and-out falsehood.

The editor of the *Times* evidently discovered the foregoing liabilities, should he admit that the Sabbath institution was inseparably fixed to a definite day of the week, and so, with adroitness worthy a better cause, he takes the position that the Sabbath is a most convenient institution; one, indeed, that man may move around from one day of the week to another, to suit his fancy. Having taken this position, he is prepared to sanction the observance of any day of the week as Sabbath, by any class of people in any part of the globe. According to the *Times*, they are all keeping the Sabbath of the Lord! Indeed, we may conclude that the *Times* believes that one may keep a whole week, or even a year, as the Sabbath, and that such observance will satisfy the demands of the law for seven weeks, or seven years, as the case might be. Thus one would be at liberty to work continuously for six years, and then observe the seventh year as the Sabbath, and still fulfill the requirements of the Sabbath command. Notice his words:—

"It [the Sabbath] is a term that is applied, in the Bible text, sometimes to a single day,—a day of the week or a feast day, sometimes to an entire week, sometimes to a full year, and sometimes to an indefinite period of time."

We cannot conceive how a position could be taken on this important subject that would be more destructive to the usefulness and uniformity of the Sabbath, than the above. Total abolition could not do much more by way of destroying the divine origin and nature of the institution, and making it entirely subject to the whims and conveniences of mankind. We are astonished to see our contemporary thus turn a Sabbath destroyer.

While it is true that the mere word "sabbath" is variously used in the Scriptures, as suggested in the foregoing extract, it is not true that it always has reference to the Sabbath of the Lord, instituted at creation and commanded by the fourth precept of the decalogue. The editor of the *Times* knows that there were, under the old dispensation, numerous feast days, holy days, etc., to which the term "sabbath" was applied. He also knows that in all cases, almost without exception, throughout the Bible, wherever the term "sabbath" occurs, there is little or no difficulty in discovering whether a ceremonial institution is referred to, or the Sabbath of the Lord. This last-named institution maintains its distinctive characteristics upon all occasions, and under all circumstances where it is mentioned; and there is not in the entire Bible the least *scintilla* of evidence that it could be celebrated upon any other than the day of the week upon which it was founded; viz., the seventh day. Even the ceremonial sabbaths all had fixed dates and duration, and were not left to any such fluctuating, helter-skelter system as the *Times* endeavors to establish for God's holy day. We do not call to mind any of them that were not to be celebrated every year, or as often as they came, on a definitely prescribed day of a certain month; and the time of their continuance was stated with equal definiteness.

This endeavor to traduce God's great memorial to the level of transitory, shadowy, ceremonial institutions is unworthy any Bible student, least of

all a great public journal of wide-spread influence.

With one more reference, we close this criticism. It is this:—

"To limit its use [that of the term *sabbath*] to the mere designation of a particular day of the week, would be to concede that the fourth commandment is a specific command to observe that particular day of the week,—the seventh day of each week by its ordinary numbering,—that day, and that day only, as the day of sacred rest and worship; and this would be equivalent to charging a breach of the fourth commandment on all Christians who observe any other day than Saturday as the Sabbath of the Lord our God."

Such frankness as indicated in the foregoing paragraph is truly refreshing. It means simply this: that if God selected a definite day of the creative week upon which to institute a memorial of his creative work; and if the fourth commandment means literally just what it says, the seventh day of the week at the present time, and that day only, is the Sabbath of the Lord our God. Or, in other words, if the Bible record of the institution of the Sabbath, and the command for its observance, are true and valid, only the observers of the seventh day are conforming to the same.

We respectfully suggest that our esteemed contemporary can do no more valiant service for the cause of God in the restoration of his Sabbath than to accept the conditions of its own admissions, and act accordingly.

#### THAT EIGHTH CHAPTER OF ROMANS.

BY S. F. PEARSON.

I HAVE often heard of a brother who used to say, "Brethren, I am in the eighth of Romans this morning; and it seems to me as I read that chapter it is a good place to be."

Have not most of us lived long enough in the seventh? Have we not, like the Roman criminal, carried the decaying body of sin long enough? Is it not high time that we were loosed from it? Do we not again and again cry out, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

But the eighth chapter opens with a different experience. Paul had learned the lesson that to be in Christ Jesus, to take him as his only portion, to believe all God had spoken concerning him, was the way and the only way to escape from the terrible bondage in which he found himself; and now he can exclaim, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And he says further: "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ."

If righteousness could come by the law, then would Paul surely have been secure. A Pharisee, brought up at the feet of Gamaliel, he was taught the law, and had strictly observed it from his childhood; but now that Christ had come, something more remained for him to do. He could not neglect to be as obedient as ever to the law, and must also believe all that was written concerning Christ, and accept him as his Saviour, and from thenceforth realize that he was not his own, but that he had been bought with the precious blood of Christ. With this assurance he could exclaim, "If God be for us, who can be against us?" and, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Is it not the will of our Heavenly Father that we all have the same blessed experience which the apostle had? It certainly is; for "this is the will of God, even your sanctification;" and Christ "was manifested to take away our sins." Shall we not trust him implicitly, and unreservedly put ourselves into his care, to be led by him just as he will, knowing that he will lead us right? for he knows just what is best for us, and will make all

things work together for good to them that love him.

#### SELF-CONDEMNED.

BY ELD. F. PEABODY.

Who is necessarily in such a condition? Paul gives a principle in Rom. 14:22, 23 which shows who may be: "Happy is he that condemneth not himself in that thing which he alloweth. And he that discerneth and putteth a difference between meats [margin] is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." We know Paul is writing concerning feast days and things which some said might be eaten and others said should not; yet in the above quotation there is a principle that covers all acknowledged duties.

Take any one of the ten commandments and see how the principle will apply; for instance, the eighth. A man steals. He knows and acknowledges he has done wrong. He discerns and puts a difference between his rights and others' rights, but still disregards his neighbor's rights, and steals from him. He stands self-condemned.

Consider the fourth commandment. Everywhere we find people who intend to be honest, yet they discern between the seventh day of the week, or the Sabbath of the Lord, and the first day, which God gave to man for a working-day, and still go right on trampling God's truth under their feet. They, too, are self-condemned. Can such find fault when in the Judgment they find themselves condemned by themselves? When the records of men's lives are laid out before them, it will then be seen that they have had more of a part to act in their own condemnation or approval than they have anticipated. "Hast thou faith" in what thou art doing? "have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth," or doeth.

A person who has conviction of truth and duty, and has the courage to do right, though opposed by all the powers of evil, stands in that attitude toward God and all heaven that will insure happiness; while he who goes along scringing and dodging and trembling, all the time doubting, having no confidence in his own doings, cannot be happy though he possesses millions. God's truth and Spirit give light, show us our duties. Men see, are convicted, and know what they ought to do; but the multitude try to seek happiness through some other channel than that pointed out by the apostle.

#### KEEPING THE SABBATH.

BY J. D. BUTCHER.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Many who profess to keep the Sabbath seem to spend it in a loose, careless sort of a way, thinking perhaps that to refrain from physical labor on that day is all that is required. Farmers, perhaps, see no wrong in spending a portion of the day in looking after their stock, walking about the farm, planning the coming week's work, or even strolling across the fields to spend the hallowed hours with a neighbor, discussing business prospects and political news—doing their own ways, finding their own pleasure, and speaking their own words. But this does not accord with the words of the Lord by the prophet just quoted. The Sabbath is time that God has consecrated to his own holy service. Our thoughts should be withdrawn from worldly matters, and be centered upon God and his wonderful works. The manner in which we spend this holy time will stand for or against us in that great day when each individual case will be tried.

Bloomington, Ind.

—Moderation is the silken string running through the pearl chain of all virtue.—Bishop Hall.

## 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 PEACEFUL LIFE.

"Count not attention to the daily duties, nor the strictness of the Christian life, to be bondage; but count it the sweetest liberty and the only way of true peace. Wherever this is accounted hard, that state which is embraced instead of it will be found harder."—John Rogers, of Dedham, 1585.

The working life is the life of peace,  
The words of the wise are golden;  
And down the line of three hundred years  
Comes the truth of these words grown olden.

Not the days that are passed amid songs and flowers  
In dreamy, inactive leisure,  
But the days that are strong with the stress of toil  
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,  
Nor turn from the path of duty,  
Are the eyes that see in this changeful world,  
The sights of the truest beauty.

Who lives for earth and to self alone  
Must find his enjoyments shallow,  
While he who lives for God and right  
Finds something each day to hallow.

He who is bound by the yoke of love,  
And regains his freedom never,  
Has his perfect liberty here on earth,  
And he shall be free forever.

Oh, life is short, and its skies sometimes  
Are darkened with care and sorrow;  
But the loyal-hearted, the brave of soul,  
Has always a glad to-morrow.

Then let us patiently bear the cross,  
Our service and love confessing;  
For the life of labor and faith and love  
Is the only life of blessing.

—Marianne Farmingham.

### HELP THE CHILDREN KEEP THE SABBATH.

How shall our children keep the Sabbath? has long been a perplexing question to many good brethren and sisters. Some devoted parents have required their young children to keep the Sabbath just as they did without any variation, and the result has too often been quite the opposite of what the anxious parents desired. Instead of loving the Lord with all the heart, and keeping his commandments, they grow to despise the law of God because of, to them, the tiresome Sabbaths. To men and women who have any taste for reading, the Sabbath usually seems too short; but children seldom delight in spending a whole afternoon in solid reading, even if they are able to read well.

I take it for granted that all spend the forenoon in Sabbath-school exercises, either at home or at a regular place of meeting. I know there are many who are better qualified than myself to advise on this subject, as I have never had much experience in Sabbath teaching; but I have had a long experience in common-school teaching, and I know that the secret of success lies in keeping the children constantly employed. It is impossible to keep a child occupied unless you keep it interested; and in order to secure an interest, there must be changes from brain work to hand-work or copying, such as map-drawing, object-drawing, etc. A little tact on the part of the teacher will enable him to arrange the exercises in such agreeable changes that the child may be kept profitably employed all day without knowing that he has done real work.

Day-school has never been satisfactory where there was not suitable apparatus; and so it will be in Sabbath exercises. I will name a few necessary articles: First, a paper blackboard (one can be had for about seventy-five cents, or more, according to size) should be hung in every family room or dining room. A box of white and one of colored crayons should accompany it; secondly, a number of books suited to the ages of the children should be at hand. When they have read, or listened to reading, until they show signs of restlessness, then relate some Bible story, and if you can, explain it more fully by representing it on the board. Even a rough sketch, especially with the colored chalk, will be interesting to children; and a little practice will enable almost any one to draw passably well.

A good exercise for the children alone, is drawing the countries in and around the Holy Land. Let them become familiar with all the places where

Jesus walked and taught. Outline the Sea of Galilee, with a few fisherman's boats on it; the Mount of Olives, the river Jordan, and many other things of interest. The older children can thus employ and instruct themselves, and also keep the small children intensely interested. I would also suggest that all children able to write have a Sabbath copy-book, in which to write the verses committed in the Sabbath-school lesson.

Of course, all these things must be directed by the parents, and if judiciously done, I think the Sabbath can be made a delight even to children. Will not parents count the cost, and see how much better it will be to spend a little time and means now to keep the dear children in the fold, than to be careless, and see them drift away into the world, and at last lose eternal life? Let us all work as well as watch and pray.

ANNA L. CUNNINGHAM.

### ONE WAY TO BE HAPPY.

Most boys and girls think that if they could only have everything they want to wear, to amuse them, they would never be cross or dissatisfied. That is a mistaken idea. Things outside of yourself do not make happiness. I knew a boy once, about nine years old, who it seemed had everything to make a boy happy,—a lovely home, a father and mother who did everything in the world to make him happy. He had a printing-press, a velocipede, a bicycle, sled, skates (ice and roller), books—everything; and yet he was the most unhappy child I ever saw. One winter morning the streets were covered with snow. All the boys in the neighborhood were out with their sleds, shouting and laughing and having the best kind of a time. This boy went about the house frowning, growling, and whining. What about, do you think? He was not satisfied because his sled was not longer, and utterly refused to go out. He "would not go out with such a mean sled," he said. That afternoon I was walking not far from this boy's house, when I heard shouts of laughter from some children, who were out of sight around the corner. When I did see them, I stood perfectly still. There were four little children without overshoes, or overcoats, or mittens. They had an old broom, which they were using as a sled. The youngest child was sitting on the broom, and two older boys were pulling him along by the handle. The fourth child, a girl, was running along holding the little one on the broom. Their eyes were shining, cheeks just like roses, and they certainly were just as happy as though they had had the most beautiful of sleds.

Three tiny, ragged boys were playing together in the sunshine Thursday on a sidewalk near one of the North End railway stations. A fourth youngster came up, his eyes glistening with pleasure, his dirty face proud with delight, and the following conversation was overheard:—

"Oh, boys," he cried, "I've foun' a tin-cint piece."

The others crowded around, and discussed the treasure excitedly. Then they sat down on the curb-stone to compare reminiscences of recent lucky finds.

"I foun' mos' a hull piece of a top, yesterday," said one.

"I foun' a big bone in our alley, a n'orful big bone," said a second, "n' I'm goin' to make a jumper out of it."

The youngest child, the very dirtiest, smallest, thinnest baby that ever walked, had listened with a smile of perfect content, and now he chimed in, in a tone whose pride and joy no words can convey,—

"Thith mornin' I foun' a peanut."

You see, it is not what you have, what you find, that makes you happy, but the use you make of it. If you use it to enjoy it, get all the pleasure and profit there is in it out of it, you will be happy in its possession; but if you think all the time that you want the thing you have not got or cannot have, you lose all the pleasure locked up in your present possession. You know Paul said, "I have learned in whatsoever state I am, therewith to be content." Now, that is a text for you to think about. Paul meant that he had learned how to use the present time, the present gifts, the present friends; that it was not wise to keep grasping all the time for something out of reach. Think about it.—*Christian Union.*

### LEND A HELPING HAND.

Do n't be afraid of work. Your strength, both of mind and body, was given to you for use. If you can help your fellow-traveler as he walks along with his heavy load, do n't be too lazy or ashamed to lend a helping hand. If you can give the poor, down-trodden creature a word of encouragement, stretch out your hand and do it; do n't be afraid of contamination; if your character is what it ought to be, you will be above suspicion. If the poor drunkard passes you by, do n't pull your garments more closely about you, as if to say, "I am holier than thou;" but rather let your sympathies go out toward him, and, if in your power, lend a hand to help him lead a better life.

None of us are perfect; we all need help; and if Christ should withhold the helping hand, what would become of us? Who would hear our cries for mercy, and give us sweet forgiveness and strength to do better?

Be always on the watch to do some helpful thing for somebody. Make yourself a blessing to all you meet. Never let it be said of you, "Oh, he's too indifferent to the wants of others to give a body a lift," or "feels above lending a helping hand."  
—*Church and Home.*

## Special Attention.

### THE ORIGIN OF SUNDAY.

ITS BEARING ON THE SUNDAY LAWS OF THE PRESENT.

[The following article was written by Eld. A. H. Lewis, Seventh-day Baptist. Our readers will find in it no arguments with which they are not already familiar; but the article will have special interest for them in the fact that it was first published in the *Popular Science Monthly*, and from that copied into the *Chicago Tribune*. All Sabbath-keepers will read it with a feeling of satisfaction that the truth on the question of the origin and nature of Sunday observance is thus laid before a class of readers whose attention may perhaps never before have been called to it.]

The times demand a reconsideration of our Sunday laws. They are practically inoperative. There must be some essential reason for this, in the character of the people or in the character of the laws, perhaps both. Either the laws have a false basis and cannot rightly claim public regard, or the people are wickedly indifferent to rightful authority. This is true of the church as well as the "world." To know the origin of these laws will help to solve the problem.

Sun-worship is the oldest and most wide-spread form of paganism. It reaches back to the prehistoric period. Under various phases it has always been the persistent foe to the worship of Jehovah. It was the prevailing and most corrupting form of idolatry which assailed the Hebrew nation. Its lowest form, Baal-worship, produced the deepest social and moral degradation. As the period of idolatry passed away, sun-worship assumed a less materialistic form, without losing the virulence of its poison. It lay in wait, like a beast of prey, to corrupt Christianity as it had already corrupted Judaism. Transferred from the East and from Egypt to Greece and Rome, it became popular, and great efforts were made under Heliogabalus and others in the third and fourth centuries to exalt it above all other religions. Indeed, Mithraicism came near gaining the field and driving apostolic religion out of the Roman Empire. It did corrupt it to an extent little understood.

Pagan Rome made religion a part of the State. Long before the advent of Christianity the Emperor, Pontifex Maximus, as head of the State and therefore of the church, was accustomed to legislate upon all religious matters. He had supreme power in this direction. Scores of sacred days were set apart, under the pagan empire, upon which judicial proceedings and certain forms of work were prohibited. It was the settled policy of the empire for the emperor thus to determine concerning ferial days.

Apostolic Christianity forbade all appeal to the civil law in matters of Christian duty. Christ and his apostles sought only the rights of citizen-

ship at the hand of civil government. When these were refused, they gladly yielded, suffering persecution, unto death if need be. Christ repeatedly declared, "My kingdom is not of this world." New Testament Christianity could not have instituted such a *cultus* as that which gave rise to Sunday legislation, the union of church and State, under an emperor or an emperor-pope. "Old Mixon" peach trees cannot bear crab-apples. All evil legislation concerning religious faith and practice, such as obtained in the Roman Empire, was the product of paganism. It was not an offshoot of Christianity or of the Hebrew theocracy.

The first civil legislation concerning Sunday appears in the edict of Constantine the Great, 321 A. D. Nothing appears in history as demanding the legislation, or as wishing it, except the will of the emperor. He was a well-known devotee of the sun god, as were his predecessors. His attitude toward Christianity, both before and long after the issuing of the Sunday edict, was the attitude of a shrewd politician; toward his rivals it was that of an unscrupulous, bloody-handed monarch. He gained power by intrigue, deceit, and murder. No accurate historian dares call him a "Christian emperor." Romish tradition and superficial literature have misnamed him the "first Christian emperor." The facts relative to his life and character forbid every such claim. He refused to unite with the Christian church until he lay on his death-bed, in 337 A. D., when he received baptism, hoping thus to make the most of both worlds. The text of his Sunday edict and the surroundings all show it to have been purely heathen. The text is as follows:—

Let all judges, and all city people, and all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of Heaven be lost.

Given the 7th of March, Crispus and Constantine being Consuls, each for the second time.—*Codex Justin.*, lib. 3, tit. 12, 1. 3.

If the foregoing law were associated with Christian law, the testimony against it would be less damaging. But the following shows that the next day Constantine issued another edict, which, like the above, is unmingled paganism.

Edict concerning haruspices:—

The august Emperor Constantine to Maximus: If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also let the liberty of making use of the custom be accorded to others, provided they abstain from private sacrifices, which are specially prohibited.

Moreover, that declaration and exposition written in respect to the amphitheater being struck by lightning, concerning which you had written to Heraclianus, the tribune and master of officers, you may know has been reported to us.

Dated the 16th, before the kalends of January, at Serdica (320), A. C. the 8th, before the Ides of March, in the Consulship of Crispus II. and Constantine III., Caes. Coss, 321 A. D.—*Codex Theo.*, lib. 16, tit. 10, 1. 1.

The reader will note that nothing appears in the law, neither does anything appear in the accompanying evidence, showing that Christians desired the law, or were in any way interested therein. It applied to all the subjects of the empire alike. The day is not mentioned, except by its heathen title of the Sun. There is nothing in the restrictions placed upon it unlike the restrictions which already existed concerning many other pagan days. The following extract, from the work of an English barrister, is pertinent at this point:—

That the division of days into *juridici et ferati*, judicial and non-judicial, did not arise out of the modes of thought peculiar to the Christian world, must be known to every classical scholar. Before the age of Augustus the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates, among the praiseworthy acts of that emperor, the cutting off from the number thirty days, in order that crime might not go unpunished nor business be impeded.—*Fests and Fasts*, p. 6, by Edward V. Neale.

Church historians have been obliged to recognize the purely heathen character of this legislation. Schaff says:—

But the Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of *Sabbatum* or *Dies Domini*, but under its old astrological and heathen title, *Dies Solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules,

Apollo, and Mithras as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ.—*Church History*, vol. 3, p. 380.

Milman says: "The rescript, indeed, for the religious observance of the Sunday, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire. Yet, unless we had direct proof that the decree set forth the Christian reason for the sanctity of the day, it may be doubted whether the act would not be received by the greater part of the empire as merely adding one more festival to the *fasti* of the empire, as proceeding entirely from the will of the emperor, or even grounded on his authority as supreme pontiff, by which he had the plenary power of appointing holy days. In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the oriental theology."—*History of Christianity*, vol. 2, pp. 396, 397.

No other legislation concerning Sunday appears for the next sixty-five years. Meanwhile the church was becoming paganized, the papacy was developing, the empire was tottering, and all things were getting ready for the Dark Ages. From the close of the fourth century to the close of the fifth, the legislation was enlarged, including scores of other days, most of them pagan festivals, christened by new names, and but slightly modified in the manner of their observance. As church and State became more thoroughly united, the pagan idea that the civil law ought to regulate religious actions and religious belief was so fully developed that the State determined not only what men should do, but what men should believe. Civil law practically decided what Christianity was. It defined orthodoxy and heresy, thus involving the whole realm of religious conscience in the meshes of political intrigue.

As the Holy Roman Empire grew upon the ruins of the pagan empire, it continued to secularize and corrupt Christianity. Civil legislation relative to Sunday and other festivals and fasts prevailed during the Dark Ages. Our Saxon ancestors, converted under this empire, received this inheritance, and transmitted through the Saxon and English laws the entire genius of Sunday legislation to our own time. The chain is unbroken which binds the Sunday law of to-day to the first pagan Sunday law of 321 A. D.

There was little or no development of the Sabbath idea, as drawn from the fourth commandment, until the time of the Puritan Reformation. Under the theory that the fourth commandment might be transferred from the seventh to the first day of the week, Sunday legislation took on the more distinctively Sabbath type which has prevailed in America. The theocracy of the New England colonies, which made the civil government subservient to the church, instituted the most rigorous Sunday legislation. These early colonial laws were not only rigid, but were rigidly enforced. Their power was short-lived. As the colonial governments gave way to the States, and the States became united in the nation, Sunday legislation was continually modified, and its influence steadily declined. The laws still exist, but are disregarded by all classes of society, according to choice or convenience. Religious men assemble in conventions, and speak through resolutions; and editorials bewail the state of things, and talk of the necessity of more rigid enforcement of the Sunday laws. No one heeds such talk, and no law is enforced. Year by year we drift farther away from a religious regard for Sunday. The most cogent arguments driven into the public mind are like a nail driven into the weak mortar of a thin wall; it looks well till you attempt to hang a weight upon it, when it gives way, deepening the sense of failure. Hence we say, as at the beginning, either the Sunday laws are not grounded in Christianity, or the public conscience has become wickedly indifferent.

Why thus?

The real philosophy of the situation is this: Sunday laws, coupled with the false no-Sabbath theories which were developed in the second century, have depraved the public conscience, and produced the very results over which good men now mourn. Granted, for the sake of the argument, that Sunday has rightfully taken the place of the Sabbath, and ought to be observed in accordance with a Christian interpretation of the fourth commandment, the fact remains that the civil law, assuming control of religious actions, places itself between the human heart and God. It shuts out

the divine authority. It forbids the conscience to rise above the human authority. The result is, no conscience. If, on the other hand, the observance of the Sunday, or the enforcement of the law, be urged upon grounds of policy and expediency, each man instantly claims the right to judge for himself as to what is expedient or necessary. Divine authority alone can give a Sabbath. Human authority can give no more than a holiday.

The results which confront us, indicate an underlying philosophy against which it is useless to fight. They show that the pagan conception, which makes the State the source of authority in religious matters, the arbiter of disputes, or the regulator of acts, is not only foreign to the true Christian conception, but is destructive of it. The Christianity of the fourth century was widely removed from the Christianity of the apostles. No one element did more to create this degeneracy than the interference by the State in matters of religion. No form of interference affected the life of the people more than legislation concerning holy days and religious festivals. The effort which Puritanism made to lift the whole question to a higher level has failed because it persisted in the fundamental error that the State may justly legislate concerning religious duties. Religious Sabbatizing is a duty which men owe to God alone. Civil law can make a holiday, can institute a day on which business and labor will cease; it can never make a Sabbath any more than it can make an honest man. All appeal to civil law concerning Sabbath-keeping is necessarily degrading, and opposed to the genius of Christianity. The Sunday laws have not become obsolete because men are comparatively more wicked than before, but because men have steadily risen above the pagan conception which permits the State thus to interfere. He who complains of the decline in regard for Sunday laws, complains of an unavoidable fruitage which has always appeared and always will appear when the State interferes with religious matters.

Another result has developed in connection with our Sunday laws whereby the vilest and most nefarious business known to our civilization has entrenched itself behind them, and at the same time defies them. The enforced leisure which the Sunday laws and the customs concerning Sunday have brought about, make Sunday the great harvest-day for the saloons and their associate evils. The Sunday laws prohibit many forms of legitimate business which our Christian civilization has come to allow; and any persistent effort to enforce the Sunday laws against the saloon is met by the saloonist with the counter-effort to enforce the laws against legitimate business. In the absence of any struggle with the saloon, nobody thinks of enforcing the laws against legitimate business, or against popular amusements. Meanwhile the rum traffic, content to close the front door, if that be really insisted upon, goes forward, and will continue to go forward, unchecked. Legitimate business cannot afford to be interfered with, and the liquor power, holding the club in its own hand, says, "Permit me to go forward, through the side door at least, or I will give you endless trouble through the same law whereby you seek to interfere with me." In many places, as in our Western cities, the liquor power is strong enough to openly defy every effort, and to push its business through the front door, regardless of law. Between the two methods, the rum traffic has taken full possession of Sunday, and the larger half of its profits are gathered in that day.

A still more deplorable evil has come upon the church itself, through reliance upon the Sunday law and through the acceptance of Sunday, which has neither scriptural authority nor standing-room on the law of God. It has ceased to appeal to the law of God—except in a very weak way—as the source of authority in matters relative to the Sabbath, and has thereby become shorn of all real strength. Year by year the church drifts farther into the stream of Sunday desecration. The pulpit talks of the terrible disregard for Sunday which prevails, while the pews hasten out Monday morning to pocket the profits of Sunday business and Sunday revelry. Thus, dependence on the civil law, and false theories concerning the abrogation of the Sabbath, have turned the heart of the church itself away from the law of God, and left it to lean on a broken reed which is piercing it through.

The results are sad, but terribly real. They are legitimate, unavoidable, but none the less ruinous.



## Our Tract Societies.

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

SEND ME.

BY MRS. D. E. WALKER.

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4 : 35.

I'll up and away, to the fields I'll go,  
In patience and faith the seed I'll sow;  
In hope will I wait till the dew and rain  
Shall ripen it into golden grain.

No longer I'll idly sit and say,  
There's naught that I can do to-day;  
I'll up and away, like a servant true,  
Saying, "Lord, what wilt thou have me do?"

There's enough to do; the fields are white,  
The lost ones wander in darkest night,  
Their eyes are blinded by error and sin—  
Who will help bring the wanderers in?

My heart says, Lord, here am I, send me;  
Let me help set the captives free,  
Let me work for thee in the field to-day;  
Bless my labor, dear Lord, I pray.

My crown I'll leave in Jesus' care,  
If the gathering work I may but share;  
And when the labor has all been done,  
May I share in the joyful "harvest home."

Then I'll up and away; to the fields I'll go,  
With a faithful hand the seed I'll sow;  
The Lord will bless with dew and rain  
And sun, to ripen the golden grain.

Chesaning, Mich.

### OHIO TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	298
" reports returned.....	135
" members dismissed.....	3
" " added.....	1
" letters written.....	108
" missionary visits.....	544
" Bible readings held.....	30
" persons attending readings.....	17
" subscriptions obtained for periodicals..	198
" pp. books and tracts distributed.....	65,704
" periodicals distributed.....	2,984

Received on tract fund, \$65.50; on periodical fund, \$110.30; on other funds, \$31.99.

Societies at Corsica, Columbus, Camden, Edison, Litchfield, New Antioch, and Yellow Springs, and Dists. Nos. 6 and 7 failed to report. L. T. DYSERT, Sec.

### NEBRASKA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	412
" reports returned.....	189
" members added.....	6
" " dismissed.....	3
" missionary visits.....	1,927
" letters written.....	152
" Signs taken in clubs.....	53
" Gospel Sickles taken in clubs.....	185
" subscriptions obtained for periodicals..	210
" pp. tracts and pamphlets distributed....	241,464
" periodicals distributed.....	12,796
" Bible readings held.....	250

Received from districts, \$272.39; from ministers and agents, \$512.50; on sales, \$370.41; on periodicals, \$52; on tent fund, \$357.35; on tract fund, \$38; on educational fund, \$16.20; on Tidende fund, \$1; on Arkansas relief fund, \$1; for city missions, \$5; for foreign missions, \$54.

Societies at Friend, Sutton, Seward, Waco, New Era, Silver Creek, Twing, Kirkwood, and Greely failed to report. S. E. WHITEIS, Sec.

### OUR RELATION TO GOD'S WORK.

BECAUSE of the magnitude of the work God has committed to us as a people, and the shortness of the time in which we live, there is an ever-increasing responsibility and solemnity attached to it as we near the close of probation. God has committed to his people the most sacred and solemn work ever given to any people in any age of the world; and to the performance of this work the most weighty responsibilities are attached. Here is a world, with its teeming millions standing just upon the brink of eternity, to be warned of its fast-approaching doom. Our work is enlarging everywhere. Facilities and opportunities for the dissemination of present truth are increasing on every hand. In view of these facts, and of the duty we owe, our fellow-men, can we who are in

any way, be it ever so humble, connected with the spread of the Third Angel's Message afford to be slack and dilatory in our work?—Indeed we can not afford it. It will cost too much. The loss of eternal life will be the price we shall have to pay for negligence.

Missionary workers, who are sending out the white-winged messengers of mercy and warning, occupy an important place in God's plan for enlightening the world. God has not given his people a world-wide message to carry without also equipping them with talents and means to use in the promulgation of this message. Impossibilities are required of no one. He has given us all talents to use to the honor and glory of the Master. As co-workers with Jesus, we are responsible for the right use and proper development of these abilities.

God's opening providence is going out before us; shall we not as missionary workers keep pace with the advancing light? Shall we not labor as earnestly and zealously for the salvation of our fellow-men as we shall wish we had when we stand before the great Judge of all the earth? How insignificant and small our most earnest efforts will then appear! Think of the great sacrifice and terrible suffering of God's dear Son, that our salvation might be made possible. Shall we shrink from following in the footsteps of our Master, and thus be accounted unworthy of the great love God has manifested to us through that gift? Have we a right to expect an easier time than our Master had? Was not his work also as unpopular with the masses? Can we expect less of the jeers and scoffs and scorn of the world to-day than Jesus met eighteen hundred years ago? Satan now is not only as active and zealous in opposing the progress of truth and right as he was then, but he is come down in great wrath, knowing that he has but a short time in which to work for the destruction of men. Oh! let us put corresponding energy and zeal into our work.

We are highly honored to be in any way, if ever so small, connected with the work of God. How thankful we should be that God in his wisdom has so arranged that all may have a part in the great work of saving souls! If it was necessary that Christ, our example, should spend whole nights in prayer and supplication to the Father to prepare him for the needs of a single day, what must be our needs who are living eighteen hundred years farther down the stream of time, and with each succeeding generation are growing physically and morally weaker?

There never has been a time when it was so hard to live a moral and Christian life as it is at the present.

After six thousand years of struggling against the powers of darkness, and yielding step by step to the prince of wickedness, man has become so weak morally that it is impossible for him to meet and vanquish his great adversary without divine aid at each step. While Christ was connected with his earthly ministry, he had to meet the snares of Satan on every side, who was constantly seeking to thwart the great plan of salvation. If he could only have made Christ's work a failure, victory would have been his. When eternity opens before us with all its unspeakable joys and treasures, then, and only then will we know and realize how much we owe to those nights of prayer spent on the cold damp ground by the Son of God.

To-day Satan is exerting his whole force against the work of the Third Angel's Message. He is trying in any and every way to draw the attention of the laborers, from the least to the greatest, from their work. Christ, looking forward to our day, saw and fully realized the mighty foe his people would have to meet and contend with in the closing work of the gospel dispensation. He knew that our only source of help and strength would be in himself, and that our only way to obtain the needed grace would be in earnest, agonizing prayer. This is the way he obtained a preparation for his work, and it is the only way for us; hence his example and admonition to watch and pray always.

The missionary work is rising all over the great harvest field. Shall we as missionary workers keep pace with it, or shall we drop out and let others fill our places in coming up to the help of the Lord against the mighty, and when the work closes, receive the crowns that might have been ours, and hear the welcome "well done" that might have gladdened our hearts? No one connected with the spread of this message can stand

still. We must either go forward with it, or sooner or later drop out. Which shall we do? Hard work, earnest toil, agonizing prayer, tears, sacrifice, self-denial, privation, persecution, hunger, weariness, jeers, scoffs, scorn, and intense suffering are before all who will go through with the work and people of God. But beyond all this weight of sorrow and care, eternal life, with all its unspeakable joys and pleasures in the presence of Jesus, angels, and friends, appears before us, inviting us onward and upward, strengthening us for the endurance of any trial if we may at last obtain so rich a prize. Can we afford to lose this?—No, a thousand times no! Let this be our choice, come what will. Let us work and pray earnestly for the salvation of precious souls for whom Christ died.

No half-hearted work will be accepted. The night is far spent. The last precious hours of probation are swiftly closing. Soon it will be too late to labor for souls. What we do, must be done quickly. Let us arouse, casting off the unfruitful works of darkness, and girding on the whole armor of light, that we may be accounted among the faithful workers, and be approved and accepted at last. Let us be faithful, "redeeming the time because the days are evil." HATTIE E. HARRIS.

Pleasant Grove, Minn.

## Bible Readings.

"Search the Scriptures."—John 5:39.

### THE HOLY SPIRIT.

BY HELEN L. MORSE.

1. In establishing the Christian church, what did the apostles teach would follow repentance and conversion? Acts 2 : 38.

2. Have we a record that the Holy Spirit was poured upon those who accepted the gospel? Acts 8 : 15-17; 19 : 1-6.

3. Was the promise of this Spirit confined to the apostolic church? Acts 2 : 38, 39.

4. Do not those "afar off" include all who shall henceforth be reached by the gospel?

5. What are the works of the flesh? Gal. 5 : 19-21.

6. What is said of those who produce those works? Verse 21, last clause.

7. How can we avoid them?

By bringing forth the fruits of the Spirit. See Gal. 5 : 22, 23.

8. Can we expect to please God without this Spirit? Rom. 8 : 8.

9. Can we belong to Christ without it? Rom. 8 : 9.

10. Are we candidates for the kingdom without it? John 3 : 3, 5.

11. How did Christ explain the new birth to Nicodemus? John 3 : 6-8.

We are born into a spiritual life, and instead of living to gratify self and to the service of the world, we henceforth make it our object to deny self and please Christ.

12. Since we cannot see this Spirit, how can we testify to its possession? Verse 8.

By its operations and the changes it produces in our lives. Though we cannot see the wind, we can witness its effects everywhere.

13. Into what intimate relation to God does the possession of his Spirit bring us? Rom. 8 : 14.

14. What may it reveal to us of his loving care? 1 Cor. 2 : 9, 10.

The glorious things that are hidden from those who walk by sight can be discerned by those who are led by the Spirit.

15. How willing is God to give this spirit? Luke 11 : 13.

16. To whom does he give it? *Id.*

Those that ask.

17. How may all obtain it? Verses 9, 10.

"Ask," "seek," "knock." By a steadfast desire, an intelligent faith, and earnest seeking, it may be ours.

Battle Creek, Mich.

—Man must work. He may work grudgingly or gratefully. He may work as a man or as a machine.—Henry Giles.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 23, 1886.

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

### THE CONFERENCE.

OUR readers, we anticipate, will be watching with interest for the first word from this twenty-fifth annual gathering of the representatives of our people in General Conference. The meeting was called to order by the President, promptly at the appointed hour, 9 A. M., Nov. 18, with the fullest representation present we have ever had at any General Conference. Twenty-six State Conferences and four missions are represented by delegates, and others by letters. Eld. B. L. Whitney represents the Swiss Conference and Central European field; Eld. M. C. Wilcox, the British mission; Eld. A. B. Oyen, the work in Norway and Denmark; and Bro. Norlin, the Swedish Conference. These brethren are just from their fields of labor, and can speak from immediate observation of the work there. Eld. Haskell speaks from personal experience of the work in Australia and New Zealand. Eld. Rosqvist represents the Swedish work in this country; and others are present who represent quite a number of the city missions.

The delegations from all parts of the field, taken as a whole, make a strong Conference both in numbers and experience. While some new faces appear from some sections, there is an evident increase in strength on the part of the older members. Added years and continued labors are developing strong men to a very gratifying degree.

Bro. J. A. Armstrong is a delegate from Arkansas. This is the brother whose name has heretofore appeared in the REVIEW, who has felt a little of the oppression which is sure to come from religious intolerance and bigotry, when it can avail itself of unrighteous laws; and we can hear from his own lips the story of the persecutions in that State. The legislature which repealed the exemption clause previously existing in behalf of those who observed some other day than Sunday, was controlled by the large proportion of ministers of which it was composed. Through the influence of these, that repeal was secured. And since then observers of the seventh day, to the exclusion of all other classes, have been hunted out to suffer its effects. The unmistakable evidence of religious spite in the complaints and prosecutions, and the overriding of all principles of equity on the part of the so-called officers of justice in the matter of exacting fines and imprisonments, would furnish a fitting chapter for the gloomy annals of the Dark Ages. Let the Statue of Liberty in New York harbor be done up in sackcloth, and dusted over with ashes, so long as in some parts of our land, liberty is a name only and not a reality.

Friday forenoon Brn. Whitney, Wilcox, and Oyen gave a report of the work and the outlook in the fields which they respectively represent. This was a marked occasion in the Conference, which those who were present felt that they could not afford to have missed. All hearts were moved by their stirring and impressive words. A report from the British field and a petition from Australia are given in another column.

It is expected there will be preaching each evening through the Conference. Eld. R. A. Underwood spoke Thursday evening, Eld. B. L. Whitney Friday evening, and Eld. Haskell Sabbath forenoon. On the latter occasion there were some two thousand present. In the afternoon a general social meeting was held, and Dr. Kellogg spoke in the evening.

We are able to present at the hour of going to press, a report of only four of the business meetings. From these the reader will gather a further knowledge of the subjects that have already come before the meeting.

### GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

THE General Conference of Seventh-day Adventists met for its twenty-fifth annual session at the appointed time, Nov. 18, 1886, with the President, Eld. Geo. I. Butler, in the chair. Prayer by Eld. S. N. Haskell.

Delegates being called for, seventy-one responded, representing twenty-three Conferences and four missions.

By vote the Chair was empowered to appoint usual committees, which he did as follows:—

*On Nominations:* J. Fargo, J. B. Goodrich, C. L. Boyd.

*On Resolutions:* R. A. Underwood, A. B. Oyen, E. J. Waggoner.

*On Credentials and Licenses:* S. N. Haskell, B. L. Whitney, G. G. Rupert.

*On Auditing (with Conference Committee):* Harmon Lindsay, D. T. Jones, D. B. Oviatt, J. Fargo, J. H. Morrison, Harrison Grant.

*On Religious Exercises:* R. M. Kilgore, L. McCoy, G. C. Tenney.

The Chairman then presented to the Conference a general review of the work during the past year. General prosperity has attended the cause, as much so as in any year in the past. Our views have received a more general hearing. We have sold more books than ever before. And a larger number of young people have attended our institutions of learning, with the object before them of entering into some branch of the work at the earliest possible time. The missionary work was also reviewed at some length, and the financial standing of the different missions was presented. The outlook all along the line is of a very encouraging character. Allusion was also made to the opposition that is arising against our cause in some quarters, and the persecution under which some of our brethren are already suffering. But this should be no cause of discouragement; for this is just what we have long been expecting, from the declarations of God's word. Eld. Haskell also made interesting remarks on the missionary work.

*Moved,* That a committee of five (afterward amended to four) act with the General Conference Committee as a committee on the distribution of labor.

D. M. Canright, A. J. Breed, Louis Johnson, M. C. Wilcox, were appointed as said committee.

Adjourned till 2:30 P. M.

SECOND MEETING, AT 2:30 P. M.—Prayer by Eld. I. D. Van Horn. Three new delegates handed in credentials. The Chairman introduced the question of prosecutions for Sunday labor, for the consideration of the Conference. Eld. D. T. Jones made a statement of the situation in Arkansas. Brn. Armstrong, Wood, Fulton, Rees, Rupert, and Young, spoke on the various phases of this question in different States; and the principles involved in the question were discussed at some length by E. J. Waggoner and other brethren. On motion, the Chair was requested to appoint a committee of seven, himself being chairman, to consider the question, and make some recommendations to the Conference.

The following brethren were named as said committee: Geo. I. Butler, S. N. Haskell, J. Fargo, A. R. Henry, R. A. Underwood, E. W. Farnsworth, F. D. Starr.

Adjourned to Friday, at 9 A. M.

THIRD MEETING.—Prayer by Eld. D. P. Curtis. Minutes of last meeting read and approved. Three new delegates were added to the list of members. By vote brethren present in good standing not members of the Conference, were invited to participate in its deliberations.

The subject of the missionary work being introduced, Eld. S. N. Haskell spoke of the work, following whose remarks an earnest petition from Australia, signed by eighty-three names, was read, inviting a visit from sister White, Bro. W. C. White, and S. N. Haskell, and the permanent location of some efficient laborer among them. Eld. B. L. Whitney spoke some forty-five minutes, giving a very interesting survey of the work in Europe, what has been done, what remains to be done, the difficulties of the work, and what is specially needed now to carry forward the work. Eld. M. C. Wilcox spoke half an hour in regard to the work in England, showing its importance, the special difficulties it has to meet, and the extent and magnitude which the work must assume there in the near future. Following this, a communication was read from Eld. S. H. Lane concerning the work in that field. Eld. A. B. Oyen spoke thirty-five minutes in regard to the work in the Scandinavian countries. Prosperity has attended it, and when the office of publication in Christiana is better supplied with publications, as it soon will be, the work will become self-sustaining by means of canvassers. The remarks of all these brethren were full of interest and encouragement.

Communications were also read from South Africa, and interesting remarks made about the introduction of the truth there and in South America. It was then—

*Moved,* That the Chair appoint a committee of four, to act with the three members of the General Conference Committee present (making a committee of seven), to consider the special phases of the work in the different parts of the foreign field, and make such recommendations as they may think proper in regard to providing for the same.—Carried.

Eld. Geo. B. Starr raised the question of the propriety of our taking some steps to circulate our literature at the Prophetic Conference in Chicago, whereupon Geo. B. Starr, N. C. McClure, and S. B. Whitney were appointed a committee to take such action in regard to the matter as they might think proper.

Adjourned to 2:30 P. M.

FOURTH MEETING, AT 2:30 P. M.—Prayer by Eld. R. A. Underwood. Minutes approved. The committee called for at the preceding meeting on special wants of the foreign fields, was announced as follows: B. L. Whitney, R. M. Kilgore, A. R. Henry, and H. Nicola, these brethren to act with the members of the General Conference Committee in the matter committed to them.

The subject of the former part of the day—the missionary work—being again taken up, the following vote of thanks from the church in Christiana, Norway, was read:—

TO THE GENERAL CONFERENCE OF S. D. ADVENTISTS, U. S. A.

THE undersigned committee would hereby in behalf of the church of S. D. Adventists in Christiana, Norway, send to you the following vote of thanks, adopted unanimously by the church:—

*Whereas,* Our brethren in America have so kindly furnished means, and thus secured the erection of a suitable building for the publishing work and meetings, and furnished excellent facilities for publishing and printing; and—

*Whereas,* We are now most comfortably situated in a suitable hall for meetings, well warmed and lighted, and in every way well adapted to the preaching of the truth and worship of God; therefore—

*Resolved,* That we do hereby express our heartfelt gratitude to God and to our American brethren for these comforts and blessings.

H. STEEN,  
G. O. MELIN, } Committee.  
J. SYVERTSEN, }

A communication was then read from Bro. J. Kolvoord, in reference to the work among the Hollanders in this country. Some time was spent in consideration of the wants of this part of the field. Eld. Haskell spoke in regard to the natives of New Zealand, called the Maories, and the facilities that exist for bringing the truth before them. All things point to the necessity of a paper in the Maori language at no distant day. Bro. T. H. Gibbs spoke of the mission in New Orleans, and his connection with the work in the South. He gave an interesting account of the work there, and made a strong appeal for the South.

The matter of theological questions being introduced, it was moved that the Chair appoint a committee of nine to consider any theological questions that may come before the meeting. The Chair requesting to be excused from the appointment of this committee on account of his expressed views on one of the questions to be considered, the motion was so amended as to substitute Eld. Haskell in place of the Chair as the one to appoint the committee, and that both Elds. Butler and Haskell be on that committee.

Adjourned to call of Chair.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

(To be continued.)

### CUNNINGLY-DEvised FABLES.

No words of mockery can be uttered by latter-day scoffers, nor words of opposition by error-loving professors, nor sentiments of scorn or indifference by a careless and ease-loving world, that the word of God has not pointed out, and fortified the humble disciple against them.

Scoffers refute themselves. How often are the Adventist people told, in the bitterness of the opposition which they have to meet, that they are the false prophets that should arise in the last days, as recorded in Matt. 24:24. How is this? Are we those false prophets? Yes! exclaims the enraged opponent. But, friend, those false prophets were to arise just before the coming of Christ, and constitute a sign of



that event; and if we are the ones, then that sign is fulfilled, we are in the last days, and the coming of Christ is at the door! But hold! that is the very doctrine we are proclaiming, and hence we cannot be the false prophets spoken of. Thus the skeptic refutes himself and clears us.

Again, Peter informs us that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Now it is evident that before this can take place, the doctrine of the Lord's coming must be agitated. There must be a general move on that subject, and the attention of the people be called to it, or there would be no occasion for the scoffer to arise and propose his question, Where is the promise of his coming? If, then, we can find a time when the doctrine of the Lord's coming is urged upon the people, and scoffers coming up all over the land, with the very question in their mouths which Peter ascribes to them, what must we conclude?—Why, beyond controversy, that we have reached the very time spoken of by Peter. And when did he say these things should happen?—"In the last days." Very well. These things are now transpiring before our eyes. The picture Peter has presented before us, is being fulfilled to the letter. We have therefore only to say to the scoffer as he comes up, that there is abundant promise of the Lord's coming; that Peter has pointed him out, and described his work as that which should take place in the last days; and that therefore he is himself furnishing unanswerable evidence in favor of the doctrine against which he scoffs.

But again, Peter takes occasion to assure the disciples that they "have not followed cunningly devised fables." In reference to what subject does he speak this? Answer: "The power and coming of our Lord Jesus Christ." What is the matter here? Why, we may be sure that this doctrine will be denounced as a fable; and not being able to account for the Scripture harmony by which it is sustained, people will endeavor to soothe their consciences with the thought that it is very "cunningly-devised," but still a fable. And how is it? If popular theology be correct, we are certainly following a fable. We are deluded. All our expectations of the coming of Christ, and all that we are doing in reference to that event, are wholly based on fable. But how do they account for the wonderful harmony which our theory presents? Oh, how often we hear the expressions, Your doctrine is very curious; it is well put together; What an ingenious theory you have! etc., etc.; but still they declare it a fable, and go to their farms, their merchandise, or their pleasure. Has not Peter anticipated this very thing? May we not tell such persons that Peter has declared that they would denounce the doctrine of the Lord's coming as a fable, and then pass over the wonderful harmony of the doctrine, by regarding it as very cunningly-devised?—Verily so.

But, brethren, the assurance of Peter is ours: We have not followed cunningly-devised fables, in making known the power and coming of our Lord Jesus Christ. Peter saw upon the mount a miniature representation of the future glorious coming of our Lord in the clouds of heaven. We shall soon behold the reality. And then our course will be vindicated, and our hopes fulfilled before an unbelieving and scoffing world.

#### THE REST THAT REMAINETH. HEB. 4.

"LET us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 1. Whose rest is here referred to, by the expression "his rest"? To determine this, we must go back to chapter 3, where the subject is introduced. There God speaks of the apostasy of Israel in the wilderness, and says, "Wherefore I was grieved with that generation. . . . So I swear in my wrath. They shall not enter into my rest." Verses 10, 11. The rest, then, is God's rest. Now, what is God's rest, and from what point does it date? An answer to these questions will explain the allusions to the work of creation and the seventh-day Sabbath in chap. 4:3, 4: "The works [God's works in creation] were finished from the foundation of the world. For he spake in a certain place of the seventh day [Syr., Sabbath] on this wise, And God did rest the seventh day from all his works." God's rest is thus defined to be his rest after his creative work, on the first seventh day of time, and to date from that point. And we understand that allusion is here made to the

Sabbath simply to show what God's rest is, and from what point it is to date. The Sabbath is not here referred to as a type of our future rest, neither as the rest promised to the fathers, nor as that given by Joshua, nor as having been superseded by the "rest that remains."

But there is a promise left us of entering into his rest. What is it for us to enter into the rest of God, and how is it to be accomplished, and when? The cases of certain ones who fell in the former dispensation are held up before us as warnings to us against cherishing within us an evil heart of unbelief, and as a spur to our faith. These persons came short of entering into some rest promised in the past. What rest was that?—The rest of Canaan. When God foretold to Abraham the bondage of his seed in a strange land, he also foretold to him that they should come forth and possess the land of Canaan. When Moses was raised up to lead Israel out of Egypt in accordance with this promise, God told him that His presence should go with him, and He would give him rest. Ex. 33:14. And when they drew near to the promised land, and Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side of Jordan, the Lord told them that they should pass over the river and assist their brethren till he should give them rest also. Moses not being permitted to enter the land, the people were led in by Joshua. And when they had displaced the inhabitants, whom on account of their loathsome abominations the land was compelled to spue out, Joshua assured his people that in the possession of Canaan which they had then acquired, the Lord had fulfilled all that he had promised the fathers concerning the occupation of that land, and that he had given them rest round about, according to all that he had sworn to this end.

The land of Canaan, then, was called a "rest." It was a rest promised to the seed of Abraham. It was the rest into which some could not enter on account of unbelief, and who consequently perished in the wilderness. But was that the full rest contemplated in the promise? God has promised his people that they shall enter into his rest. Joshua gave them all that was promised concerning the rest in Canaan. Yet says Paul in Heb. 4:8, "If Joshua [margin] had given them rest," that is, the full rest embraced in the promise made of God to the fathers, "then would he not afterward have spoken of another day." If the rest given by Joshua was not the complete rest contained in the promise, it becomes at once certain that there "remaineth a rest," which will meet the provisions of the promise. What rest is this, and when shall we enter upon it? This rest, like the rest of Canaan, is preceded by a day of trial. David mentions it in the ninety-fifth psalm: "To-day if ye will hear his voice." Paul says, "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." And this is the other day or period that was "spoken of" or allotted, because the rest given by Joshua was not the full rest contemplated by the promise.

The period that is meant by this language we learn from Heb. 3:14, 15: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation." The provocation was the forty years of temptation in the wilderness, while Israel was journeying to the promised land, during which time Moses was faithful in all his house. The time covered by the expression, "To-day if ye will hear his voice," is the time during which Christ occupies the place of "a son over his own house, whose house are we." Verse 6. In other words, it is the present, or what is commonly called the gospel, dispensation.

Then what is the rest that remains for the people of God, and for which this dispensation is preparatory? If Canaan was not the rest contemplated in the promise, what is? Rom. 4:13 tells us, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Then the promise to Abraham was not only that his seed should temporarily possess the land of Canaan, but that he and the nations that should be blessed in him should ultimately possess the whole world; not, of course, in its present state, but when it shall have been renewed and freed from the curse forever. We need no plainer declaration that the promise looks over into the new earth, and that that is the rest that remains to the

people of God where they shall enjoy peace and quietness and assurance forever.

From the contrast which Paul draws between the two rests of Heb. 3 and 4, and between Moses and Christ, Joshua and Christ, the house of Israel and the household of faith, we understand at once the relation that exists between them: it is that of type and anti-type. As Moses and Joshua were types of Christ, and the house of Israel a type of the household of faith, so the rest of Canaan was a type of the glorious rest of the new earth, yet in store for the redeemed.

But if the rest that remains is yet future, it may be asked how Paul can say in chap. 4:3, "For we which have believed do enter into rest?" We reply that it is very evident that the rest is yet future: for it is promised only on condition that we hold fast to the end. Chap. 3:6, 14. It is set forth as an object to be sought after. "Let us labor, therefore, to enter into that rest" (chap. 4:11), and let us fear lest finally we come short of it. We have been accustomed to argue in reference to immortality, that the fact that we are exhorted to seek for it shows that we do not now have it; for God would never counsel us to seek for that which we already possess. We may apply the same reasoning to the promised rest of Heb. 4. If, then, verse 3 is to be taken in the present tense, we must understand it the same as those texts which declare that we have eternal life; and that we have redemption through Christ's blood. John 6:54; Eph. 1:7; Col. 1:14; 1 John 5:13. The righteous do not yet in reality possess these blessings; but they have them by faith, which is the substance of things hoped for, and the evidence of things not seen. And in no other sense can we be said in the present tense to enter into that rest. It is sure to us if we hold fast our belief, and are steadfast unto the end. But some translations give this a future meaning. Wakefield translates it, "For we believers are to go into that rest." Translating it in this manner, the idea cannot be mistaken. A more literal rendering of the Greek, would perhaps be, "We, having believed, enter into the rest;" which carries the same idea; namely, that we are not to enter into the rest till the time of our probation, or the period in which we are to exercise belief, is accomplished.

A query may arise on verse 10: "For he that is entered into his rest, he also hath ceased from his own works as God did from his." To whom does this refer?—We think to the believer. And this language, whether it was spoken for this object or not, does most effectually cut off the idea that this rest is to be enjoyed in this present state. For so long as a person is engaged in "working out his salvation with fear and trembling," so long as he is laboring to enter into this rest, so long he is not enjoying the rest for which he is seeking. But this work and labor is to continue on our part till the end; consequently till then we do not enter into that rest. But after our race is run, and our warfare accomplished, then, just as God rested from his creative work, and was refreshed, and took delight in the result of his labor, so the believer rests from all the labors of his probationary pilgrimage, and enters upon the full fruition of his hope.

The thoughts here offered may be summed up as follows: 1. The rest which we are promised, was, like the kingdom, prepared for us at the foundation of the world. 2. Man by sin was thrown out of it for six thousand years. 3. A type of it was given to us in the possession of Canaan by the Jews. 4. We occupy the same relation to the future heavenly rest that Israel coming out of Egypt did to the rest of Canaan. 5. As those who fell in the wilderness came short of that rest through unbelief, so there is danger of our coming short of the future rest through the same means. 6. This rest will be given to us at the close of this dispensation; for Paul says in 2 Thess. 1:7, "And to you who are troubled [God shall recompense, or grant,] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Let us labor, therefore, to enter into that rest; and let us fear, lest, a promise being left us, any of us should come short.

#### FEAR NOT, LITTLE FLOCK.

"FEAR not, little flock," says Christ to his followers; "it is your Father's good pleasure to give you the kingdom." Precious as this promise has been to the church in all ages of her history, it applies with peculiar force as we come down to the close of this dispensation. When the time draws near that the

saints are in reality to take the kingdom, when the last great struggle is to ensue, when the powers of earth and hell are to combine to oppose the work of God, and to try to defeat his purposes concerning his people, then the assurance is doubly precious from the great Captain of our salvation, that it is our Father's good pleasure to give us the kingdom; that the fact that we shall take it, and possess it forever and ever, is unalterably sure.

Another feature calculated to assure our hearts, is the fact that we are addressed as a "little flock." As the line of distinction becomes more clearly drawn between the church and the world, as the forces of the enemy are being combined and consolidated, and people are more definitely taking their stand upon one side or the other, the great disparity of numbers between the two classes becomes more apparent. The people of God are as "the shaking of an olive tree, and as the gleaned grapes when the vintage is done." But the Saviour, looking down through eighteen centuries, and beholding a little handful of the last generation, waiting for the consolation of Israel, and longing for the coming kingdom, sends forth to them the hope-inspiring proclamation: "Fear not, little flock." Do not be surprised or disheartened that your numbers are so few. Deceive not yourselves with the thought that all the world will be converted, or that the multitude will turn to the narrow way. Christ's flock has always been small, and will be smallest at the last.

But the injunction, "Fear not," is unqualified and unlimited. It is not confined merely to one generation, or to two, or to any particular time, but reaches clear through to the end. Christ does not say, Fear not, after such and such perils are passed; or, after you have escaped such and such dangers, then have no fears; or if the opposition does not rise too strong, or the way become too strait, or the voyage too rough, or the Lord delay too long, or Satan work with too great power, or evil increase too rapidly in the earth, then you need not fear. But the injunction is unqualified, Fear not at any time, under any circumstances. God has foreseen all the powers that would confront the progress of his people, and all the dangers that would surround them; and when he tells us not to fear, we may be sure that there is no cause why our hearts should fail us.

Then let the dangers of the way thicken, let famine, persecution, and perils come, let the anger and perplexity of the nations increase, let the time of trouble, greater than has ever been since there was a nation, burst upon the world, let the plagues fall, let the great day of wrath which is to sweep away an unthankful, unholy, and rebellious race, appear—above all the din of strife and destruction, the closing up of a dispensation, and the judgment of a doomed race, the child of God hears the clear accents of the Saviour saying unto him, "Fear not!"

One kind of fear only are we counseled to cherish—the fear, having a promise left us, of coming short; the fear that we shall wander from the fold. If we are of the flock of Christ, we shall bear the characteristics of that flock. They are a peculiar people; they are not of the world; they are free from pride and the spirit of the world; they have their conversation in heaven whence they are looking for the Lord and Saviour; they are laying up their treasures above; they are living in all respects like pilgrims and strangers upon the earth. Do we bear with us the marks of the flock of Christ? Here let us carefully examine ourselves, but banish all other fear; for God will faithfully perform all that on his part he has spoken. He who "bears all nature up, will guard his children well."

"Shout, ye little flock and blest,  
You near Jesus' throne shall rest;  
There your seats are now prepared,  
There your kingdom and reward.  
Fear not, brethren, joyful stand  
On the borders of your land:  
Jesus Christ, your Father's Son,  
Bids you undismayed go on."

#### PETITION FROM AUSTRALIA TO THE GENERAL CONFERENCE.

Melbourne, Australia, Sept. 1, 1886.

To the Seventh-day Adventist General Conference, assembled in Battle Creek, Michigan, U. S. A.

BELOVED BRETHREN: The brethren and sisters of the Seventh-day Adventist Church of Australia, whose names are hereinafter subscribed, send fraternal greeting, and pray that in all your delibera-

tions, you may have the presence and help of the divine Master. We thank our Heavenly Father that he put it into your hearts to send men and means to this far-off land, that we who were in darkness might receive the light of truth for these last days. And, being persuaded that you were divinely guided in thus furnishing help to supply our needs, and also believing that God will be present in your assembly, to guide in your councils, we pledge you our sympathies and prayers, and also our best efforts to carry out any suggestions you may make relative to the work in this field, which we have so recently learned to love.

And while we are truly thankful for the help already afforded, we do not feel perfectly satisfied with what we are at present able to accomplish. The signal blessing of God that has thus far attended the efforts of our laborers, has caused the sound of present truth to echo in various quarters of our land. This, in turn, has brought demands for help which, with our present scanty supply of laborers, we cannot possibly furnish, and has caused much thought and deep anxiety as to how the exigencies of the case may be met. We therefore feel impelled to present our necessities before your body, asking you to take some steps by which our difficulties may be partially, at least, relieved.

Had we a school for the training of workers such as exists in various parts of your country, we might, with the blessing of the Lord, increase our corps of laborers from among ourselves. We sorely need an institution of learning in our midst; indeed, such a demand seems almost imperative. In the case of our children, the laws of this country compel us to send them to the State schools, unless it can be shown upon examination that they are being satisfactorily taught in a denominational or a private school. A school in which the Bible shall be esteemed the Book of books, and where its principles may be assiduously instilled; also where our young men and women, who long to work in the cause of the Master, may be trained in the various departments of the work, would not only be a boon highly prized by us, but, we believe, would be the means of inestimable good in this field. We do not expect such a school would be large at first; but could some married brother and his wife who have their whole hearts in the work and the capabilities for working up the matter, be sent to us, we believe that such an enterprise could be made self-sustaining in a comparatively short time.

Our publishing work is also rapidly developing, and will soon call for wise planning to provide for its growing wants. Matters of grave importance in connection with that work will be constantly coming up, and will need to be carefully deliberated upon by those of ripe judgment in this branch of the cause. Some one who has had successful experience in building up such institutions in other parts of the world, is needed here to take the general oversight of the work, and to give counsel and encouragement to the workers.

It may not seem to be the most modest position for us to assume, to intimate our choice as to whom we wish to see occupy this place among us. We have read with delight the writings of sister White, and have also been told of the place her son, Bro. W. C. White, occupies among you. Had we any hope that they could be spared to visit this country, we would rejoice above measure, and heartily welcome them to our shores; especially if such a visit could be prolonged indefinitely. Such a privilege we fondly anticipate at no very distant day; yet at this early stage of our work we hardly dare hope for their presence, knowing the pressing demands upon them from other needy parts of the wide field.

But for the position we have mentioned, some one is needed on whom we may depend to remain permanently with us. And there is one who has already endeared himself to our hearts, by the earnest, self-sacrificing spirit he has manifested in our midst. The confidence we feel in his capabilities and integrity of character, assures us that he would be a suitable person to fill the responsible position of counselor in the work of God in Australia. We are well aware that the brethren of America will all feel regret at the thought of parting with Bro. Haskell but knowing that there are others in that country eminently qualified to take up the burden he may lay down, and in view of our pressing necessities, we believe that our brethren there will make the sacrifice in behalf of the young cause in this island continent.

From the interest you have taken in our welfare in the past, we are sure you will consider our petition favorably, and do what you can to supply our needs. And notwithstanding the choice herein expressed, we shall regard your unanimous approval in the case, whatever it may be, as that which will work for our good, and the good of the cause at large in this field. May your decision in this, and in all other matters that may come under your consideration, be founded in wisdom, and may their results show them to have been sanctioned in heaven.

[The foregoing petition contained the signatures of eighty-three names.]

#### ENGLISH MISSION REPORT TO GENERAL CONFERENCE.

To the Delegates and Brethren and Sisters of the General Conference, Greeting.

Thinking that a brief statement of the work in the British mission may be interesting, I take this method of communicating to you. I shall not be as explicit in my statements as I should be if the mission were not represented by delegate; for Bro. Wilcox will in all probability communicate many interesting facts connected with the work here.

During the past year the work has not increased as rapidly as we have desired it should; yet be assured it has made real progress, and a large number know of us and our work to-day who one year ago knew not of our existence as a people. As ministers, we have opened up new fields, and in every instance some have become interested, and at almost every place one or more have embraced the truth.

We have made a specialty of the canvassing work, and it has proved even more successful than we anticipated, demonstrating thoroughly that our publications can be sold in England—that the time is not far distant when the selling of books and papers will become an important adjunct in our work here.

Four missionaries have been at work on ships at Hull, Liverpool, and London. Two have worked the entire year, one nine months, while the other has worked but three. These brethren have visited 8,154 ships. To get a correct idea of the extent of the ship work, imagine all these ships placed one before the other, when, allowing each ship to be 200 feet long (a low estimate), the whole would form a line over 300 miles long. These vessels have visited all parts of the globe. They have carried papers to South Africa, India, Finland, South America, and the islands of the sea. As one result of this work, a gentleman in Finland embraced the truth, through whose instrumentality and the reading matter which he obtained of our missionary, some twenty, we understand, are keeping the Sabbath. Bro. Matteson thinks of visiting this company.

Through the office and our missionaries, books have been sold during the past year to the amount of \$1,766.01. The most of them have been sold through our agents,—the ship workers and canvassers. Several lady canvassers have been at work in cities and villages. During the past nine months, they have disposed, by cash sales, of thousands of papers and pages of tracts and pamphlets. They have received for the sale of papers and in subscriptions the sum of \$600. Those working on land have held over 400 Bible readings with interested persons. In this work they make many friends, who are interested in the work of the minister who follows and preaches the truth. During the year, two missionary institutes and one workers' meeting have been held for the workers. A deep interest was taken in these schools, and they have proved a blessing to the work. We expect soon to establish a mission training-school, that the work of educating workers for the cause may be carried on more successfully in the future.

The British Isles are a vast missionary field. All told, they are not as large, as far as territory is concerned, as some American Conferences, yet there is a population of nearly 35,000,000. There are one hundred and twenty cities of over 20,000 inhabitants each, a hundred and twelve of which have never been entered by any of our workers. Sixteen of these cities have over 100,000 inhabitants, ranging from 100,000 to 700,000, while London, the world's great center, has nearly 4,000,000 inhabitants. City missions should be established in each one of these one hundred and twenty cities. We pray that the Lord of the harvest may raise up men and means that this may be done in his own good time.

In our tent work we have used two tents, which

have been fairly successful. The large tent was first pitched in a city of some 15,000 inhabitants. The work was first started there last winter by one of our canvassers. Through the labors of Eld. Durland and our tent effort, a company of eleven have embraced the truth, and we expect in a few weeks to organize a church. Several have embraced the truth where the smaller tent was last pitched. Some have decided since the tent was taken down. The tent work there has laid the foundation for a church. The excitement attending the last general election (there have been two during the past year) retarded our tent work very materially. But we think that the tent work is a success, and that it will constitute a means of introducing the truth to the attention of thousands.

In regard to numbers, the mission is as follows: Number of churches, 3. Number of church members, 81; number keeping the Sabbath who are not yet members of churches, 41; making a total of 122 Sabbath-keepers. The tithe during the past year has amounted to \$390.35. We have received toward the purchase of the tent, \$162.18; in donations to the tract society, \$51.09; making a total of \$603.63. This amount has been raised by the friends in England. We have received on subscriptions and sales of *Present Truth* \$846.28, which has materially aided us in our printing work.

Quite a quantity of papers and books have been sent to South Africa. As the result of this, and missionary labor done by other societies and individuals, a number are keeping the Sabbath. One minister has become deeply interested, and has ordered several dollars' worth of books sent to him. By a letter just received from him (a copy of which we incline to Bro. Butler) we learn that he is translating some of our works into the Dutch language. We are glad that the General Conference feels it duty to furnish a laborer for that field. We shall do what we can to encourage the friends in Africa by correspondence and sending them reading matter.

We have felt for several months that the location of our publishing work should be changed, our quarters here being already too small. The minds of all seem to be directed toward London as the best place for the future establishment of our work. The time will soon come when to properly prosecute the work here it will be necessary to have a publishing house of our own. The subject was discussed to some extent in the General Council held here; but in view of the straightened condition of our general finances, it was decided not to make any move in urging matters in that direction until financial affairs are in a better condition. Surely the time will come when the work here will demand a publishing house.

There are many evidences pointing to the ultimate success of the cause in this great kingdom. I might fill several pages in regard to incidents of an interesting nature which have occurred showing that the truth is gaining a foothold in this country. Many of these things are seemingly of no great importance, but they all proclaim with an unmistakable voice that the truth is affecting hearts. One such incident has occurred since I commenced to write this letter, which is so fresh in mind that you will pardon me if I relate it. A gentleman rapped at the door, and when admitted took an old, much-worn copy of *Present Truth* from his pocket (it had been torn in two before he received it), and as he produced the remnants, he asked if we were still printing the same paper. When answered in the affirmative, he said he would like to purchase the back numbers for the year. After paying for them he said he had seen advertised in his old copy a book which he would like. It was "Truth Found." He purchased it, and as we were wrapping it up for him we asked him how the remnant of the paper came into his possession. He replied that it reached his house wrapped around some goods, and chancing to glance at it, he had become deeply interested in it. He is a Baptist. He left orders to have each issue of the paper delivered at his residence. He also took "Who Changed the Sabbath," as he said he had often wondered how the Sabbath came to be changed. As I have before stated, many such incidents are constantly occurring, which, like straws on the stream, indicate which way the water flows; and as sure as water will find its level, so sure will the truth gain the victory in these old countries.

The truth gains ground slowly in this country; but in the end, if we are right in our opinion, the English mission is destined to be one of the most important in our work, and I think I do not speak unwisely when I say, perhaps the leading mission in

the world. The time must come, and that soon, when books and papers will be sent from here to all of England's colonial possessions, and they are so situated in all parts of the world that the sun always shines on them. May the Lord hasten the glad day in which the truth may be carried to all these countries, is our prayer.

The meetings of the General Council were excellent. The Lord blessed the deliberations. The labors of Bro. and Sr. White were highly appreciated, and have resulted in much good. The Lord has imparted much strength to his servant, so that she has been enabled to do a great amount of good in the countries she has visited. The work has been much strengthened by her labors.

We pray the Lord to especially bless you all in your deliberations. We shall be glad of a visit from Eld. Haskell and any others the Conference may decide to send.

S. H. LANE, *Chairman British Mission Board.*  
*Great Grimsby, Eng., Oct. 27.*

#### ORDER AND DEVOTION IN THE SABBATH-SCHOOL.

THE object of the Sabbath-school is not merely to teach a knowledge of the facts and truths and doctrines of the Bible. If this is all that is gained, it may be a positive injury. Men can hold the truth of God in unrighteousness, as many do. While it is very important to teach a knowledge of the word of God, it is more important to reach the heart, and to teach reverence and devotion and the love of God. This part of the service must never be left out of the Sabbath-school. I am impressed with the thought that we do not give as much prominence to this part of the Sabbath-school exercises as we should. The lesson is made the one all-absorbing topic. The song, the prayer, the devotional part of the school is hurried through with and dropped out of sight. This is not as it should be, nor as it must be.

If we are to get the greatest good from the Sabbath-school work, it should be impressed on all, old and young, that the worship of God is an important part of the exercises. The superintendent should see to it that the school is taught as thoroughly in this as in the lesson itself. To do this it will require thought, and study, and planning, and tact on his part. He must have his songs properly selected, and that beforehand. It should be impressed on every mind that singing is just as much a part of the worship of God as praying; and further, it should be urged upon all that singing and praying and the reading of the record, are all just as much a part of the Sabbath-school, and just as important, as the lesson itself. All should be there on time to take part in every one of the exercises.

Often the Sabbath-school proves a great injury to the children, because they are allowed to be disorderly, so noisy, so undevotional, and so irreverent. They are permitted to run about the house, play, talk, and laugh, and have a regular frolic before school opens. They are even allowed to whisper or run about the house during singing, choosing their places in a noisy, boisterous manner. Thus the school is kept in constant commotion and disorder from beginning to end. The teacher talks loud, the superintendent talks loud, the scholars talk loud, and everything is opposite to what it should be in the house of the Lord. The Lord says: "Keep thy foot when thou goest to the house of God." Eccl. 5:1. This thought should be in our own minds, and ever be impressed upon the school, that the moment we come into the church, we come especially into the presence of the great God.

It is a sad misfortune for a child to be allowed, Sabbath after Sabbath, to be rough and coarse, and noisy and boisterous in the church. It is a terrible loss to him spiritually. He will carry that impression with him all through his life; and many a poor child will be ruined by disorderly, irreverent habits which he was allowed to form in early childhood in the church of the living God. Hence we say that superintendents, teachers, parents, and all older ones should set the example by being very quiet in the church.

We are more disorderly and irreverent in our service in the house of God than other people, and it is time we should reform. The proper way to stop this in the Sabbath-school, and the proper way to begin the Sabbath-school, is to have officers and teachers there twenty or thirty minutes before school time. Let them be in their places, and gather the children around them in their classes as fast as they come in,

and then all will be kept quiet and orderly. Brethren, you who lead our Sabbath-schools, think of these things, and see if you are conducting them so as to please God and benefit the children.

D. M. CANRIGHT.

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

528.—NEVER-DYING WORM.

Please explain Mark 9:44, 46, 48; Isa. 66:24. B. F. M.  
See "Man's Nature and Destiny," pp. 124, 337, for sale at this Office; price \$1.50.

529.—"FALLEN TABERNACLE" AND "WASTE PLACES."

Are the "fallen down" tabernacle and "ruins thereof" of Acts 15:16 identical with "the old waste places" and the "breach" of Isa. 58:12? J. D. R.

We think not exactly. Acts 15:16 is a quotation from Amos 9:11, 12, which is a prophecy of the rise of God's remnant church, or "peculiar people" under the gospel dispensation. Isa. 58:12 refers more particularly to the specific work of that church in restoring a knowledge of God's word, freed from the error and superstition with which it had for many centuries been covered.

530.—S. D. ADVENTISTS AND THE PROHIBITION PARTY.

Is it advisable for S. D. Adventists to unite with the Prohibition party, and work with them? Is not this the beginning of the work that is to bring about the Sunday law, and enforce its observance upon the nation? M. F. M.

No. 5, current volume of the REVIEW, contains an article from Eld. Butler on the subject of the foregoing questions, that answers them fully as they can be answered at this time.

531.—COLOSSIANS 2:16, 17.

Please explain Col. 2:16, 17. G. A. W.  
For a more complete explanation of the above texts than it is possible to give in this connection, see the pamphlet entitled "The Two Laws," for sale at this Office; price 15 cts.

532.—CHRIST THE FIRST-FRUIT.

What is meant by the expression "first-fruits," in 1 Cor. 15:20, 23? L. A.

Christ was the first to be resurrected, nevertheless to die, as a public demonstration of the resurrection, and thus became the earnest, or pledge, that all who sleep in him will have a similar resurrection. As in the raising of grain, the first to ripen becomes a pledge of the entire harvest, so Christ became the pledge of redemption of the righteous dead from the grave.

533.—VISITS OF MARY MAGDALENE TO CHRIST'S SEPULCHER.

Please explain the apparent discrepancy between Matt. 28:1 and Mark 16:1, 2, in regard to the time when Mary went to the sepulcher. E. J. R.

On this subject we cannot do better than to give the conclusions reached by Dr. Olshausen, after a somewhat extended discussion of the several accounts given by the evangelists. He says:—

"Early in the morning Mary betakes herself to the sepulcher in company with the other women. But, hastening in advance of her female companions, to her astonishment she finds the sepulcher empty. Immediately Mary runs in haste to Peter and John. In the meanwhile, the other women arrive, see the angels, and receive their commands and tidings. After they have gone away, Mary arrives with the two disciples, who, having seen the empty sepulcher, return home. Mary still remains by the tomb, weeping. And now the angels appear to her also, and next the Lord himself. After this appearance of the Lord, which was witnessed by Mary alone, the Saviour again revealed himself to the women, who were returning from the sepulcher. With this interpretation all discrepancies vanish."

534.—ALL ISRAEL TO BE SAVED.

Please explain the meaning of Rom. 11:25, last clause, and the following verse. P. L. A.

The last clause of Rom. 11:25 reads thus: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." By the blindness that happened to Israel in part, is meant the failure on the part of most of the Jews to accept Christ. The apostle says this blindness, or rejection of Christ, shall continue until the "fullness of the Gentiles be come in;" that is, until the gospel has performed its complete work in the world, and that will bring us to the close of probation and the second coming of Christ. The first clause of verse 26 says: "And so all Israel shall be saved." When Christ comes the second time, he will bring salvation to all his children, whether alive or sleeping in their graves; whether of those who belonged to the original Israel, or of those who have been grafted in from the Gentile world. The concluding portion of the verse is a quotation from Isa. 59:20, 21, the same being a prophecy of the final deliverance of the true Israel.



## Progress of the Cause.

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

### KINDLE THE BEACON!

See where the hosts are marching,  
Of life and hope the foes,  
Their standard, Satan's banner,  
Their track, a waste of woes.

In darkness they are coming;  
Secret the paths they take;  
By guile they would surround us,  
Our souls their captives make.

Let prayerfulness be lighted  
With influence from on high,  
And faith send out its luster  
Against doubt's darkened sky.

Quick! light up every beacon,  
Each virtue radiant be,  
It is for our salvation,  
Our spirits' liberty.

Quick! kindle every beacon,  
And flash the alarm-fire bright;  
One sluggish, faithless purpose  
May lose the sacred fight!

—J. M. Ludlow, D. D.

### MINNESOTA.

PINE ISLAND AND KALMAS.—Sabbath and Sunday, Nov. 13, 14, I was at Pine Island. I found the little company there of good courage. We held five meetings in all, preaching four times, and holding one children's meeting. Three signed the covenant. We tried to set before them the importance of seeking God and of getting in such a position before him that he could intrust them with more of his Spirit. The outside interest was good, and I think that a little labor bestowed there would result in much good, and that others would be constrained to keep the commandments of God and the faith of Jesus.

Nov. 15 I came to my home at Kalmas. I expect to commence meetings the 19th, in a school-house near here, as there seems to be an interest on the part of some to hear. My courage is good.

Nov. 16.

C. M. CHAFFEE.

### OHIO.

GREENSBURG.—The meetings at Greensburg began Friday evening and closed Sunday. The weather was stormy, keeping some away; but the meetings were encouraging, and the results all that we had hoped for as far as our own people were concerned. The elder of this church expects to spend the winter canvassing for "Thoughts" and the "Marvel of Nations." The brethren here and at Bloomfield have been very liberal in their donations of fruit, butter, etc., to the Cleveland mission. They have a church building nearly ready for dedication, for the completion and present indebtedness of which about \$250 were needed. This sum was promptly raised, and in a few weeks their church will be ready to be dedicated, with no debt upon it. It has taken some effort for these brethren to erect their house of worship; and we trust its privileges will be all the more prized. May this company so live that many may be added to their number.

R. A. UNDERWOOD.

### MISSOURI.

HARRISONVILLE.—The outside interest at our camp-meeting was such that it was thought best to follow it with a series of meetings. So we pitched our 50-foot tent in the town, and began meetings the evening of Oct. 8, and continued until Nov. 7. The interest was good throughout, our congregations averaging fully 200. Nineteen signed the covenant, all heads of families but two. Many others were almost persuaded. Several subscriptions were taken for the REVIEW, and thirty-five copies of the "Marvel of Nations" were sold by the canvassers. A Sabbath-school was partially organized, and a club of ten *Instructors* taken. Our company consisted of Srs. Rachel and Mary Hobbs, part of the time Brn. Woodward, Kivett, and Banta, and myself and wife. Two of the company will remain for a time to complete the organization and give further instruction in the Sabbath-school and meetings. The expenses of this meeting were met by the citizens of Harrisonville, with the exception of \$3.34. A good measure of the Spirit of the Lord was with us in the meetings. To God be all the praise.

R. S. DONNELLY.

### KANSAS.

FORT SCOTT.—We closed our meetings here last night; have had a fair hearing and interest. Twenty have signed the covenant, and there are a few others for whom we hope. Four were added to the church by baptism. We have sold about \$40 worth of books

including hymn books. Obtained two subscribers for the REVIEW. Donations amounted to \$12.24. We trust some fruit of this effort will be seen in the kingdom of God.

Nov. 15.

R. F. BARTON.

GEO. W. PAGE.

CHANUTE.—The good work here still goes forward. A few more have embraced the truth, and several others are deeply interested. We have decided that the interests of the cause demand that we proceed at once to erect a meeting-house. Accordingly a good lot has been secured, and something over \$200 have been pledged. We have full confidence that a church will be established here, and it seems almost indispensable that a place be provided for meetings. The majority of those who have embraced the truth so far are sisters. Two leading contractors who are interested in the truth, but have not yet embraced it, agree to see that all the work is done without cost, and that it is done at once, provided we will build now. Yet with all of this help, we find it necessary to ask our brethren who can help us a little, to do so. I shall be much disappointed if I do not receive contributions from a number with whom I have labored in the past, some of whom I have helped personally to build houses of worship.

Nov. 11.

SMITH SHARP.

I have looked the ground over, and feel to fully endorse the above call, and ask all who can respond, to do so immediately, by sending by money order or draft to Eld. Smith Sharp, Chanute, Neosho Co., Kan.

J. H. COOK, Pres. Kan. Conf.

### INDIANA.

WABASH.—The work here still progresses. We have secured a hall for \$40 a year, in which we have been holding meetings, which however have been interrupted somewhat by other meetings held in the same hall. There is a good prospect of soon organizing a church here. Twenty-three thoroughly earnest adults are keeping the Sabbath, and we know of fifteen more who will probably do so soon. We now have a Sabbath-school of fifty-six members. Opposition from the ministers continues, but only serves to call attention to the truth. The Bible readings continue with great interest.

A. W. BARTLETT.

O. C. GODSMARK.

TERHUNE.—Oct. 28 to Nov. 1, I was at Terhune with Bro. E. E. Marvin, who, when I arrived, had been holding meetings there one week. Assisted by Brn. N. W. Kauble and Wm. Gray, Bro. Marvin had previously held a six weeks' tent meeting there, which closed in time for the workers' meeting at Wabash. This time our services were held in a hall provided for the purpose by a friend. Sunday, Oct. 31, nine were baptized. The subject of church organization being introduced, thirteen brethren and sisters gave their names for membership. Instructions have been given upon the subjects of the spirit of prophecy, tithing, and missionary work. Bro. Marvin is now holding meetings three miles out from Terhune, where there was a call for preaching.

WM. COVERT.

WALDRON, HOMER, AND ROCHESTER.—Since my last report I have labored at the above-named places. Oct. 17 hundreds gathered on the banks of Cous Creek near Waldron, to witness the burial in baptism of eight dear souls. As this solemn ordinance was being administered, many realized its fitness as a likeness of that which it is designed to commemorate,—the burial and resurrection of our Lord.

Oct. 29, 30, by request I held meetings four miles west of Waldron. The attendance was good, and the very best of order was maintained. Sunday, Oct. 31, I held services at Waldron in a hall owned by the Universalists. The friends here have an interesting Sabbath-school, and will soon have their new church house up. I sold several dollars' worth of books, and received sixteen subscriptions for the REVIEW. Nov. 1-8 I met with friends at Homer. I found all of good courage and growing in grace. They will soon have their new house of worship, 28x40 feet, ready for dedication.

Nov. 13, 14 I held meetings with the brethren and sisters four miles north of Rochester. This company was brought out under the labors of the writer some three years ago. Nearly all have labored faithfully, and as the result there is still a good outside interest, and I believe many ere long will accept the truth. I closed the meetings Sunday night with a full house. I now expect to spend a short time at the Battle Creek College, which place will be my address for the present.

Nov. 16.

M. G. HUFFMAN.

### PENNSYLVANIA.

AMONG THE CHURCHES.—Since my last report, I have held in all 91 meetings. Have given 75 discourses and 52 Bible readings, and made 180 family visits, besides attending three quarterly meetings. The Waterford church held their quarterly meeting on time, at Mill Village. Five were added to the church, and two were baptized. I look for more additions to this church in the near future. One com-

menced to keep the Sabbath at this meeting. The Edinboro church held their quarterly meeting the second Sabbath in October. Three received the right hand of fellowship at this meeting, and two joined the tract society. In this vicinity there are ten keeping the Sabbath who are not now prepared to join, but we trust they will in the near future. All are of good courage.

The Bear Lake church held their quarterly meeting the third Sabbath in October. One joined the church. This church has more than doubled its membership in three years; besides they have suffered the loss of two by death, and two have been dismissed by letter. The fruits of the Spirit are readily seen in all these churches; and though young, yet they are active and growing. May the blessing of God continue to rest upon them, is my prayer. As the result of our Blooming Valley effort, we leave fourteen keeping the Sabbath; two previously kept it. A great interest is awakened far and wide, and many calls are made for us to visit various places. I leave Bro. J. L. Baker to follow up the work here. Our donations and profits on book sales meet all our expenses.

Oct. 25.

J. G. SAUNDERS.

### ILLINOIS.

AMONG THE CHURCHES.—After returning from the Missouri camp-meeting, I labored in Chicago and with the churches in the northern part of the State. At Chicago tract societies have been organized on the south side, north side, and at Pullman, with an aggregate of about forty members. Five from Pullman were baptized and added to the church at Chicago, making its present membership sixty-five.

Oct. 22-24 I spent at Belvidere. A new clerk was elected, and an elder was elected and ordained. Three evenings of the following week I spent at Hunter. The house was well filled each time with interested hearers. An aged lady and her daughter had recently espoused the cause of truth, and during the meetings, a son of the latter and his wife also took their stand. The two first mentioned were baptized the following Sunday at Roscoe. Here also an elder was elected and ordained. On Sunday the Congregational church was opened to us, when I spoke twice, on temperance, and prohibition and its relation to the Christian Sabbath.

At Rockford I spoke twice, and although the brethren could in truth plead a lack of this world's goods, over forty dollars were pledged for a club of *Signs and Stickers*.

At Lena six meetings were held, and we were much encouraged to find all the brethren present, though most of them lived ten or twelve miles distant. Bro. A. G. Hutchins, our State agent, was present, and made contracts with six persons who will engage in the sale of our publications. I am now at Battle Creek, where I shall be till after General Conference.

R. M. KILGORE.

### NORTH CAROLINA.

VALLEY CRUCIS, LENOIR.—I was with the Valley Crucis church from Oct. 28 to Nov. 2. This was our general meeting for North Carolina. There was quite a good attendance of our brethren, and an excellent interest on the part of those not of our faith. This church is composed of the oldest Sabbath-keepers in the State, most of whom were brought out by reading our papers, books, and pamphlets, which were sent to them by the Lancaster tract society. Spiritually I regard them a good company; financially, they are poor, but are willing to do all they can to advance the cause of present truth. Two of their number expect to labor in the cause.

From Nov. 4 to 8 I was with the company at Lenoir, twenty in number. They were brought out this summer while I was there with the tent. They have met strong opposition from the professed Christians around them, and were shut out of every house for meeting in the neighborhood; but they went to work in earnest, and have built themselves a nice little meeting-house, which is all paid for. Here we had excellent meetings. The Lord gave a straight testimony for the people. Three were baptized. I would have organized a church at this time had it not been that several were moving away, and it seemed best to wait until things were more settled.

This closed my work here for the Conference year. When I look back over my first year's work in the South, it seems to amount to but little; but I thank God that the work has not been an entire failure. About sixty have embraced the truth, twenty have been baptized, \$100 tithes have been paid where nothing had been done in this direction before, and two churches will be organized on my return from General Conference. I am not tired working for the people in the South, knowing there are good souls here that will embrace the truth when it is properly presented to them.

Nov. 14.

J. M. REES.

### NEBRASKA.

FREMONT, BLAIR, AND DUNBAR.—From Sept. 29 to Oct. 5 I held meetings with the church at Fremont, composed of Scandinavians and Americans; hence I held services in both languages. Most of the brethren

ren have been in the truth for a number of years, and have had many privileges and much light. May God help them to so live that they may exert an influence for good, and thus gather with Christ.

Oct. 8-11, I held meetings with the church near the city of Blair. The brethren here had just finished their house of worship, and had adorned it with appropriate mottoes, flowers, and evergreens, preparatory to the dedication, which took place at this time. The church building is small, but large enough to accommodate all who worship there. The fact that it was all paid for seemed to make the brethren feel of good cheer. I also held meetings with the Scandinavians here, which were attended by some from the outside. This church has passed through some trials, but we hope they will see better times. The following Sabbath and Sunday I spent with the brethren living in the city of Blair, with whom I held some very good meetings. An effort was made to raise money to pay the indebtedness on their church. There are but a few brethren here, yet we hope the time will come when others will unite with them. At the house of one of the brethren here I held one service in Scandinavian, at which several from outside were present, and seemed much interested.

Oct. 22 to Nov. 1, I labored with the church at Dunbar. This church is composed mostly of Scandinavians. These brethren accepted the truth about two years since. I held services here nearly all the time in their native tongue. Eight united with the church, six of whom were baptized, one being a Swede 81 years of age. Others have lately commenced to keep the Sabbath, and still others seem interested. May God help these brethren to continue faithful in laboring for others in meekness and love; then God will bless their efforts. O. A. JOHNSON.

Nov. 10.

## MICHIGAN.

OVID.—It is now a little more than ten years since Mrs. Burrill and the writer held a tent meeting in this village. At that time only a small company, nearly all of whom were women, united in church capacity; but they have always held regular Sabbath meetings and Sabbath-school, nor have they been behind in faithfully paying the tithe and doing missionary work. Of late they are seeing fruits of their labors. Quite a number have recently begun the observance of the Sabbath, and among these are some men who will be of real worth to the cause. The ordinances were celebrated, and four were added to the church; others will soon join. As the church is gathering financial strength, the members are talking about building a chapel.

If some of our brethren in other places should happen to attend meeting here, they would observe that some of these sisters drive eight or nine miles to attend Sabbath services,—a good example for those who think it so hard to go a less distance to meeting. One from this company is at work in one of our missions, and now two more are ready to devote themselves to this work. It has been refreshing to us to spend a few days with them. Bro. Hutchins was with me, and rendered valuable assistance.

Nov. 11.

A. O. BURRILL.

AMONG THE CHURCHES.—Since camp-meeting I have visited and held meetings in Charlotte, Flint, and Hazelton. The quarterly meeting at Charlotte was held Oct. 1-3. Five sermons were given, the ordinances were celebrated, and one good social meeting and two business meetings were held. Seven candidates were baptized, six of whom, being from Brookfield, joined that church; one united with us here. Union prevails, and the tithing system is well carried out.

Oct. 8-14, I was with the church in Flint. We found those who made a start at our tent meeting still interested, and some have become fully established. Seven discourses were given, the ordinances were celebrated, and one social and two business meetings were held. Three persons were baptized, five were added to the church, and one member was disfellowshipped. Tithes are faithfully paid by some, but there is still room for improvement on the part of many. Some wrongs were adjusted, and on the whole this quarterly meeting was a blessing to the cause in Flint.

Oct. 15, in company with Bro. G. H. Randall, I went to Hazelton. We found this church in a low condition spiritually, because of trials, backsliding, and disorderly walk. As a beginning in the work of reform, a committee of three was appointed whose duty should be to inquire into every source of trial, visit the backslidden with the view of helping them to renew their interest in the truth, and investigate concerning those who were walking disorderly. The committee did their work faithfully. Such subjects were chosen in the discourses given as would meet the wants of all, and elevate the standard of devotion, piety, and truth. We were obliged to remove one of the elders of the church from office, and withdraw the hand of fellowship from seven members. Several who had ceased to bear a part in the meetings, and given up family worship at their homes, made a new start, and seemed thoroughly aroused from their slumber. Many hearty confessions were made, feelings of hardness gave way, and the tender, melting spirit of Jesus was manifested. We spent twenty-three

days of faithful work there, and were pleased to see a marked change take place for the better. Two united with the church, and two others commenced to keep the Sabbath. An elder was elected and ordained. The church now has two elders and two deacons. A new clerk was chosen, and a new record book purchased, and we firmly believe the members will now go forward with new courage. Very few had been paying an honest tithe; and we made an effort to impress on the officers their duty to be examples to the flock in this respect as well as in other duties.

Could our people in the different churches see and realize the importance of maintaining a high moral standard, so that the labor of the minister among them might be put forth to reach the children and youth and the unconverted, how much better the result would be than to occupy his time in settling troubles and wrongs! May the Lord help our people to adjust all their difficulties among themselves, that when a minister does visit them, they may be ready to take hold and help bring souls to the fold of Christ.

I. D. VAN HORN.

## NEW LONDON, WIS., CAMP-MEETING.

IN many respects this meeting was a success. The weather was all that could be desired, it being warm and pleasant throughout the entire meeting. The attendance was not as large as it ought to have been, those for whom the meeting was appointed, and who were expected to be benefited, not being present. We are living in solemn times, when the power of Satan is growing stronger; and the benefits of such meetings are much needed to strengthen and encourage us. Those who were present, made it a special time of seeking God from the very beginning of the meeting. All seemed to realize this to be necessary in order to obtain the desired blessing.

At each meeting there was an increase in attendance, until on the Sabbath the congregation numbered two hundred. It was a good day for all. After listening to words calculated to awaken the sinner and backslider to a sense of their condition, a call was made for those to come forward who felt their need of a Saviour, and those who felt that they had wandered away from God, and desired to return. About eighty responded, twenty-six for the first time.

Sunday there was a good attendance, several hundred listening attentively to the word spoken. After the sermon a large company gathered on the bank of the river, where nineteen were buried with their Lord in baptism, seven of whom united with the church at New London.

Services were held each day in the Danish and German languages. Meetings were also held daily in the interests of the Sabbath-school work, Bro. J. E. White being present to assist. Book sales amounted to \$150, and \$405 were raised for the depository fund. The brethren departed to their homes feeling that the time had been profitably spent. We hope the good influence of the meeting will be felt by those who were not there, and that they will not miss another such meeting.

A. J. BREED.

## BOULDER, COL., S. S. CONVENTION.

THE first S. S. convention of the Colorado S. S. Association was called to order at the time appointed by the president, J. D. Pegg. The attendance was not large at the commencement, owing, no doubt, to a severe snow-storm on the day previous. But as the trains came in from different directions Friday morning, every indication was that we should still have a fair attendance; and we were not disappointed. One notable feature of this meeting was the interest manifest from the beginning. An essay on how to implant the missionary spirit in our Sabbath-schools, was among the opening exercises, and was re-read for the benefit of those who were not at the first meeting. It was exceedingly gratifying to see the willingness on the part of all to do everything assigned them. Every subject in the program met a response. The articles were every one of them good, practical, and to the point. The subjects were all freely discussed with the best of feeling, and each seemed to enter heartily into the spirit of the meeting.

Sabbath forenoon, Bro. Pegg preached to us, after which opportunity was given for short testimonies, which many embraced. The good Spirit of God came in, and hearts were touched by its influence. There were quite a number of outsiders from the town in attendance at different meetings, and every one present felt like saying, "It is good to be here." Sunday night was the last evening, but the interest had been maintained throughout.

A resolution was passed that the essays on securing the attention of the young, and what our children should read, be published. The secretary's report showed an increasing interest and healthy growth during the past quarter. The meeting was in every way a success.

C. P. HASKELL.

## THE BATTLE CREEK COLLEGE VIGILANT MISSIONARY SOCIETY.

THE College Missionary Society was reorganized at the beginning of the school year, and holds a

prominent place in the school. Its meetings are held weekly, and have been growing in interest since the opening of the year. Never in the history of the society, has the prospect been so encouraging as at the present time. The percentage of the whole number of students attending the College who are members of the society is much larger than it was at this time last year. The present membership is 125, and we expect our numbers will be greatly enlarged the coming term.

The members, as a rule, are very regular in attendance, and the zeal and earnestness with which the work is entered upon show that a love for it exists in the heart; and this is the secret of success. To those who have no love for the spread of truth, it might appear very dry and uninviting; but to those whose hearts are in the work, and who have a longing desire to have the light brought before their fellow-creatures, it cannot but be interesting.

We are now sending out nearly 600 copies of our periodicals weekly, including *Reviews*, *Signs*, *Sickness*, and German, Danish, Swedish, and French papers. These, with the blessing of God, we trust will bring the light of present truth before many who will finally shine as stars in our crowns of rejoicing. Little can we judge as to the amount of good we accomplish in sending out these silent messengers, which go into every part of the world. Many an individual has been led to accept the light of truth by reading a single paper or tract; and so we are content to labor on, leaving the result of all our efforts in the hands of Him who says: "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Much time is spent in our meetings in devising the best plans and methods of carrying on the work,—the proper way to fold and wrap papers, how to write missionary letters, the necessity of neatness and method in all our work, so that the truth of God be not marred in our hands. The officers of the society meet every week for consultation as to the wants and interests of the society. This we consider indispensable to the success of a prosperous society. We have been made glad by receiving some very encouraging letters from those who were once of our number, but who are now laboring in more extended fields. We appreciate all these remembrances, and would be pleased to hear from others. A new term of school will soon be here, and we expect many will come in to enjoy the benefits of the College. Let all those who anticipate coming, make up their minds beforehand to become members of the College Missionary Society. We greatly desire the help of God in our work.

Nov. 15.

C. B. C.

## Our Basket.

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

—A constant faith begets a constant peace.—Mason.

—We make too little of what we say of others, and a great deal too much of what they say of us.

—It is too late to spare for the furtherance of God's cause when all is spent.

—Plenty of time is given us in life to do all that God intended we should do.

—No books are so legible as the lives of men; no characters are so plain as their moral conduct.

—The best way to keep good acts in memory is to refresh them with new ones.—Cato.

—The generous never enjoy their possessions so much as when others are made partakers of them.

—It is the business of anybody who can, to set right what anybody has set wrong.—Paul Faber.

—He that can feast upon another's misery, vexation, or disappointment, has a most unhealthy soul.

—Divine confidence can swim upon those seas which feeble reason cannot fathom.—W. Seeker.

—Let your words be accompanied by corresponding deeds. Let profession and performance go together, rendering your life consistent, and your example worthy of imitation.

—Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.—Barrow.

—To really hope for heaven hereafter is to live for heaven here; all else is self-deception, and deserves failure.

—O Lord, thou knowest how busy I must be this day; if I forget thee, do not thou forget me!—St. Jacob Ashley.

—Live near to God, and so all things will appear to you little in comparison with eternal realities.—R. M. Mc Cheyne.

—The moment we feel angry in controversy we have already ceased striving for the truth, and have begun striving for ourselves.

## News of the Week.

FOR WEEK ENDING NOV. 20.

### DOMESTIC.

- A fire at Louisville, Ky., Saturday night, destroyed \$275,000 worth of property.
- A Chinaman was naturalized and registered as a voter at Des Moines, Iowa, the other day.
- A two-pound nugget of virgin gold has been found in Transylvania county, North Carolina.
- It has been estimated that the United States Government pays out \$7,000 in pensions every hour.
- Snow fell on Friday night throughout New York and New England to the depth of from eight to twenty inches.
- According to Lieutenant-general Sheridan's annual report, the United States army consists of 2,102 officers and 23,946 men.
- For the first time in years, no strikes are reported from the Pittsburg district, and all industries are being operated to the fullest extent.
- The business portion of Durham, N. C., was partly destroyed by fire Tuesday morning. The loss is \$500,000, with insurance of \$150,000.
- A tornado Thursday in the Chambersburg and Lock Haven (Pa.) sections, leveled houses and barns, tore up trees by the roots, and imperiled the lives of many persons.
- The fire which started in West Pratt street, Baltimore, Wednesday night, destroyed almost an entire block occupied exclusively by wood-workers, causing a loss of \$150,000.
- In a loft at Kingston, N. Y., there was found the original letter written by Benedict Arnold to the American people to vindicate himself for his attempted betrayal of the country.
- France has one lawyer to every 4,762 of the population, Germany one to every 6,423, while the State of New York, with its population of 5,000,000, has 11,000, or one to every 455.
- Ten men were indicted at Sioux City, Iowa, Thursday, for murder and conspiracy in taking the life of the Rev. Mr. Haddock. Four of the persons indicted have not been arrested.
- The flour production at Minneapolis last week was 161,000 barrels, against 160,060 barrels the preceding week. The receipts of wheat were the largest on record—1,910,150 bushels.
- John T. Moncrief, of Greenfield, Ind., has just been allowed a pension of \$72 per month, the back pension amounting to \$12,244.14. This is the largest pension ever granted by the United States.
- A new use for the tobacco plant has been discovered. Its stems and waste, it is claimed, are equal to linen rags in the manufacture of paper. Tobacco waste costs less than \$10 a ton, linen rags \$70 to \$80.
- Mons. Bartholdi, just before starting for Europe, received a cablegram stating the dangerous illness of his mother. She is now 80 years old, and her face was the model for that of the now famous Statue of Liberty.
- A stage containing nine persons was carried over a precipice fifteen miles east of Aspen, Col., by an avalanche, Tuesday evening. A relief party dug out the unfortunate passengers, four of whom are not expected to survive.
- Thousands of claims have been staked out in Indian Territory, below Caldwell, Kan., where rich silver deposits are believed to exist. A company of soldiers have been ordered to Caldwell to keep prospectors out of the Territory.
- A cyclone wrecked the John L. Tompson Chemical Works at West Troy, N. Y., Thursday morning, causing a loss of \$40,000. Six men were burned by vitriol, and a canal-boat captain was blown into the canal and drowned.
- A Chicago, Burlington, and Quincy passenger train dashed into a freight stuck in the snow at Hinton Station, Iowa, Tuesday night. Several persons were injured, and the entire freight train is reported to have been destroyed by fire.
- By the use of the exquisitely sensitive dry plates now made, which take a clear impression in daylight in the fraction of a second, photographs of stars have been obtained which the most powerful telescopes have been unable to reveal.
- The Erie Breaker, near Scranton, Pa., operated by the Hillside Coal and Iron Company, was burned Tuesday, creating a loss of \$100,000. The buildings of the Piqua (Ohio) Manufacturing Company were also destroyed, the loss reaching \$25,000.
- A new method of manufacturing car wheels has been tested at Wilkesbarre, Pa., with satisfactory results. By the old method three men could make only 18 wheels per day of 12 hours. By the new process the same number of men can turn out a perfect wheel every minute, or 720 per day.
- Ex-President Chester A. Arthur died at his residence in New York, Thursday morning, at 5 o'clock. Tuesday night he had been stricken with cerebral apoplexy, had not regained consciousness, and passed away without a struggle, surrounded by his family and friends. The funeral will take place Monday morning.
- The National Land Office reported that during the last civil year, ended on June 30, over twenty millions of acres

of the public lands were sold, that the average sales for a few years have been twenty millions of acres a year, and that there are about two hundred millions of acres of public lands remaining in the possession of the nation.

—The storm of the 17th and 18th was general throughout the central and northern portion of the United States, amounting to a "blizzard" in Minnesota and Dakota. Trains on many of the northern railroads were snowed in, and some roads were abandoned entirely. Several vessels and about forty lives are reported lost on lakes Michigan and Huron.

—When it is said that the edition of the November *Century* is 250,000 copies, we do not think that that means a weight of about 94 tons, or a height, the magazines piled one upon another, of 8,312 feet, or a length, end to end, of 39 miles, or an expanse of the sheets before folding of 307 acres! Yet that is the truth in the case. It shows that there are physical as well as intellectual problems in issuing a great magazine.

—Manufacturing and building enterprise has received new stimulus in nearly every State in the Union. The greatest activity is in the New England and Middle States. Large mills are to be built at Fall River; one will cost \$500,000 and run 40,000 spindles. Textile mills are to be erected in Massachusetts, Vermont, Rhode Island, New Jersey, and at several places in the South. New machinery is going into over half of the manufacturing establishments of these States.

### FOREIGN.

—The river Po has overflowed its banks at Rovigo, Italy, flooding an immense area of land.

—The use of glass flooring, giving light to the rooms beneath, is rapidly increasing in Paris, especially above cellars.

—The authorities at London are taking great precautions for the safety of life and property in view of the proposed socialistic demonstration to be held there on Sunday, the 21st.

—General Kaulbars and all the Russian consuls have left Bulgaria, owing to the refusal of that country to comply with the demands of Russia.

—The *Pall Mall Gazette* makes the odd statement that Queen Victoria owns the finest set in existence of the autographs of the signers of the American Declaration of Independence.

—There are 550 pounds of tobacco consumed in Belgium for every 100 inhabitants. Holland, Germany, and Austria come next, and France stands seventh. Of all the European countries England very nearly smokes least.

—The Emperor of China's new throne at Shanghai is to have its foundation and pedestal made of gold bricks, and the sub-prefect of Soochow has sent to Peking 3,000 pieces of solid gold bricks, of the ordinary shape of clay bricks, for this purpose.

—Russian geographers report that numerous lakes in Siberia, chiefly in the Tobolsk and Tomsk provinces, are rapidly drying up and that villages now stand on spots covered by extensive sheets of water 100 years ago.

—Advices have been received at Plymouth, England, that the Chinese steamship *Tatakaman* burned while running under pressure in a gale off Niagata, and that ninety-six persons who were on board perished, including the officers, who were Englishmen.

### RELIGIOUS.

—The Georgia Presbyterian Synod has found Dr. Woodrow guilty of heresy for believing in the doctrine of evolution.

—It is said that Mormon missionaries have been making many converts in the Monongahela River coal regions in Pennsylvania.

—There seem to be signs of a great movement among the Hindus, recently described by a missionary who had been among them ten years, toward the formation of a national Hindoo church.

—The Vatican is conferring with the French bishops relative to the best policy to be pursued by the Catholic clergy in France in the event of the Chamber's voting to abolish relations between France as a State and the Vatican as a religious power.

—Six American citizens have been arrested in South Russia for preaching in an orthodox assembly of Russians. Mr. Lothrop, the United States Minister at St. Petersburg, has been endeavoring to induce the authorities to release the prisoners, but so far has been unsuccessful.

—The Romish priests in Paris township, Michigan, took a hand in the late election, and instructed their followers what ticket to vote. In order to know who dared disobey orders, they furnished the voters with yellow tickets. At last accounts the Canvassing Board was deliberating over the question whether or not these tickets were legal.

—The Montreal hackmen's union has issued the following circular: "It having been represented to us that it is wrong to work on Sunday for good and sufficient reasons, —first because God commanded man to keep the Sabbath day holy, and second because our horses require rest from labor on the seventh day as much as we do ourselves, —therefore, we, the hackmen of Montreal, believing that we should act in accordance with God's law, do hereby agree to abstain from labor on Sundays in the future, and request hackmen not to bring out their carriages for hire on Sunday."

## Obituary Notices.

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

**SHELDON.**—Died at Haydenville, Oct. 31, 1886, my father, Chester Sheldon, aged eighty-three years. The funeral services were held Nov. 2, conducted by Eld. Allen (Methodist), of Florence, who spoke words of comfort, and we laid him to rest to await the resurrection morn. L. H. THAYER.

**SKINNER.**—Daisy, only daughter of James A. and Mary E. Skinner, died at their home in Lincoln, Neb., Oct. 21, 1886, aged 4 years and 6 days. The father, mother, and two brothers sadly miss the sun-beam thus taken from their home; but they hope to meet her on the morning of the resurrection nevermore to be parted. A. J. CUDNEY.

**MORSE.**—Died of consumption, in Palmyra, Maine, Nov. 10, 1886, Mary Ella, daughter of George W. and Jane W. Morse, aged thirty-four years. She was highly esteemed by those who associated with her in life. On her dying bed she exhorted her parents, brothers, and sisters to prepare to meet her in the kingdom of God. May God help the surviving members of the family to heed her advice, and prepare to meet where death and the tomb can divide them no more. In harmony with her dying request, I made some remarks on the day of her burial, from 2 Samuel 14:14. J. B. GOODRICH.

**SIMPSON.**—Died of consumption, at Knoxville, Iowa, July 8, 1886, Henry M. Simpson, aged thirty-one years. Bro. Simpson was born in Texas, and received the Adventist faith in that State, under the labors of Bro. A. W. Jensen. In 1881 he went to Battle Creek, and labored at the Sanitarium till the spring of 1885, when he moved to Iowa. He has seen much of sadness and sorrow in this life; but the Christian's hope sustained him. He bore his sufferings with the utmost patience and resignation to the will of God, and died in bright hope of immortal life at the resurrection of the just. He leaves a faithful companion, who tenderly cared for him during his sickness. Funeral services by the writer. C. F. STEVENS.

**FOSTER.**—Died in Trowbridge, Allegan Co., Mich., Nov. 4, 1886, at the residence of her son, Fulaski Foster, Mrs. Sophronia Foster, aged 70 years, 9 months, and 12 days. She was born in Massachusetts, and moved to Ohio, where at the age of eighteen she was married to Leonard Foster, who died in 1848, leaving her to care for seven children, which she did with the faithful help of the oldest son, who also cared for her in her old age. She moved her family to Michigan about thirty-three years ago, and soon after embraced the present truth, remaining faithful until her death. A large number of relatives and sympathizing friends followed her to her grave, where she sleeps in Jesus. Funeral remarks by the writer. T. S. PARMELLE.

**CHRISTENSEN.**—Died in Alameda, Mich., Oct. 13, 1886, Lars Christian Christensen, aged 67 years, 11 months, and 12 days. The deceased was born in Copenhagen, Denmark, and came to this country after having spent some years in traveling to various parts of the earth. He embraced present truth nineteen years ago, and at the time of his death he was a member of the Alameda church. For some months he had been in rather poor health, but his death was caused by the kick of a colt. He survived but two days after being injured. The bereaved family were thus very unexpectedly deprived of the presence of a kind father. Funeral attended by the writer. Text, Num. 23:10, last clause. F. D. STARR.

**CALVERT.**—Died of rheumatism, Oct. 2, 1886, at his home in Village Creek, Allamakee Co., Iowa, Jonathan Calvert, in the sixty-eighth year of his age. In early life he gave his heart to God, and united with the M. E. Church. Several years afterward he became a member of the Baptist Church. Thirteen years ago he embraced the doctrine of the Seventh-day Adventists, and united with that church. His sufferings during his last sickness were great; but he died in the blessed hope of having a part in the first resurrection at the coming of the Life-giver. A companion, six children, and four brothers, with a large circle of friends, mourn their loss. Rev. Houghton, of Lansing, and Eld. Swedeburg, of Village Creek, officiated at the funeral. Text: Ps. 37:37. Mrs. J. CALVERT.

**JORDAN.**—Died of general debility, at his home in Lodi, Wis., Eld. N. M. Jordan, in the 66th year of his age. Bro. Jordan was converted at the age of eleven, and united with the Baptist Church in Rhode Island, where he lived till 1856, when he moved to Lodi, where he has since resided. In 1860 he heard and embraced the truth under the labors of Elds. J. N. Loughborough and T. M. Steward. In 1875 he went out to labor in the cause of present truth, since which time he has joined with the laborers in Wisconsin in declaring the solemn truths for these times. He peacefully fell asleep Oct. 21, 1886. He leaves a sorrowing companion and five grown children to mourn, but not without hope. Many of the brethren and friends were at the funeral to sympathize with the sorrowing family. Words were spoken by the writer, from Ps. 17:15. A. J. BREED.

**WILLIAMS.**—Died in Lincoln, Neb., of lingering consumption, Elizabeth, wife of J. C. Williams, in the 65th year of her age. Sr. Williams had been a great sufferer for many years. Thirteen years ago she with her family came to this State from Wisconsin, hoping thereby to benefit her health; but while on her way here, she met with an accident by which she was badly crippled, and for two years closely confined to her room. From that time to the time of her death her strength slowly wasted. At an early age she was converted, and united with the M. E. Church. While in Wisconsin she heard the Third Angel's Message preached, and with joy accepted it and kindred truths. Her trust in God was ever strong. During the last few weeks of her life, her earnest and almost constant prayer was that her family might all be reunited in the earth made new. She leaves a husband, son, and daughter to mourn their loss. A. J. CUDNEY.

**FISHER.**—Died June 30, 1886, in De Ruyter, N. Y., of consumption, Eld. Thomas Fisher, aged seventy years. Eld. Fisher was a native of Wympton county, England. At the age of sixteen he was converted, uniting with the M. E. Church; and at twenty he was licensed to exhort. In 1838, he married a widow with three daughters, and shortly after sailed from Barnstable, Eng., landing in New York after a perilous voyage of five weeks. In 1842 he was ordained to the gospel ministry, and in 1846 accepted a call from the Baptist church in De Ruyter, he and his wife having been baptized shortly after their coming to America. He continued pastor of this church for five years, during which time his attention was called to the Bible Sabbath. Always ready to follow the light of the Bible, he accepted the Sabbath truth, and ever after conscientiously kept the Lord's true Sabbath. He became pastor of the Seventh-day Baptist church in De Ruyter in 1856, and served them in that capacity at different periods for several years, besides being pastor of churches at other places. Several years since, he saw and embraced present truth, and taught and lived it till his death. He was a man of faith and prayer, and in his ministerial work was untiring. When remonstrated with by his friends for so overtaxing his strength, he would reply that he had committed his way unto the Lord, who was able to keep him. He was always unassuming, courteous, and kind. The bereaved and afflicted found in him a sympathizer; and all in trouble, a judicious adviser.

For several years he had been a prey to that most flattering and deceptive of diseases, consumption. Many times in answer to prayers of faith, he had been raised from the very brink of the grave. Last May he had an attack of lung fever, from the effects of which he had not sufficient strength to recover. Although suffering much, he peacefully and patiently waited his release. His life went out without a struggle, and he quietly entered into rest. Funeral services were held in the S. D. Baptist church, Eld. Poole and Eld. Clark (S. D. Baptist) officiating. May the God of the widow sustain the bereaved companion in her feebleness, and may the many friends remember the faithful admonitions and counsels of the departed. L. M. B. P.



Appointments.

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

THE next annual meeting of the New England Tract and Missionary Society will be held at South Lancaster, Mass., commencing Friday evening, Dec. 24, 1886.

S. N. HASKELL, Pres.

THE next annual session of the South Lancaster Academy will be held Monday, Dec 27, at 9 A. M., in the S. D. A. church at South Lancaster, Mass., 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.

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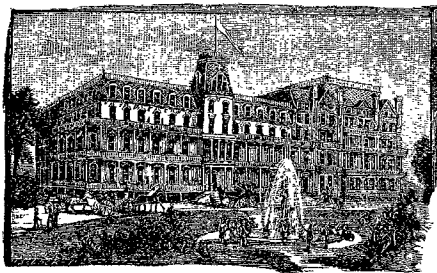
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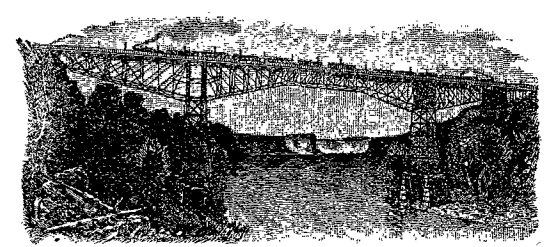
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BATTLE CREEK, MICH. NOV. 23, 1886.

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Our readers will be pleased to see a few leaves gathered from the Conference tree of 1886, in this issue. The petition from Australia shows how deep a feeling has taken hold of hearts there in behalf of the cause of truth. The report from the British mission is also encouraging.

Our ministers are becoming more and more settled in the conviction that the great crisis of this work is just upon us, and that the times call for devotion, watchfulness, prayer, separation from the world, and entire consecration to God as never before. Who will be found among the wise instead of the foolish servants, when the Master comes?

The following from the Sunday *Mercury*, New York, shows that stirring news may soon be expected from the East:—

"LONDON, Oct. 30.—Advices from Braila, Roumania, say that feverish preparations for war are being made in Southern Russia. A number of ironclads are expected at Sebastopol, several transports are riding at anchor in the harbor of Odessa, and torpedo boats are leaving Sebastopol for Varna.

"The resumption of diplomatic relations between France and Russia is hailed by the French press with a unanimous outburst of satisfaction."

THE MINISTER'S SCRAP-BOOK.

THE REVIEW Office has just issued the second edition of the Minister's Scrap-book. It is put up in a strong, durable manner, is 8x10½ inches in size, and contains 100 pages. It is just what every minister needs. Price \$1. Delegates to Conference are invited to examine it. D. M. CANRIGHT.

TO KANSAS CANVASSERS.

WILL all our brethren and sisters who contemplate canvassing, or who are willing to canvass, for our

denominational literature in Dists. No. 11 and 12, Kansas, correspond with the director of Dist. No. 11, A. M. Morrell, Box 473, Fort Scott, Kan., stating what books they desire to work with? Those who would canvass for "Sunshine" and "Women of Mormonism," we would like to hear from as soon as possible, to obtain the benefit of the holiday trade.

E. M. KALLOCH.

ARKANSAS SUPREME COURT DECISION.

OUR readers will be interested to read the decision of the Supreme Court of Arkansas, in the case of Bro. Scoles, a copy of which he has kindly furnished us:—

Decision of the Supreme Court, J. W. Scoles vs. State—appealed from Washington county.

The indictment charges that the defendant "on the 3rd day of May, 1885, the said day being Sunday, unlawfully was found laboring and performing other services, the same not then and there being customary household duty of daily necessity, comfort, or charity."

The particular act that constitutes the alleged offense is not set out, and appellant urges that the indictment is not sufficient.

Held: The language of the statute which creates the offense is employed in the indictment, and nothing more is required in a statutory misdemeanor, where the general language of the statute is sufficient to apprise the defendant of the nature of the accusation against him. We cannot say that the indictment is insufficient under this rule, but think that the defendant would be enabled to prepare his defense and plead the judgment in bar of a second prosecution for the same offense.

The proof shows that defendant was found painting a church on a Sunday. He offered to prove that he was a member of a religious society known as the Seventh-day Adventists, one of the tenets of which is the observance of Saturday as the Sabbath instead of Sunday, and that he had regularly refrained from all secular work and labor on Saturday, agreeably to his religious faith and that of his church. But the court rejected this testimony, and the defendant was convicted and has appealed.

The offense was committed after the repeal of section 1886 of Mansfield's Digest by the legislature of 1885. The appellant contends, however, that the effort to repeal section 1886 was ineffectual; and if it was not, the law without the exception made by that section, gives a preference to other religious denominations over that of the appellant, thereby violating section 24, art. 2 of the Constitution; and moreover, denies to him the equal protection of the law within the meaning of the Federal Constitution.

Held: The argument against the repeal of section 1886 is based upon the idea that if the law is read without that provision the penalty of the statute is "extended" to the appellant without a re-enactment of the law, thereby violating section 23, art. 5, Constitution. But it will be observed that that provision of the Constitution does not in terms prohibit the repeal of a law by reference to its titles, and the prohibition can be extended by implication only. The power of the legislature is not to be cut off by inference, save where the inference is too strong to be resisted. We look to the Constitution, not to see whether power is granted, but to ascertain if it is withheld, and when there is a doubt as to the existence of a power it must be resolved in favor of the legislative action.

It is well settled that this provision does not make it necessary, when a new statute is passed, that all prior laws modified, affected, or repealed by implication by it should be re-enacted. This would be an absurd and impracticable construction. If the legislature had undertaken to amend the section, the provision under consideration would have required the section as amended to be set forth *in extenso*, and the old section upon the passage of the new one would have been repealed, if not expressly then by implication. In that event there would have been no necessity for re-enacting the other parts of the chapter, in which the section is found. When there is an express repeal of a section without a substitute for an amendment to it, what greater necessity for re-enacting the other sections that are affected only incidentally by the repeal? The section has been repealed, and the chapter is intact without it.

The constitutionality of our Sunday laws is not affected by the repeal of section 1886. (For the reason commonly given for sustaining these acts, see *Commonwealth vs. Has*, 122 Mass. 4.) It is said that every day in the week is observed by some one of the religious sects of the world as a day of rest; and if the power is denied to fix by law Sunday as such a day, the same reason would prevent the selection of any day; but the power of the legislature to select a day as a holiday is everywhere conceded. The State from the beginning has appropriated Sunday as such. On that day the business of our courts and public offices has always been suspended; the issuance and service of legal process prohibited; presentment and notice of dishonor of commercial paper not allowed; and the performance of an act in execution of a contract which matures on Sunday postponed to the next day. This observance of Sunday as a day of refrainment from secular business has always been required of the people generally without reference to creed, and they continue to observe it, without complaint that as a municipal institution it violates any of their constitutional or religious rights. The principle which upholds these regulations underlies the right of the State to prescribe a penalty for the violation of the Sunday law. The law which imposes the penalty operates upon all alike, and interferes with no man's religious belief; for in limiting the prohibition to secular pursuits, it leaves religious profession and worship free.

The appellant's argument, then, is reduced to this: that because he conscientiously believes that he is prohibited by the law of God to labor on Sunday, he may violate with

impunity a statute declaring it illegal to do so. But a man's religion cannot be accepted as a justification for committing an overt act made criminal by the law of the land. If the law operates harshly, as laws sometimes do, the remedy is in the hands of the legislature. It is not in the province of the judiciary to pass upon the wisdom and policy of legislation; that is for the members of the legislative department; and the only appeal from their determination is to the constituency.

The assertion that all days are kept by different classes, and therefore the State could not fix upon any day as a holiday without taking somebody's Sabbath, is not true. Only three days are regarded as sacred days. These are the Sabbath of the Lord, and the two thieves between which it is crucified—the Friday of Mohammed, and the Sunday of the pope.

The specious plea that the Sunday law interferes with no man's religion, is unworthy any candid mind. And the doctrine that the law of the land can make acts criminal which are permitted by the law of God, is monstrous.

ENTANGLED HIMSELF.

THE exhortation of Paul to Timothy, his "own son in the faith," was: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." 2 Tim. 2:1. Here is the great source of never-failing strength, of sure support. But Timothy had a part to act in securing and retaining this strength. He must publish to others the glorious truths which he had received, commit them to "faithful men," who should "be able to teach others also."

Again, he must "endure hardness, as a good soldier of Jesus Christ." It has been said that among the characteristics of a good soldier in the military ranks, there must be found obedience, submission, discipline, and courage." And by the soldier of Christ, also, these attributes must be possessed.

Continuing his instruction, the apostle says: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Many a man who has been called to preach the gospel, many, before whom the whitening harvest field has opened invitingly, soliciting their time, talent, and influence, have allowed themselves to become entangled in some of Satan's nets, and their usefulness to the cause was lost, lost forever. Could all who have the opportunity of preparing for positions of usefulness in spreading a knowledge of the Third Angel's Message, become thoroughly enlisted in the work of preparation for the fields of duty, and in publishing the glorious news of the speedy coming of Christ and proclaiming the light shining upon the perpetuity and immutability of the law of God, how speedily might our work conclude!

With respect to this work, we need more of the spirit of the military chieftain credited with these words: "I come here to perform my duty, and I neither do nor can enjoy satisfaction in any thing except the performance of my duty to my own country."

Who will find strength in God to do duty, to stand for the right, to free himself from and escape entanglement, and finally stand in the Judgment of the great day? Our dear brethren may be in bonds and prisons for the truth's sake, but "the word of God is not bound."

Hear the apostle again: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." A. S. HUTCHINS.

SANNINGENS HAROLD.

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