

# 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.

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### SO NEAR THE PRIZE.

BY J. M. HOPKINS.

So near the prize! O Saviour, can it be  
That soon thy saints shall rise to dwell with thee?  
So very near! and yet my heart, how cold!  
How little by the Spirit's power controlled!

So near the prize! and yet how loth to leave  
The scenes of earth, which lure but to deceive;—  
Vain, fleeting baubles on the stream of life,  
Mingled the while with anxious care and strife.

Awake, my soul! Exert thy noblest powers!  
The night is past, now break the morning hours!  
Awake! awake! The Master bids thee rise,  
His hand presents the everlasting prize.

Chatfield, Minn.

## 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 GRACES OF THE SPIRIT.

BY MRS. E. G. WHITE.

WE are plainly told what are the fruits of the Spirit; and I ask, Who will be excused in the day of God? If the word of inspiration has told us the fruits of the Spirit, and made plain to us the very fruit to be done in order to cherish and cultivate the fruits of the Spirit, then, I say, who can be excused for cherishing evils that will hinder us from entering into the kingdom of God?

Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth, or by gaining worldly honor. Character is not obtained by trying to have others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth? Let me know that Jesus smiles upon me; let me know that he approves my actions and my course, and then let come what may, let afflictions be ever so great, I will be resigned to my lot and rejoice in the Lord.

The fruits of the Spirit are love, joy, peace, long-suffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of re-

bellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ. We want a spirit of gentleness. We cannot live right in the family circle without it. In order to have the proper control of our children, we must manifest a spirit of gentleness and of meekness, and of long-suffering. We do not want to have a fault finding, fretful, scolding spirit. If we teach them to have a spirit of gentleness, we must have a spirit of gentleness ourselves; if we teach them to be long suffering, we must be long-suffering ourselves; and if we would have them manifest a spirit of love toward us, we must manifest a gentle, loving spirit toward them. But at the same time there need be no weakness or unwise indulgence on the part of parents. The mother must have firmness and decision. She must be as firm as a rock, and not swerve from the right. Her laws and rules should be carried out at all times and under all hazards; but she can do this with all gentleness and meekness. She should not be bitter and accusing; that only causes a spirit of opposition. She should be gentle, kind, meek, and long-suffering; but with this there should be firmness of principle. In a family disciplined and trained after this plan, there is a power in favor of Christianity. The children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents profess to be followers of Jesus, you will find the children going in the ways of the world. The powers of darkness are gaining a hold upon them, and they are passing right over into the hands of the enemy. And what influence does this have upon the outside world? Does it testify in favor of Christianity?—No, indeed.

Then we are to have godliness and faith. We are to believe in God and his promises, and in his power to help and save us. We must believe him; for he is well able and more than willing to help us in time of trouble, to comfort us in times of affliction and distress, and to deliver us out of all our trials and difficulties. Troubles and difficulties will come, and we must confide in God. If our children do not do as we wish them, what course are we going to take in the matter? give them up because we see that they do not have the Spirit of God?—Never! It should only make them dearer to our hearts. We must come before God with them in our prayers. We must present them before the throne of God, and say, Lord, here are the children thou hast given me, and I cannot rest day nor night till thou hast brought them into the ark. I cannot enjoy it to be in the ark unless my children are there also.

When the children of Israel rebelled so that the Lord threatened to destroy them, did Moses give them up?—No, no; he pleaded for them. And when the Lord said, "Let me . . . destroy them, and blot out their name from under heaven: and I will make of thee a great nation," etc., Moses wished the Lord to blot his name out of the book also, if he could not forgive their sin. Thus he was willing to sacrifice his own eternal interests if God would spare the children of Israel.

How is it with you, fathers and mothers? Are you drinking in the things of this life, and forgetting the eternal interests of your children? or are you coming to the throne of grace, pleading and agonizing with God for his mercy and blessing upon your households? Do you plead with your

children to come to Christ, and then go where there is no eye to see and no ear to hear, and there pour out your petitions before God for them? Why do you have your homes filled with unconsecrated children?—It is because there is no sense of the claims of God. It is because there is no sense that Christ has bought them, and they are his children. Christ says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How?—By the cultivation of the graces of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. We want the living faith that will grasp the strong arm of Jehovah. Christ said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp the promise of God, and never give up until every child is gathered into the ark?

We should all have an interest in this matter of faith. There is not a soul that is not indebted to God. Christ died for all, that you might have the grace of the Spirit, that you might become conquerors, that you might have eternal life. And when the saints shall stand around the great white throne, where praise, and honor, and glory, and might, and power are ascribed to him, will one of these before me be missing? Is there one here who has not his eyes and affections fastened upon heaven? Are there any here who are not seeking for "those things which are above, where Christ sitteth on the right hand of God"? Have you been baptized with the baptism of Christ? Have you received these graces of the Spirit? Have you risen with Christ? Then "seek those things which are above, where Christ sitteth on the right hand of God."

Then we want piety. If piety was practiced daily, you would find that it would be a living testimony, burning its way to the hearts of the youth, and to all around you. Let your light shine. Have you the altar? Have you kindled your fire from off the altar? Then let it shine forth in good works to those around you. Gather yourselves together, and by your divine influence and earnest efforts scatter the light. Let it be scattered upon those who are in error and in moral darkness among the world. There are those that need light, those that need help, those that need strength; and you are to let your light shine forth to them.

Every man, and every woman, and every child must be in earnest. It is no time to be discouraged now, for the evil one is pressing upon us harder than ever before, and we cannot afford to lose ground by going backward. In the name of Jesus Christ of Nazareth, we must rally for the right; and we must strive not to have our children taken right out of our arms, and out of our homes, to pass into the ranks of the enemy. We cannot afford it. We must work for God, and we must work for heaven, with all the might and faith there is in us. Be not deceived by the temporary things of this life. Consider the things of eternal interest. I want a closer connection with God. I want to sing the song of redemption in the kingdom of glory. I want the crown of immortality to be placed upon my brow. With an immortal tongue I want to sing praises to Him who left glory, and came to earth to save those that were lost. I want to praise him. I want to magnify him. I want to glorify him. I want the immortal inheritance and the eternal substance. And what care I, I ask you, what care I for the things of the world, if I lose or

if I gain heaven at last? Of what advantage will they be to me? But if I have a hold on Heaven, I can have a right hold on my fellow-men; I can have an influence that will constantly press against the tide of evil that there is in the world, and lead souls into the ark of safety.

We all need the graces of the Spirit of God in the heart. God help us to seek for this. Do not rest until you have received it. Break the chains of darkness asunder. Come where the living waters flow, and drink of salvation. Then, if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God; God grant, oh, may God grant, that all these souls may be there. Christ has bought you; and you cannot afford to be lost. May you in God's strength make your calling and election sure.

### THE COMING STRUGGLE OF THE PAPACY FOR SUPREMACY.

BY J. H. DURLAND.

(Concluded.)

TESTIMONY of J. A. Wylie, continued:—

"HAS THE POPE HIMSELF NO MASTER?"

"Yes, he has a master, and that master is the 'Society of Jesus.' Behind his throne stand in shadow the sons of Loyola. The pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration or prepare the robe and ring which are used at the funerals of the popes. The pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter, can never again leave it; for should he descend from his throne, he would find a Jesuit waiting for him with a cup of poison, at the foot of the steps.

"PROGRESS IN GREAT BRITAIN.

"After this bird's eye view of the papacy in Europe, let us inquire, What position has it obtained among ourselves? Let it succeed in restoring its dominion in Great Britain, and it will by the same act restore it over all the earth.

"In 1829 the papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1.) Since that year it has made rapid strides toward political supremacy. It has more than quadrupled its agencies—its priests, chapels, and congregations. (2.) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the popish population of the future. (3.) As if Rome's own action were not enough, we ourselves have grafted a popish administration on every department of public service. Paid popish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy; these various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4.) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such. (5.) If the papacy has created an *imperium in imperio* in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members (the Parnellites) represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

"THE JESUITS AT WORK.

"It is further noteworthy that this whole scheme

of the subjugation of Great Britain to the Vatican is led by Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the pope must obey them. They walk to and fro with silent tread in our country; they enter our houses, corrupt our families, teach in our schools, write articles for our newspapers, create strife in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of the subjugation of Great Britain—and through Britain the world—to the yoke of the papacy. The latest news from Rome is that the newly-elected bishoprics in India are to be filled with Jesuits.

"There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given to popish uses year by year, is one million two hundred thousand pounds! That one million two hundred thousand pounds we give for our own undoing.

"POPERY AND SOCIALISM.

"The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that atheistic Socialism which has had such a rapid and portentous development of late in France, in Italy, and, more especially, in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church rising against the church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature, all things are a common heritage. Socialism, like the papacy, attacks the modern State, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

"One would think that so terrible a program of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At the next election, not fewer than 36,000 such votes were tendered, and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order; and yet, when one thinks of the religious conditions of Germany, he cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void but some such atheistic system as we see filling it? This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the governments and their friends; on the other, communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The papacy will ally itself first with the one and then with the other, just as it may subserve its own interests for the moment. It will serve both parties, that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, 'These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits, I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain, I shall retire, and then the deluge will inevitably roll in and overwhelm you.'

"If the governments of Europe, in hope of escaping the danger, should cast themselves into the

arms of the papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the papacy, and the Ultramontanes should combine their power with that of the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigor. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the papacy, having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

"A CATAclysm APPROACHING.

"The affairs of Europe appear to me to be tending at this hour to a great cataclysm,—a cataclysm of *despotism*, should the kings and the Ultramontanes combine; a cataclysm of *revolution*, should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even the rapid diffusion of the gospel in Europe. But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the word of God, or any disposition to receive the gospel. Till the gospel enter, there can be no national conscience; and till a national conscience be created, there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power; and how they can escape being broken up, I do not very well see. They have *commune* beneath them, they have *Rome* above them, and between these nether and upper millstones it may yet happen that they will be ground to powder."

Other testimony, which I shall reserve for some future time, confirms the truthfulness of the above. If such a dark time is before us, we should be up and doing while we are surrounded by such favorable circumstances. Soon the last sermon will be preached, the last effort be put forth, and the world will have received its last warning. Then will the King of kings appear, and the faithful ones be gathered to their eternal home.

### THE POOR MAN'S TITHE.

BY GEO. W. BLISS.

SHALL we hesitate to teach tithing among poor people, or fear to urge them to pay a full tithe? Shall we encourage them in willful robbery, or leave them to thoughtlessly rob God? The Lord says: "Bring ye *all* the tithes into the store-house." And he promises an overflowing blessing in return. The poor, more than all others, need that blessing. Then they should bring *all* their tithe into the store-house. If they do not, can they reasonably expect their full proportion of the blessing? The poor man's five-cent tithe is needed as much as his neighbor's five cents or his more favored brother's five dollars; not because the Lord can provide for his servants in no other way, but because the Lord wants fruit that shall abound to the poor man's account.

Some think that the Lord does not require tithes and offerings of the poor. True, he does not compel it as the law of the land demands and compels the payment of taxes; yet if the poor pay nothing, nothing will be credited to their account. Can they reasonably expect as much from the Lord as they would if they paid *all* their tithes willingly?

The Lord advises us to lay up for ourselves a treasure in heaven. We can have no treasure there if we fail to lay it up there. Savings banks are established in various cities. Those banks do not compel any to lay up their earnings there; yet those who do pay their money into their keeping will have money there, and those who do not will have none and can expect none credited to them. So it is with our treasure in heaven.

The Saviour did not censure or discourage the poor widow who gave all her money into the treasury. She made a wise and safe investment, and the Lord commended her action. He will bless every one who willingly brings *all* his tithe, however small, into the treasury.

The cause needs the poor man's tithe. The cents and dollars may not count much, yet the Lord's blessing will be of great value. The promise is on condition that *all* the tithes are brought in. We cannot expect the overflowing blessing when the poor brother withholds five or ten cents tithe, and when the favored brother withholds a few cents or dollars of the Lord's means.

Cortland, N. Y.

THE COMING OF CHRIST.

BY ALLIE M. SANTEE.

"Even so, come, Lord Jesus."

O COMING Christ, the hope of all the ages,  
Theme of the prophets' pen, the poets' song;  
Oft has thy coming been foretold by sages,  
Oft prayed for, though the years have tarried long.  
Oft have thy people cried from lonely prison,  
And oft have prayers been mixed with bitter tears,  
That Christ the Lord, from Joseph's tomb arisen,  
Would come and end the long prophetic years.

Oft has the mourner, in his bitter weeping,  
Prayed for the advent and the trumpet's sound,  
Whose thrilling tones shall wake the righteous sleeping,  
When God's own voice shall call them from the ground.  
That day and hour from mortal knowledge hidden,  
Will soon appear; signs tell it in the sky:  
When angel warders, by the Saviour bidden,  
Shall open the gates of Paradise on high.

Oh joyful coming! how it cheers the weary!  
How glad the thought that Christ shall come again!  
It sheds a gleam on pathways lone and dreary,  
And brings a joy to hours of bitter pain.  
Short is the time to bear life's wasting sorrow,  
And sweet the rest where heaven's gardens lie,  
And soon will dawn the glorious, glad to-morrow,  
When Christ shall take us to our home on high.  
Cridley, Ill.

NATIONAL REFORMERS ON THE CHANGE OF THE SABBATH.

BY W. A. BLAKELY.

(Concluded.)

OUR national reform friend, Mr. M. A. Gault, gives the following as the next reason for the change of the Sabbath:—

"3. Paul says (Col. 2:16), that we are not bound to observe any of the Jewish Sabbaths; therefore the first day of the week must be binding [!] because none of the ten commandments can ever be abrogated."

Well, if that is not a sample of logic! But let us take a look at the text. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Verses 16, 17. He says, "Or of the Sabbath days; which are a shadow of things to come." Can our friend tell us what the seventh day foreshadowed? I think not. The only reason given for the Sabbath is: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day and hallowed it." Hence it cannot be Jewish, that is, for the Jews alone. The Saviour himself said, "The Sabbath was made for man. (Mark 2:27), which proves conclusively that it is not Jewish; and, besides this, the moral law, of which the Sabbath is a part, was in existence over two thousand years before there was a Jew on earth, as the National Reformers not only admit, but teach! The fact is, that after he had finished the creation and "rested on the seventh day from all his work," "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. Thus it was incorporated into the moral law before the fall; and this moral law is the law for every individual in the world (Rom. 3:19); and so this reform party teaches. Are they not, then, dishonest in calling the Sabbath Jewish, in order that they may favor a day for which they have no commandment in the Bible?

But the utter absurdity of Mr. Gault's so-called argument is seen when he says: "We are not bound to observe any of the Jewish Sabbaths; therefore the first day of the week must be binding [!], because none of the ten commandments can be abrogated."

That is the very height of logical imbecility. He infers that he has proved that the seventh day is not the Sabbath; therefore the first day must be!

The Mohammedans have just as good proof for Friday, the crucifixion day of our Saviour, which "is set apart [by them] for the useful institution of public worship."—*Gibbon's Decline and Fall of Rome*, chap. 50, par. 17. Thus the Mohammedans keep the day before the Sabbath, and the National Reformers the day after the Sabbath; but they are alike in this: neither have divine authority for their practice. But as these are the strongest proofs (?) in favor of Sunday that the National Reformers have, why deprive them of their strongest props? Such arguments are repeatedly overthrown by one another. But there is one thing on which these "Reformers" all agree, and that is, We will keep Sunday and enforce it by the laws of the nation, and then we will show you who are right and who are wrong!

He says: "None of the ten commandments can ever be abrogated;" then how can the commandment which says, "The seventh day is the Sabbath of the Lord thy God," be abrogated? and if the whole commandment cannot be abrogated, how can any part be abrogated, as it would have to be before the seventh day would cease to be the Sabbath and the first day become so? And further, it is not possible for a reason to exist for making the first day of the week the Sabbath. The Sabbath is a memorial of the rest following the work of creation; and though the work of creation were to be gone over again, the rest day must of necessity come after the first day; for one day, or a part of a day at least, would be required for creation, and the rest must be on a day following that. Hence, as long as the earth exists, which the Lord formed "to be inhabited," and on which the kingdom of Christ is to stand forever, just so long will the seventh day be the "Sabbath of the Lord thy God." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another [the tree of life yields "her fruit every month." Rev. 22:2], and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

"4. John must have meant the first day, when he says in Revelation, 'I was in the Spirit on the Lord's day.' If he had meant the seventh day, he would have said the Sabbath, as in all other cases."

So says the Rev. M. A. Gault; but the Lord himself said (Mark 2:28): "The Son of man is Lord also of the Sabbath," not of the first day. The commandment says, "The seventh day is the Sabbath of the Lord;" and we find in Isa. 58:13 that he calls it "my holy day." So it is from the Scriptures that John applies that title to the Sabbath day, the traditions of uninspired men of the nineteenth century and earlier to the contrary notwithstanding. The Bible never applies a holy title to the first day of the week, while the titles of God, Christ, the Holy Spirit, and the Sabbath of the Lord are numerous.

"5. The early Christian Fathers, Ignatius, Barnabas, Chrysostom, Theodoret, and Eusebius, some of whom wrote in the time of the apostles, bear uniform testimony that the early Christians observed the first day of the week as the Sabbath, in commemoration of Christ."

The testimony of the Fathers would be too extended a subject to take up here, and as Mr. Gault has given no references, we would simply refer the reader to the "Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and the First Day," for sale at the REVIEW AND HERALD Office.

He then closes with this surprising statement:—

"6. There is no other historical or logical account of the origin of the Christian Sabbath."

This must be a willful misrepresentation; for any intelligent reader knows that there has been article after article published, and exhaustive histories, by various authors, extensively circulated, which show conclusively that the change to the observance of the first day as a Sabbath was brought about gradually by the papacy. See Hessey: "Sunday," London, 4th ed., 1880; R. Cox: "Literature of the Sabbath Question," Edinburgh, 1865, 2 vols.; G. B. Utter: "Sabbath Manual;" A. H. Lewis: "Sabbath and Sunday;" J. N. Andrews: "History of the Sabbath and the First Day of the Week."

In addition to the above works we will give a few extracts from encyclopedias and eminent writers, all first-day observers, showing the falsity of the statement made.

"At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the church (q. v.). By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles, or on an ante-Mosaic Sabbath law promulgated to mankind at the creation and continuing in force after the coming of Christ. . . . Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day [Sunday] is known to have been ordained, is the edict of Constantine, 321 A. D. . . . But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and thus expressly 'that the people might have more leisure to go to church, and say their prayers;' nor was it till about the end of the ninth century that the Emperor Leo, 'the philosopher,' repealed the exemption which it enjoined under the edict of Constantine (Leo. Const. 54). [Constantine's exemption was: "But in the country, husbandmen may freely and lawfully apply to the business of agriculture."] And now, the Lord's day [Sunday] being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance."—*Chambers' Encyclopedia*, art. "Sabbath."

Dr. Peter Heylyn, a distinguished English historian and member of the Church of England, says: "Thus do we see upon what ground the Lord's day stands: on custom first; and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such command that it should be sanctified."—*Heylyn's History of the Sabbath*, part 2, chap. 3, sec. 12.

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day; . . . but as we meet with no scriptural direction for the change, we may conclude that it was done by the authority of the Church."—*Explanation of Catechism*.

"The seventh day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council (A. D. 364) did in a manner quite abolish the observance of it. . . . The Council at Laodicea . . . first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."—*Dissertation on the Lord's Day Sabbath; Andrews' History of the Sabbath*, page 361.

The Catholic Church herself teaches that she made the change, and the following from that source is to the point:—

"*Ques.*—Have you any other way of proving that the Church has power to institute festivals of precept?"

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism*.

In the Augsburg Confession, drawn up by Melancthon, and approved by Luther, we find the following: "The observance of the Lord's day is founded, not on any commandment of God, but on the authority of the Church."—*Cox's Sabbath Manual*, part 2, sec. 10.

Sir William Domville declares: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Exam. of the Six Texts, Sup.*, pp. 6, 7.

Neander, one of the greatest of ecclesiastical historians, writes: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far

from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Rose's Neander's Church History*, p. 186.

And yet in the face of all this incontrovertible evidence in favor of the Sabbath of the Lord, the National Reformers will push Sunday into the laws of the land, and endeavor to enforce it upon all, not even exempting the conscientious observer of the seventh day, as is proved by Hon. Felix R. Brunot's action four years ago in Pennsylvania. It is the very same spirit that characterized the Jesuits during the Dark Ages; and no amount of Bible proof will make them change their course.

Oakland, Cal.

### THE MORAL MIRROR.

BY F. B.

THE great moral mirror hung down before the world, and the character of men appeared. The majority of men did not turn their faces toward it, but, like the man with the muck-rake, were intent on affairs of small importance. Angels of surpassing splendor, with faces of devout loveliness, hastened to and fro, striving to direct the groveling eyes of the world to the mirror. "Look!" cried the angel, "there is a divine beauty in the mirror. It has a magic more fascinating than all the wonders that the imagination can create or the world afford." I looked toward the mirror, but would fain have turned away; for I saw what I knew was my own heart. My soul was filled with sorrow and fright; for the longer I looked, the more hideous I became; but the magic of the mirror held me spell-bound. I longed to be released, and to return to my carnal security; but while my streaming eyes were absorbed in its revolting but fascinating disclosures, the angel told me I could never forget the sight without sinking into deeper peril, for the mirror was the only perfect one in the universe.

The angel's face was full of holy pity; and as I wept he bade me look deeper into the mirror; for there was a glorious disclosure in it for sorrow-dimmed eyes. As I searched, I desired to have the mirror removed. There was nothing but rebellion against it in my heart. The world had always flattered me, and the eyes of men reflected only approbation; and, oh, how hateful were the truths that the mirror discovered to me! But as a sense of humility slowly subdued my pride, I saw a growing beauty in the mirror which conquered my heart. Every hidden thought of my soul was disclosed, every secret motive brought to light, and traits of character revealed of which I had not dreamed.

"Whatsoever maketh manifest is light," said the angel. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doeth truth cometh to the light, that his deeds may be made manifest."

"What a perfect mirror!" I cried. "It is a searcher, a discernor of the thoughts of the inmost soul. Only God could have made such a one."

While I gazed, hosts of evil angels, with malignant faces, stood before the mirror, and men in warlike array were reflected from its face. They battled against the glass; but the arrows they hurled to break it flew back from its shining face to wound their own hands and pierce their own hearts. It was useless to fight against the mirror. The more men warred against it, the more hideous became the reflection of their faces from the glass; for it was a faithful delineator of character.

As I stood weeping before it, I saw new depths begin to unfold. The universe of God was reflected. Higher than this dark, sin-cursed earth, the glory of nature unblighted appeared. I could see that God made heaven, the earth, the waters, and all that is therein; and the splendor of constellations and worlds of delight was reflected from its depth. "The morning stars sang together, and all the sons of God shouted for joy," and the rapture of God as he rested the seventh day was reflected. O loving Father, who would have us share his joy and gave his rest day unto mankind, that we, too, might contemplate our God and his marvelous works! Oh, loving command, that bade us "remember the Sabbath day!"

Every flower lifted its face to smile at me, every pebble of the sand, every pink-petaled shell of the

ocean, every jewel of the hidden depths magnified in the mirror; and from worlds in immensity of space to the drop in immensity of ocean all dazzled before my eyes till my soul was oppressed with the power of God, the beauty of his works, and the vast love that permeated all things.

Again I looked at man, and a feeling of indignation swept over me. What right had these cruel faces to mar the reflection, to contrast so inharmoniously with the works of God? Oh! if they would but look higher than themselves, they would see the power and love of God and the justness of the mirror, and their hearts would cry with mine, "Thy law is holy and just and good." But, alas! while I acknowledged the perfection of the mirror, I stood before it as incongruous with the reflection of nature as the others. I stood weeping; but my tears washed out no stain, erased no mark of sin, left no trace of reviving beauty in my soul. I wept anew as the mirror revealed to me what I might have been if I had not sinned. The enormity of my guilt and the exceeding sinfulness of sin became more apparent; but this sorrow I saw was wholly selfish, and needed to be repented of; for it had no thought in it for the glory of God, but bemoaned only the consequences to self.

As I looked higher than the reflected creation and the host of celestial ones, a form of surpassing loveliness appeared. My heart melted in me as I looked.

"Who is this?" I inquired.

"It is the image of the invisible God, the first-born of every creature. It is the only begotten of the Father, the well-beloved Son to whom the Father committed the plan of creation, by whom the worlds were made and do exist," said the angel, as his face brightened with reflected beauty. "It is Jesus, who will save his people from their sins."

"Oh, how beautiful!" I cried, forgetting the unholy image I formed in contrast. "Why is he so lovely?"

"Because," answered my instructor, "he kept his Father's commandments. Look deeper."

And as I looked, I saw the Beautiful One leave heaven. I saw him humiliated, born of a woman, cradled in a manger, a lowly child, a humble carpenter. His face was ever turned toward the mirror. Love, joy, peace, long-suffering, gentleness, meekness, faith, goodness, temperance, were all shown in his every action. No unclean thought tainted his white heart, no enmity, no covetous wish, no idolatry, no vanity, no profanity, no Sabbath-breaking; but, oh! what precious thoughts made bright his face, what noble works of love lightened men's burdens wherever he passed!

But I saw the same enmity manifested toward him that I had seen toward the mirror. There it was reflected,—the jeering looks, the hate that warred against his life; but like the shafts at the mirror, so the arrows of hate flew back to pierce the hands that hurled them. His holy face was pale and full of sorrow and marred with grief more than any man's, and yet divine and "fairer than the sons of men." He suffered the heat of temptation and the depth of all poverty and woe. Oh, how his tears fell as he prayed for his enemies, pleading with his Father in the lonely mountains under the dew and the frost of midnight! A few loved him, and as they followed him they, also, turned their faces to the mirror. I saw him pass into the night of Gethsemane, and the agony of his soul was pictured. A world-wide shadow seemed concentrating about him. The hosts of darkness closed their ranks around him. Blinding tears flowed from his eyes, and great drops of blood burst from his forehead and moistened the soil of the garden. A conflict as if for the life of the world was waged; and above the darkness arose a sweet cry, "Nevertheless, not my will but thine be done." I saw him drink the cup of wrath, the dregs of the bitterest woe.

"Why should one so meek suffer so?" I asked, "He did not deserve this agony."

"Ah, no," answered the angel. "It was for guilty man that he suffered. His tears are more effectual than yours."

Then he was beaten with scourges, till his flesh was torn and lacerated with frightful wounds; but no moan escaped his lips. In submission was his victory. I saw him nailed to the criminal's lowest cross, and tasting the depths of death.

"Oh! why should he suffer so?" I cried.

"That you might be forgiven, and regain what

you have lost through sin; yea, more, might become an heir and child of God."

"Did my sin do this?"

"Yes," said the angel.

What a melting sorrow filled my soul,—a sorrow that had no thought of self in it. Oh, what love! "Amazing pity, grace unknown, and love beyond degree!" As I wept now, his own tears fell upon my face. As I bled in spirit for having so wounded him, his own blood flowed over me in a cleansing wave. I shouted aloud, "The goodness of God!" I saw in the mirror, with overwhelming joy, that the stains were gone. My brow had a touch of the light of his. I saw the goodness of God. "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." "God is love," and he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The mirror reflected the character of the Creator, the creation, the Redeemer, and the redeemed. Beauty upon beauty deepened in the mirror as I looked upon my divine Saviour and beheld through him the Father; and I cried, "Thy law is my delight; in it do I meditate day and night. Thy law is exceeding broad. Thy law is the truth, and all thy commandments are righteousness."

The angel rejoiced over me, and the echo of a great song thrilled me. I sang, "Oh sing unto the Lord a new song; for he hath done marvelous things!" "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

The light of Jesus flooded the mirror. His life was a living manifestation of God's holy law; and the angel said,—

"Go forth in newness of life; for he that saith he abideth in him ought himself also so to walk even as he walked."

The enmity to the mirror has gone from my soul. I love thy law, O God, for in it I beheld myself a sinner undone, and my Saviour the perfection of joy; and in this glass with open face I beheld the glory of the Lord and am changed into the same image from glory to glory.

I could also see the people of God on the earth subject to the same enmity as was their Master and the law of liberty; but I saw them changing into his divine image, adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love. "Love is the fulfilling of the law." The mirror reflected the glory of an inheritance, incorruptible, and that passeth not away, laid up for those who love Him. We see as in a glass the glory of the Lord, the earth swept clean of sin and sinners; and soon the universe will be reflected from God's great mirror, with no rebel face to mar the resplendent beauty; but the lovely image and perfect beauty of the Son of God, who is the image of the Father, shall shine from the faces of the redeemed, and everlasting joy shall be upon their heads. The nations that have kept the truth shall enter into the joy of their Lord.

Those who look longest into the mirror are most enamored of its reflections, and with holy zeal they endeavor to win men to contemplate its beauty. It is a magic mirror; for its pictures are flooded with unfading glory to the people of God, but to the transgressor, only wrath and darkness appear. Let us look deep into the mirror, till the beauty of our Lord is upon us, that when he shall appear, we shall be like him. By beholding, we shall become changed. The family likeness will flash from our souls, and we shall be heirs of God and joint heirs with Jesus Christ. "But be ye doers of the word, and not hearers only, deceiving your own selves;" for "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

### WITH HANDS.

BY HELEN L. MORSE.

A CERTAIN very wise author has said, "We give God no chance to work because of our unbelief; then when he does work, of course we give him no credit for it." There seems to be a general determination to attribute the successes and blessings of life to anything or anybody but God, or at least a general oversight that persistently leaves God out of the account. It is often only implied, but

not infrequently boldly expressed. "If I had not attended to that, or Mrs. Smith had not seen to this, or Mr. Brown had not done so much, we should have looked to the Lord in vain for relief." But who put it into Mr. Brown's heart to do, and who gave Mrs. Smith the ability to perform, and who holds up your own hands, and gives the increase to your labors?

God uses human instruments to perform his great and marvelous work on earth. He employs the hands of man—fallible man, subject to like passions as ourselves—to be his messengers; and woe unto those instruments and messengers if by reason of inability, reluctance, neglect, or unbelief the responsibilities are overlooked, and the work undone! If Mrs. Smith or Mr. Brown should fail in the discharge of duty, Mr. Green would be delegated to act for our great Benefactor. Miracles are not brought into requisition while the natural means God has ordained are sufficient. Where is the person who has consecrated himself and all that he has to the service of God, and who offers in humble faith the petition day by day, "Give us this day our daily bread," who yet doubts that God feeds him, even as he fed his people anciently when he said, "Behold, I will rain bread from heaven for you" (Ex. 16:4)?

God ministers to us often through hands that do not please us. He sends his truths through sources that are so far from our ideal that in criticising the channel we often either lose sight of their power or reject them altogether. A minister with an unfashionable garment or an impediment in his speech, preaches the word with a pungency and fervor that reprove us and reveal to us our leanness; but these drawbacks in the man afford opportunity for an excuse, and his message is disregarded. Another, perhaps one who does for us some menial service, shows us a lesson in patient endurance or trust which puts to shame our flimsy attainments in that direction. Do we receive it as a call from on high to come up to higher ground? Too often it is noticed by merely a passing comment; and yet God thus spoke to us. But many, willing to justify themselves, will say, We often read that God spoke to Moses, and he talked with Abraham; now if God should speak to me, and make known his wishes concerning me, I would not hesitate to do all that he requires. O slow of heart to believe, and see the hand and hear the voice of God beckoning us onward! The trouble is that instead of watching for his hand and listening for his voice, we are occupied with dictating how he shall manifest himself to us. We do read, "And God spake," etc., but it does not always tell how he spoke. He speaks to his children, not in thunder tones or through the tempest and earthquakes, but with a still small voice, as Elijah learned. 1 Kings 19.

The one instance in which God's own voice reached the people, found them wholly unprepared for its awful grandeur. Our Lord himself appeared to Paul on his way to Damascus, to call him into his service; but he was sent to Ananias to receive his commission and definite instructions. Acts 9. Christ could as easily have produced the money on the spot as to have sent Peter to take it from the mouth of the fish (Matt. 17:24-27); but here again he demonstrates that his work will be accomplished through human agency until the stone is cut out of the mountain (Dan. 2:34), and the king of fierce countenance shall be broken. Dan. 8:25.

God works with hands. Let not any man think in his heart, or say with his lips, "My might or power hath done this," because infinite Wisdom sees fit to strengthen his hand, or divine Love ministers to him through his brother man. God opens the windows of heaven and pours us out a blessing that our stunted religious growth and weak faith shut us out from receiving; and if it reaches us at all, it will usually be through the medium of human hands or the still small voice. When God takes the reins of government, and works "without hands," the kingdoms of this world and the glory of them will become like the chaff of the summer threshing floor, which the wind will carry away, and no place will be found for them; therefore let us give the praise and the glory to Him from whom all good comes, "whose right it is," and humbly cry with one of the multitude, "Lord, I believe: help thou mine unbelief."

*Battle Creek, Mich.*

## 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 UNANSWERED PRAYER.

'T WAS long ago,  
When I was young. Alas! I did not know  
A better way. I said, "It must be so,"  
Or God cannot be good.  
Alas! alas! my poor, weak, human pride!  
How differently would I have quickly cried  
If I had understood!

And now I bear  
A thankful heart for that unanswered prayer;  
And so I think it will be when, up there  
Where all is known,  
We look upon the things we longed for so,  
And see how little were they worth, and know  
How soon they were outgrown.

—*Maria Upham Drake.*

### KINDLINGS.

ONCE, at the Armenian convent of San Lazaro, in Venice, I tasted a delicious confection, made of rose leaves preserved in a sweet and aromatic sirup.

I said to the monk who had served us:—

"How do you make this most delicious sweet?"

"Ah, we do not make it ourselves," he answered; "it is made for us every year by Turkish ladies. It comes all the way from Constantinople."

"And what do you send them in return?" I thoughtlessly said.

The Father shrugged his shoulders with an easy, worldly laugh.

"Words, only words," he replied.

The disparaging adverb "only" was misplaced. Words are never "only words." They are signs, symbols, tokens, of all that a heart can crave or fear; of the dearest joy and of the deadliest hurt. They can enable us to renew our strength as the eagles. They can slay us by the torture of a "wounded spirit," of which even Christ says, "Who can bear it?"

Fitly spoken, lovingly spoken, sympathizingly spoken, they are the best of "kindlings." The fire they light of a morning does not need making over again the whole day long. In fact, it "keeps coals" over night; a good, warm, glowing bed all ready next morning. Who does not know the comfort of opening the ashes on the hearth, of a winter morning, and finding a bed of red coals to begin the day's work with? That is the way a kind, loving word lasts. The pressure of duties and hurry of things may seem to have obliterated it, as the ashes cover the hot coals; but it is there, all the same, and its warmth is there, and neither the room nor the heart can be quite at the mercy of the cold or of trouble and sorrow while it is there.

Why do we not speak such words oftener? Why do we not remember to praise faithful, painstaking servants? to say "in so many words," that we like this or that or the other which has been done, and well done, for our comfort? to tell them "in so many words," that we perceive that they are endeavoring to do their best? to make them, "in so many words," feel that we consider them of the same flesh and blood with ourselves, and that we know that they can be tired, discouraged, out of sorts, glad or sorry or lonely, just as we are? Such words make good kindlings.

Why do we not, to our nearest and dearest—husbands to wives, wives to husbands, parents to children, and children to parents—why do we not oftener speak words of affection, assurances of love? say, "in so many words," what, to be sure, they know already, but which no human heart is ever tired of hearing, ever leaves off longing to be reassured of—that they are dear to us, precious in our eyes and in our deepest souls? Such words make good "kindlings." And if we only furnish the kindlings, the fire will come of itself; and it will warm the whole house, this kind of fire. One such will suffice.

Whose business is it to cut the kindlings? is always a troublesome question in households where service is scanty or lacking; and the question, being a troublesome one, is often left unanswered; it is everybody's business, therefore nobody's business, and never or irregularly done.

But the preparing of kindlings of the other

kind,—the kindlings for the sweet, sacred inner fires in hearts and souls, fires of happiness, trust, sympathy, assistance,—this is, indeed, everybody's business: business of everybody who loves or is loved; wishes to love or be loved; wishes to help or be helped; to give or to receive; to have or to hold the best of life. In no household can it be especially assigned to one or to another. All must do it, do it equally, do it regularly. If one fails, all suffer.

It sometimes happens that, by degrees, nobody knows just when, how, or why, the furnishing of these "kindlings" comes to be considered the work of, or falls into the hands of, one member of a family; oftenest it is the mother. She it is who speaks the soothing word to the hasty temper, the cheering word to the weary, the laughter-bringing word to the despondent. She it is who plans the small pleasures and surprises that break up the monotony of living; the gifts for birthdays and Christmas; the friends to dine; the trip to the sea-shore. Yet, in all families where the conditions of life press at all heavily, the heaviest pressure must come on the mother. She it is who must have the brunt of care in times of illness; the brunt of all troubles in matter of service; the brunt of planning, foreseeing, and providing; last, but not least, in all families but those of the rich, the brunt of making a dollar do its utmost of buying. All this is the mother's work. Ought she not to have plenty of "kindlings" always ready to her hand, lovingly prepared, unfailingly offered by every member of the family for whom she spends her whole strength, body, and soul?

I once heard a young lady speaking of a family in which she had been governess for a year. It was one of the exceptional houses in which the father furnished the "kindlings."

"It was truly wonderful," she said, "to see how that whole family changed the minute Mr.—— came home. He used to come straight home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody felt cheery. He took his wife out to drive; made the girls go out to walk or ride, if they had been in the house all day; always was bringing home something to read or to look at. He was just the sunshine of that house. I never saw such a man."

This was a home where money was abundant. But it was not the money that made the sunshine.

I knew, in my own youth, another home, in which money was just as abundant, where the wife—an invalid—needed just such sunshine, but none came to her; the husband, generous enough when the opportunity was distinctly stated to him, never refusing any reasonable request which was formally made, yet never of his own accord suggesting or providing any recreation, any change, any cheer, in the daily life. At last, when the wife became so feeble she could no longer keep up the brave face and front she had shown to the world for a quarter of a century, and a physician was called in, who said to her, "Mrs.——; you need a change of scene; your husband must take you on a journey," she replied, "I know it; and Mr.—— is very kind. He will do whatever must be done; but he never proposes anything. I have often wished he would."

She had no intention of making a complaint. There was no fault-finding in her heart. But the involuntary remark told a story.

Fires were low in that house, and hearts chillier than they knew; all for want of "kindlings."

There is a text in the Christian Scriptures which is usually quoted as bearing upon evil-speaking, gossiping, and tale-bearing; but it appears to me to be equally pertinent to this subject of fire-making, literal and metaphorical, the warming up of hearts as well as hearths. And why should not the end of a sermon be as good a place for the text as the beginning? A better one, for one reason; for can it not be far more clearly seen then whether or not it suits the sermon? This is the text:—

"Behold, how great a matter a little fire kindleth!"—*Helen Hunt Jackson.*

### HABIT.

THERE was once a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was

turned into a pasture, or left to crop the grass, without any one to disturb or bother him. But the funny thing about the old horse was that every morning, after grazing awhile, he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look, and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earthly need of it. But it was the force of habit. And the boy who forms bad or good habits in his youth will be led by them when he becomes old, and will be miserable or happy accordingly.—*Sel.*

### GOOD MANNERS.

An apostle says, "Be courteous." And this is quite distinct from what is known as "having a great deal of manner." The latter is intended to show off one's self, while the former is prompted by a due consideration for others.

Courtesy is very winning, and even those who do not practice it themselves are more or less influenced by it. A great and good man has said that "a man's progress in life in almost every profession, depends more on his agreeable, pleasant, polite, kind, and complaisant manner than on anything else." So that self-interest alone should make a person well-mannered, even if there were nothing higher to be considered.

"In honor preferring one another," writes the apostle. And this is the very foundation of good manners. Those who are constantly thinking of their own wishes or their own rights cannot be courteous; and a gentleman is a gentle man, one who is careful of the feelings of others.

A courteous manner, when it is sincere,—and people soon discover if it is not,—is almost irresistible; and the well-mannered boy or girl finds many things easy which to those who do not exercise this charm seem hard enough. It is not uncommon to hear it said of a boy or a man that he is "a rough diamond," as though certain good qualities would excuse an unpleasant manner. But those whose good opinion is most to be desired, are sure to think, "If a diamond at all, why must he be a rough one?" It certainly does not make him more valuable.

"That is so like a boy," some one will say, perhaps, at an act of carelessness or rudeness. But like what kind of a boy? Not the one who is loved at home and welcomed abroad, who knows that the kind of boy he is now, that kind of man he will be hereafter. Not the divine Boy of Nazareth, who, as he "increased in wisdom and stature," grew also "in favor with God and man."

Or, possibly, it is a girl, and some one cries out against trying to put "an old head on young shoulders;" as though young heads could not possibly do what is right and becoming, and as though good manners and other desirable characteristics always come with years. But this is not so; people do not behave well because they are old enough, but because they have practiced it from early childhood until it has become a second nature.

The best place for practicing good manners is at home. Not only because one's mother and father, sisters and brothers, have a right to the highest consideration, and because loving care and thought for each other will make the humblest home a paradise on earth, but also because this is the only way to make a courteous manner seem natural. "Company manners" are not good manners, because they are artificial. A boy's mother and sisters should be treated with as much outward respect and attention as if they were some other boy's mother and sisters; and a girl's own father and brothers are certainly entitled to more consideration than she would bestow on strangers.

The presence of only one courteous person in a household will insensibly affect the others, especially if it is remembered that true courtesy shows itself as much in acts as in words. A person who monopolized the front of a fire on a cold day, saying politely to a new-comer, "I regret exceedingly that there are not two fires. I hope you are not very cold," would scarcely be called well-mannered; while another who moved quietly aside without uttering a word would show the true spirit of courtesy. The proudest title that can be borne on earth is that of a Christian gentleman.—*Ella Rodman Church.*

## Our Tract Societies.

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

### DAKOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	395
" reports returned.....	240
" members added.....	10
" " dismissed.....	9
" letters written.....	540
" missionary visits.....	1,071
" Bible readings held.....	302
" new subscriptions for periodicals.....	97
" pp. books and tracts distributed.....	180,423
" periodicals distributed.....	4,920

Cash received on membership and donations, \$156.83; on book sales, \$712.43; on periodicals, \$238.80; on ten-thousand-dollar fund, \$135.50; on one-hundred-thousand-dollar fund, \$259; on reserve fund, \$150; on tent fund, \$410.61; on Conference fund, \$725.30; on educational fund, \$30; on city mission fund, \$38.15; on South Lancaster school fund, \$67; on foreign mission funds, \$86.70; on other funds, \$68.75.

The societies at Hot Springs, Hand, Tyndall, and Immanuel's Creek failed to report.

ALICE H. BEAUMONT, Sec.

### ANNUAL MEETING OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

(Concluded.)

EIGHTH MEETING, WEDNESDAY, DEC. 1, AT 2: 30 P. M.—Prayer: Eld. F. D. Starr. Minutes approved. After further remarks respecting *Good Health* and the proposed book, "Sunbeams of Health and Temperance," the report of the Committee on Health and Temperance Work was adopted.

On motion, the Chair was requested to appoint a committee of three to suggest plans for the increased circulation of *Good Health*, ascertain when the enlarged edition of this journal should be issued, and each State society's proportion of the same. G. C. Tenney, D. T. Jones, and J. H. Morrison were named as this committee.

The following report was presented by the Committee on Fourth Sabbath Meetings:—

Your committee on the fourth Sabbath meetings would respectfully submit the following recommendations:—

1. That the plan of furnishing articles to be read at these meetings be continued.
2. That there be a variety in the matter presented, including extracts from the "Testimonies" and instruction to our people on various methods of labor.
3. That S. N. Haskell, Geo. I. Butler, Maria L. Huntley, W. C. Sisley, and R. A. Underwood be appointed as a committee of five to furnish or secure the matter for these readings.
4. That the Chair appoint a committee to look after the publishing and mailing of the same.
5. That envelopes be used as a means of largely increasing the donations.
6. That the donations for the month of October be devoted to the International Tract and Missionary Society.
7. That the fourth Sabbath contributions, with the exception of those received on the Sabbath devoted to the International Society, be paid at the close of the quarter to the district secretary, and by the district secretary to the State secretary, the same as any donations to the State society; the districts and local societies receiving credit on account for these contributions, and having the privilege of drawing reading matter for free distribution from the State society in return.

This report was adopted. The committee on *Sentinel* tracts reported as follows:—

Whereas, The small tracts prepared at the *Signs* office from the *American Sentinel* are well calculated to enlighten the people concerning the arrogant demands of the National Reform party; and—

Whereas, We believe that the present is a most favorable time to prepare the minds of the people to meet the coming issue embodied in the National Reform party; therefore—

Resolved, That we recommend to the various tract and missionary societies these tracts, for general distribution.

On motion, this report was adopted.

Committee on Resolutions presented the following:—

15. Resolved, That no charge against the International Tract and Missionary Society be allowed unless it is presented to the Secretary within thirty days after it is made, and unless it has been indorsed by some member of the board.

Whereas, It is highly important that our people, and especially those who expect to become teachers of the people, should be well informed on the vital issue of National Reform; therefore—

16. Resolved, That we request that in the theological department of each of our colleges, a part of the time of each special course be given to a class formed for the purpose of thoroughly studying the principles to which the *American Sentinel* is devoted.

Whereas, The plan which has been recommended from local tract and missionary societies to obtain names from the managers of city missions, to whom to send the *Signs of the Times* free for a few weeks, to be followed up by the mission workers; also the plan of selecting suitable persons in each church to canvass in their immediate vicinity for paying subscriptions, have proved successful; therefore—

17. Resolved, That we recommend the general adoption of one or both of these methods by all of our local societies, in addition to plans that have been approved in the past.

Whereas, The development and growth of many of our churches and companies demand more labor and instruction in the various branches of missionary work and home duties than our ministers have the time to give them; and—

Whereas, We have among us godly men and women of experience who could do much toward supplying this want, by visiting from house to house, giving Bible readings and practical home instruction; therefore—

18. Resolved, That such labor should be encouraged by our Conferences.

These resolutions were separately adopted.

Adjourned to call of Chair.

NINTH MEETING, FRIDAY, DEC. 3, AT 2: 30 P. M.—Prayer: Eld. J. B. Goodrich. Minutes approved. The Committee on the Scandinavian Book Department made the following report:—

Whereas, We regard the sale of our subscription books in the Scandinavian languages as a very important part of the canvassing work; and—

Whereas, It is desirable to have unity of plan in our subscription book department; therefore—

We recommend, That these books be controlled hereafter by the State tract and missionary societies, under the same regulations that have been recommended in behalf of our subscription books in other languages; and that the general agent make special efforts to secure competent Scandinavian canvassers for this branch of the work.

1. Resolved, That the Scandinavian ministers of each State be invited to take the same interest in their State canvassing work as they have in the Scandinavian department, and co-operate with the tract society in securing competent Scandinavian agents; and that they shall in all cases be consulted by the State agent before he shall appoint Scandinavian canvassers; and that no Scandinavian settlements shall be assigned American agents.

Whereas, The canvassing work among the Scandinavians can be made more effective by having persons in connection with our State depositories who can correspond with agents in the Swedish or Danish-Norwegian language; therefore—

2. Resolved, That we recommend that a Swede, Dane, or Norwegian be employed to attend to such correspondence in all States that have a sufficiently large Scandinavian population to warrant it.

This report was adopted.

The Committee on *Good Health* reported as follows:—

Your committee appointed to arrange and suggest plans for the increased circulation of the journal *Good Health*, make the following recommendations:—

1. That the use of *Good Health* for missionary purposes be made more prominent than in the past.
2. That, since it is very desirable to raise the circulation of this journal to at least ten thousand, each of our State societies immediately subscribe for a liberal number of copies, one half of such subscriptions to begin with the January, 1887, number, and one half with the March number of the same volume.

3. That unless otherwise directed, the whole number ordered be sent to the State depositories, to be used by missionary workers.

The number of copies assigned to the several tract societies is as follows: California, 200; Canada, 50; Colorado, 100; Dakota, 160; Iowa, 450; Illinois, 160; Indiana, 300; Kansas, 500; Michigan, 1,000; Minnesota, 475; Maine, 100; Missouri and Arkansas, 100; New England, 100; New York, 150; Nebraska, 150; North Pacific, 75; Ohio, 300; Pennsylvania, 200; Texas, 75; Tennessee, 25; Upper Columbia, 75; Vermont, 100; Virginia, 25; Wisconsin, 350. The number of health journals already taken by these societies was considered in making this estimate.

This report was adopted.

The Committee on Resolutions presented the following:—

19. Resolved, That the Chair be empowered to appoint a committee to take into consideration the general summary of labor and statistics for next year, and decide what it shall contain, and also suggest means by which correct statistics can be obtained from the several State societies.

20. Resolved, That we recommend that persons engaging in the missionary work as directors and secretaries do not receive a remuneration for their services from Conference funds, unless the time and ability given to the work by such persons are sufficient to make their services of acknowledged value to the cause, and also such as to interfere with their obtaining a support by other means.

Whereas, The State T. and M. constitution places the general management of that society upon the Board of Directors, with respect to both finances and labor; therefore—

21. Resolved, That it is the sense of the International Society that all new and important moves to be made by the State society should be considered by the Board of Directors, and receive the sanction of the majority present at any general meeting, before being presented in open meeting.

Whereas, Ministers of other denominations, also public libraries, are accustomed to receive a special discount on books which they purchase; therefore—

22. Resolved, That twenty per cent discount be allowed to ministers not of our faith, on all of our subscription books, and forty per cent to our own ministers, on subscription books for their own use; and that the discount allowed public libraries be in harmony with the usage in this matter in the several States, according to the discretion of the State T. and M. officers.

Moved, To amend this resolution by striking out the clause allowing discounts to our own ministers. While the question on the adoption of this amendment was pending, the meeting—

Adjourned to call of Chair.

The committee on the annual summary was subsequently announced to be R. A. Underwood, G. I. Butler, A. T. Robinson, G. B. Starr, and M. L. Huntley.

TENTH MEETING, MONDAY, DEC. 6, AT 2:30 P. M.—Prayer: Eld. E. H. Gates. Minutes approved. Discussion on the amendment to the last resolution presented, was resumed.

On motion, this amendment was amended so as to allow our ministers, colporters, and all who give their entire time to the work, fifty per cent discount on subscription books. The report of the committee was adopted.

The chairman of the Committee on Tract and Missionary Society Accounts made a report to the effect that the committee had not had opportunity to perfect any definite recommendations with respect to the State secretary's work. An extension of time was requested for the purpose of corresponding with State secretaries and others to learn their methods and obtain their assistance. Encouragement was given that explicit recommendation on this point would be made in due time. With respect to the work in local societies the committee recommended—

1. That in large churches, or wherever the State T. and M. officers should deem it for the interests of the society, they avail themselves of the provision made in the constitution for business agents in local societies, these agents to have the privilege of dealing directly with the State secretary. And further—

2. That where business agents are not appointed, the two accounts between local societies and districts and between districts and State societies be continued; and that the distinction between these accounts, instead of being made on periodicals and tracts, as formerly, be hereafter made on reading matter for free distribution and personal subscriptions for periodicals and books.

This report was adopted. Committee on Nominations made the following recommendations:—

For President, Eld. S. N. Haskell; Vice-President, Eld. G. I. Butler; Secretary and Treasurer, Maria L. Huntley, S. Lancaster, Mass.; Assistant Secretaries, Annie L. Ingalls, Oakland, Cal.; F. H. Sisley, Healdsburg, Cal.; Jennie Thayer, Gt. Grimsby, England; B. L. Whitney, Basel, Switzerland; Josie L. Baker, Melbourne, Australia; Elizabeth Hare, Auckland, New Zealand; Mary Helleson, Christiana, Norway; A. B. Oyen, Battle Creek, Mich.; A. Swedberg, Battle Creek, Mich.; Executive Board: S. N. Haskell, Geo. I. Butler, W. C. White, O. A. Oisen, M. C. Israel, W. C. Sisley, M. L. Huntley.

On motion, this report was adopted as a whole.

The committee to make suggestions with reference to the next annual summary of missionary labor and statistics, having examined the summary for the past year, recommended the same items and arrangement, with an additional column giving the number or per cent of church members not paying tithes, for next year.

Committee on Resolutions presented the following:—

Whereas, The Signs of the Times is a valuable pioneer missionary journal, finding favor with the people, while it conveys to them the principles of the Third Angel's Message; therefore—

23. Resolved, That we urge the State societies to increase their clubs of Signs, and to use every reasonable effort to get it into the hands of the people.

A resolution was also presented respecting the American Sentinel, in place of which the following was substituted:—

Whereas, The churches are largely indorsing the principles of the National Reform party, and the most popular institutions of education are favorably receiving these principles whereby the influence of that party is fast increasing; therefore—

24. Resolved, That all of our tract and missionary societies first take a sufficient number of the American Sentinel to furnish three numbers, as sample copies, to the principal leading men in their several Conferences; that these periodicals be accompanied with suitable correspondence, and that the number afterward taken be sufficient to meet the demands that may exist.

These resolutions were adopted.

On motion, E. J. Waggoner was requested to reproduce his sermon on the Constitutional Amendment, delivered in the Tabernacle Sunday evening, Dec. 5, in the Signs of the Times, also in pamphlet form.

On motion, the Society voted to assist the weaker Conferences and mission fields in this distribution of the Sentinel, so far as it may seem advisable to the Executive Board.

The following resolutions were then presented:—

Whereas, An effort is being made to secure the co-operation of all our State societies in behalf of the work among foreign nationalities; and—

Whereas, It is in the power of these societies to render most valuable assistance to the foreign work, by securing the addresses of those of other nationalities in the fields where they may be laboring, and placing them in the hands of those who can use them; therefore—

25. Resolved, That we recommend to our societies to take a practical interest in this effort so directly in harmony with the nature of the message which is to go to every nation, kindred, tongue, and people.

This resolution was adopted.

Moved, That we indorse the Gospel Sickle, and recommend its use for missionary purposes to the T. and M. societies.—Carried.

Remarks were made by Eld. B. L. Whitney with respect to the German paper, letting forth the improvements to be made in it, and the necessity of increasing its circulation.

On motion, the State societies were recommended to make special efforts to increase the circulation of this periodical.

On motion, plans for bringing the truth before the people, presented in writing by M. H. Brown, were referred to the Executive Committee.

Remarks in behalf of the Bible Echo, published in Australia, and Present Truth, published in England, were made by Bro. Haskell and Wilcox. The price of each of these periodicals, after the Present Truth is enlarged as proposed, will be one dollar per year, the REVIEW AND HERALD Office acting as agent for them.

The following resolution was adopted:—

Whereas, The International Sabbath-school Association has requested the International T. and M. Society to recommend to different State societies that their general agents make special efforts to increase the circulation of the Youth's Instructor during the coming year; therefore—

26. Resolved, That our State agents do all in their power in this direction, so far as is consistent with other duties.

The President called attention to the large amount of work which the Society has promised to perform during the coming year, requiring a greater exertion than has ever been made before. Adjourned sine die.

S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

WHAT THE "SIGNS" IS DOING.

FOR the encouragement of the missionary workers, I note a few extracts from letters recently received at the Signs office. A gentleman from Mitchell county, Iowa, who has been keeping the Sabbath for some time, but was opposed by his relatives, writes:—

It is with joy that I send you two dollars to renew my subscription to the Signs of the Times for 1887. It has brought happiness to my house. Through the influence of your paper my wife has indorsed the Sabbath of the Lord. Now peace and quietness reign instead of contention and strife. We ask an interest in your prayers.

A gentleman writes as follows from Washington Territory:—

Wishing to obtain the Signs and the Youth's Instructor, I herewith inclose price of same for one year. I must have the Signs of the Times. It was through reading this paper that my wife and I were brought to the light of present truth.

A public school teacher in Ontario, Canada, writes:—

Your valued (from henceforth) paper came by accident— if I might suppose the existence of such into my hands on Friday night last, it being the issue of Nov. 4, 1886, and containing an article on the Christian Sabbath, which, you will not be surprised to hear, I had always been taught was to be observed on the first day of the week, and that it had been so observed since Christ's resurrection. But it was no such thing as an accident that sent me your eye-opener. No, thank God, he sent it to me, and has led me to see wherein my duty lies as regards his seventh-day Sabbath.

By the help of Jesus, this hitherto-overlooked fourth commandment of God will be kept by me. I have never read any books on the second coming of Christ. A vagueness was in my mind as to the meaning of the hope of Christ's coming; but until I read (I am still at it) the work on 'immortality' ["The Hope of the Gospel"], by J. N. Loughborough, I had no idea of the gloriousness of the hope of his coming.

I desire to become a subscriber for the Signs of the Times. Enclosed please find P. O. order to pay for a copy each of 'The Honor Due to God,' 'Who Changed the Sabbath?' etc. I am a believer in the scripturalness of adult baptism, and desire to receive that ordinance at as early a date as possible. So far as I know, I am the only seventh-day-Sabbath Adventist in my neighborhood; but God helping me, I will endeavor to spread the message. I was raised in the Presbyterian Church, and a week ago I would not have dreamed of such a change in my opinions; but I know the change has led me to see a greater harmony between the law and the gospel of Christ than I ever saw before.

There is one very peculiar feature about the Third Angel's Message: no sooner is the light of present truth brought to an individual, and he accepts it, than he immediately desires to do missionary work by spreading the message. I have sent the name and address of the writer of the last extract to the president of the Canada S. D. A. Conference.

Dear brethren and sisters, probationary time is drawing near its close, and the cases of the living will soon be decided in the sanctuary above. Are we ready? Let us one and all enter upon this missionary work with renewed vigor and zeal. We have much to encourage us. Many are accepting the light brought to them through our periodicals, books, and tracts.

B. R. NORDYKE.  
Oakland, Cal.

WHAT CAN I DO?

We often hear this question asked when urging upon our brethren the necessity of doing all they can to help forward the cause. I think the great trouble with many of us is, we are unwilling to do the only thing we are qualified to do.

The little every-day duties of life are considered of such small moment that they lose their importance to us. Yet, these are the very things which manifest the character; they show what we are; for "he that is faithful in that which is least is faithful also in much." But few men in this world are able to accomplish any great work; and those who are, will perhaps secure no greater reward than will be bestowed for works not so great, performed by those less talented. "For unto whomsoever much is given, of him shall be much required."

Every penny given to any branch of the cause of God, when given from a right motive, will bring a reward. If every Sabbath-keeper would faithfully lay aside one penny each week, and donate it to the cause of God, it would amount to three hundred dollars per week, or fifteen thousand dollars in one year—enough to support twenty-five or thirty ministers, and keep them constantly at work. And five cents paid each week by every Sabbath-keeper, estimating our number at thirty thousand (which is a small estimate if we include all the members of our Sabbath-schools who are old enough to earn money), would amount to seventy-five thousand dollars a year—nearly enough to support all the ministers we have in the field. And who among us does not spend uselessly, if not foolishly, five cents per week? If this is not an overestimate, it follows that we as a people waste or spend unnecessarily seventy-five thousand dollars a year.

Brethren, let us reform from this very hour. Let every Sabbath-keeper have a box in which to deposit missionary money besides the box in which we put our tithes; then when we are tempted to spend money foolishly or unnecessarily, put it into the missionary box. Let us at least put into it five cents each week; and let our children be encouraged to put their pennies into it instead of wasting them. Let all our Sabbath-keepers in the South adopt this plan, and we shall soon be able to start a mission in Atlanta and other Southern cities.

Every penny given to the cause of God, every word spoken in season, every book, tract, or paper sold or given away, every prayer offered, may be like the pebble cast into the sea, which starts the tiny ripple, which the wind may catch and raise into a mighty wave. "Cast thy bread upon the waters: for thou shalt find it after many days."

Atlanta, Ga.

C. H. BLISS.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 21, 1886.

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

### CLOSE OF THE VOLUME.

VOLUME 63 of the REVIEW AND HERALD, which reaches with this issue its last number, closes under favorable auspices. In chronicling the growth of the cause the past year, it has also chronicled its own prosperity; for the two are inseparably connected. Being the church organ of the S. D. A. movement, identified with it from the beginning, and giving, besides complete expositions of the great principles of our faith, a full record of both the internal and external history of the message, it must per consequence enlarge its field and extend its influence with the enlargement of the work. There is still, however, one incongruity in this respect which remains to be remedied; and that is, that the REVIEW subscription list, although growing steadily, is not growing in the same proportion that converts are multiplied to the faith; whereas, considering the position it occupies, it ought to maintain the same ratio of increase.

In accordance with our usual custom, we omit one number between the volumes, so that number one of volume 64, will bear date January 4, 1887. We extend to all our readers the greetings of the season; not that we have any faith in the old pagan festival of the 25th of December, baptized into a sanctified falsehood by an error-besotted, self-styled Christian Church, and called Christmas, nor any particular respect for that ancient and unnatural arrangement that divides the year in the dead of winter, as it divides the day in the dead of the night. But widespread and long-continued custom has made Dec. 25 and Jan. 1 notable points in the year's great circle; and we may as well take these as any others, as halting places on which to emphasize expressions of good wishes and good will to all our readers, which we intend to maintain at flood tide throughout the year.

We trust the appeals which have been made for holiday offerings in behalf of the missions and other objects so sorely in need of all the assistance that can now be rendered them, will meet with a most hearty and fruitful response. What doors are opened before this people, what possibilities the providence of God has lifted up into plain view within the horizon of this work, if all who have an interest in the cause will respond to the consistent demands of acknowledged duty! He who complains at the "loud cry" for means, and wishes these calls might cease, simply wishes that all avenues for progress might be closed up before the message, and the work dry up and die, that he might not be disturbed in his selfish possession of a little worldly treasure. Such men must be converted, or they never will find a treasure in heaven.

Of the matter with which the 800 pages of the past volume have been filled, we need not speak. The reader has had that before him. If he has not found much to interest, comfort, encourage, strengthen, enlighten, and thrill him, it seems to us he must have read in a very indifferent and careless manner. The more regular correspondents and all others who have contributed to the store of precious thoughts which the REVIEW has borne to its many readers, have our thanks for their efforts.

Nor have we need to say much more in reference to the future than in regard to the past. The record already made in its past sixty-three volumes, will serve as a pledge for the future. It has no new departures to take, no new base to fall back upon, no surrenders to make, no compromises to negotiate, no remodeling of its views to propose; but on the old line on which for thirty-six years it has advanced with ever-increasing light and strength, it expects to fight the battle through.

But while this purpose is avowed to maintain the general course and tone of the paper, let no one get the idea that this precludes growth. In a cause like this each year's experience is of inestimable value. And with the inspiration that comes from beholding day by day events taking such a turn as to fulfill long cherished views, and point to the speedy fruition of the blessed hope, we expect the columns of the paper

will speak with ever louder and more impressive tones, and glow with a livelier and brighter flame.

We still earnestly solicit the co-operation and assistance of all the friends of this journal—of those who can enrich its columns with the productions of their pens, and those who can help to increase its circulation. Above all we seek for that diviner aid, which comes through the channel of God's blessing and the operation of the Holy Spirit; and without which we can do nothing.

### TWO TIMES OF TROUBLE.

A CORRESPONDENT asks: "How can you consistently place the occurrence of Dan. 12: 1, 2 after the occurrence of Matt. 24: 21, seeing that the trouble up to Dan. 12: 1, is the greatest till then, and none should ever occur greater than Matt. 24: 21?"

The writer says this query is suggested by his reading of "Thoughts on Daniel and the Revelation;" but if he had read carefully the comments on Dan. 12: 1, 2, he must have noticed the distinction which is there carefully explained. The two passages do not refer to the same time, nor to the same event, nor to the same people. In Matt. 24: 21 Christ is speaking concerning his followers only, when he says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." That is, upon *his people* there had not been up to that time, so great tribulation since the beginning of the world, as the great trouble inflicted upon them by the papacy during its bloody rule of 1260 years, nor should there ever come upon *his people* so great tribulation again after that time. But this has no reference to the wicked world outside the church.

On the other hand, the words of the angel to Daniel (Dan. 12: 1) refer not to the church, but to a different class entirely when he says, "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." This is spoken of the nations of the earth, not of the people of God; and this trouble upon the nations occurs in connection with the closing scenes of time.

Now it must be evident to our correspondent, and all others, that tribulation might come upon a certain class at a particular time, greater than *that class* had ever before experienced, and greater than the *same class* should ever experience again. While upon *another class* trouble might come at *another time*, greater than *they* had ever before experienced. And there would be no contradiction between the two declarations.

This is just the case with Matt. 24: 21 and Dan. 12: 1. The church had its tribulation under the papacy, and is never to suffer the like again. The world is to have its time of trouble in the closing scenes of time, brought about, not by the oppression of one class of men upon another, but by the wrath of God. And the world's trouble which is to come, will be greater than that of the church which has been, as the judgments of God are more terrible than the oppressions of men.

### FROM THE GRAVE TO IMMORTALITY.

WAS MOSES RAISED FROM THE DEAD? This is a question which has occasioned some discussion, and on which there exists, even now, among different classes of religionists, a difference of opinion. Those who object to the view that he was raised, rest their objection on the ground that Christ was to be the first who should be raised from the dead. And when the cases of those are called to mind who were raised from the dead before the resurrection of Christ, of which we have at least six different examples, the distinction at once suggests itself, naturally enough, perhaps, at first thought, that Christ was the first to be raised to immortality, the others being raised only to mortal life; whereas if Moses was raised, and appeared literally on the mount of transfiguration, he was raised to immortality. With the argument thus put, the whole question turns upon the bestowal of immortality; for we can conceive of no other difference between a person raised simply, and one raised to immortality, except the gift of immortality bestowed upon the latter. But so far as immortality is concerned, would there be any difference between bestowing it upon a person raised from the dead, and upon one living in this mortal state? If not, the objector, to make good his objection, should be able to show that no individual of our race was ever made *immortal* previous to the res-

urrection of Christ. But we have in the cases of Enoch and Elijah two notable instances of persons' receiving immortality previous to the resurrection of Christ.

Put these cases with those of the persons who were raised from the dead, and what do we have?—A plain path, it seems to us, in the old dispensation, from the grave to immortality. Thus we have persons raised from the grave to this mortal life; and second, persons raised from this mortal life to immortality. From the grave to this life; from this life to immortality. And though these results were accomplished in different individuals, where would have been the difference had they all been accomplished in one? That is, would there be any difference between raising a person from the grave to this life, and then the same person to immortality, or raising one to this life, and another from this life to immortality? Then again, where would be the difference between raising a person to this mortal state and then to immortality, and raising him from the grave to immortality at one change? In short, would the resurrection of Moses to immortality be really anything more than those cases of which we have an explicit record in the Old Testament? If not, the objection to the resurrection of Moses, based on the ground that Christ should be the first to rise to immortality, cannot stand; for though we have no direct statement that Moses was raised, yet we have the experience of individuals, in which everything was accomplished that would need to have been accomplished in the resurrection of Moses.

These thoughts are offered merely as supplementary to the main arguments on this question, which show that the dispute between Michael and the Devil, as mentioned in Jude 9, being solely about the *body* of Moses, could have reference to nothing else but his resurrection; and that consequently he must have been raised, unless we concede that Michael has not power to carry out his purposes over the opposition of the Devil; and second, that such expressions as that Christ should be the first to rise from the dead, the first begotten, first born, etc., have reference, not to priority in time, but to pre-eminence in importance and position.

### SECOND TIMOTHY 4: 3; FULFILLED.

THE apostle forewarns us that in the last days perilous times shall come; that men will not endure sound doctrine, but will have itching ears, desiring that smooth things, things that will please their fancy, cater to their carnal tastes, and cover up or excuse their sins, may be preached to them. If we are in the last days, as all other signs plainly indicate, we may look for this sign also, and expect to find men in such a frame of mind, and pursuing the course which the prophecy has foretold. We think this sign, at least in some quarters, is beginning very plainly to appear.

We will name seven propositions, and ask our readers to consider them well, and decide in their own minds whether it would not be quite in accordance with the Scriptures to preach and maintain the sentiments which they express:—

1. That church buildings should be used only for religious worship, and never for lectures, fairs, festivals, entertainments, etc. John 2: 13-17; etc.
2. That all church monies should be raised by direct cheerful giving, and not by parties, plays, suppers, fairs, or entertainments of any kind; according to 1 Cor. 16: 2; 2 Cor. 9: 7, etc.
3. That in the matter of dress we should all conform to both the spirit and letter of the apostolic precept (1 Tim. 2: 9, 10; 1 Pet. 3: 3-5), and put away the wearing of gold and all costly and superfluous apparel.
4. That Christians should marry only with Christians, and never contrary to the literal interpretation of 1 Cor. 7: 39; and 2 Cor. 6: 14-18.
5. That all Christians should come out and be separate from all secret oath-bound societies, of whatever name or object, according to Matt. 5: 34-36; 2 Cor. 6: 14-18; John 18: 20; Jer. 17: 5; John 3: 20, 21, etc.
6. That the Bible shows that as full provision has been made for bodily sickness as for sin, and that the prayer of faith will still heal the sick. Jas. 5: 14-16; Mark 16: 17, 18; Matt. 8: 16, 17; Ex. 15: 26; Deut. 28: 22, 27, 59-61; Ps. 105: 37, etc.
7. That we are living in the "last days;" that the world is growing worse and the professing church



more and more corrupt; that the Lord Jesus will soon come in person, "in flaming fire taking vengeance on them that knew not God, and that obey not the gospel," and "to be glorified in his saints and admired in all them that believe;" and to set up his own literal kingdom on the earth. 2 Tim. 3: 1-5; Matt. 24: 37-39; 2 Tim. 4: 3, 4; 2 Thess. 1: 8-10; Isa. 32: 1; Rev. 5: 10, etc.

While it might be thought desirable to modify to some extent some of these expressions, generally speaking are not the sentiments and facts stated, scripturally and historically correct? What, then, could be thought of a company of professed Christians who would formally reject them and request that they might not be preached to them? Would they not fulfill the prophecy by exposing themselves to the charge that they were not willing to endure sound doctrine? But this is the very thing that has been done.

According to a circular lying before us, dated April 18, 1886, it appears that J. Lee Gamble was appointed pastor of the Equinunk Charge, Ellenville District, New York Conference, and accordingly informed his people that he held and preached the views set forth in the foregoing proposition; whereupon they promptly petitioned F. J. Belcher, Presiding Elder, for his removal from said charge. The reasons for their request they gave in the following preamble and resolution:—

"Whereas, In our judgment the preaching of these doctrines would be detrimental to the interests of this charge; therefore—

"Resolved, That, while we do not rebel against the action of the New York Conference, nor entertain any other than the kindest feelings toward brother Gamble personally, we do respectfully state that, for the reasons given, his withdrawal from the pastorate of the Equinunk Charge would meet our approval."

This was signed by five trustees, two S. S. superintendents, the leader, exhorter, deacon, and others. While many give evidence by their actions that they are not willing to endure sound doctrine, it is not often that they openly and explicitly declare it in so formal a manner.

#### EXHORT ONE ANOTHER.

"Not forsaking the assembling of ourselves together," says the apostle (Heb. 10: 25), "as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A correspondent inquires whether this scripture has reference to meetings of worship on the Sabbath, and what is meant by exhorting one another. We think the assembling has reference to public worship either on the Sabbath or at any other time. The language has its application at a time when some notable day is approaching. What day is this? Verse 27 speaks of a time of judgment and fiery indignation which shall devour the adversaries; and verse 37, looking forward to the same time, says: "For yet a little while, and he that shall come will come, and will not tarry." The "day" referred to, then, is the day when Christ shall come and recompense indignation to his adversaries. And when this day is approaching or is near to come, we are counseled to especial diligence in reference to our religious assemblies and our exhortations one to another.

From verse 19, onward, the burden of the apostle seems to be an exhortation to steadfastness in the truth. At the time when the day of the Lord is approaching, the apostle intimates that there would be great danger of letting go the profession of our faith; hence he says, "Let us hold fast the profession of our faith." And his language in verse 25, "not forsaking the assembling of ourselves together, as the manner of some is," amounts to a direct declaration that some would forsake the truth; some who were accustomed to meet with the true people of God, becoming weary in looking for the day of his coming, and tired of the exhortations of the brethren and sisters, would cease meeting with them; and this would perhaps be the first open step in their apostasy. We understand this passage to teach the same as 1 Tim. 4: 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." By the expression "the faith," here, we can only understand the true faith; and inasmuch as the error they turn to is "doctrines of devils," or as Wakefield has it, "doctrines about dead men," we may understand that some who have once received all the truth in regard to the unconscious state of the dead, will turn away from it. In view of these scriptures, it should

not surprise, much less discourage, us if some, in these last days of temptation and peril, should give up the truth, and make shipwreck of their faith. Rather let us meet often together to comfort and encourage each other to continue in the good way, till the Lord shall appear for the salvation of his people.

Having learned what day is referred to as the day that is approaching, we may judge of the nature of the exhortations mentioned; for they are given in view of that day; and the nearer its approach, and the more vivid its signs, the more we are to exhort one another. The exhortations, then, are in reference to the approaching day of the Lord. The persons whom Paul addresses, are watching for the great day that is approaching; and they speak often to each other, exhorting to endurance, faithfulness, watchfulness, prayer, and the whole work of preparation for that momentous hour.

And mark the positiveness of the apostle's language. He does not say, Exhort one another, etc., when ye believe the day approaching, but when ye see it. When we see anything approaching us, as a train of cars upon the track, or a tempest in the heavens, that sight makes our knowledge perfect, and there is scarcely room for faith. So the apostle would represent the coming of the day of God. Its signs are so numerous, and the evidences of its approach so plain, that there is hardly room for faith; knowledge has taken its place. Paul will not permit us to say that we believe the great day is near and approaching, but we know it, we see it; so evident, indeed, is it that the great day of the Lord is at hand. Deep will be the guilt of those who shut their eyes to so great a light, and infinite their loss if they fail to prepare.

#### THE WEEK OF PRAYER.

The period of time including Sabbaths, Dec. 25 and Jan. 1, with the intervening week, has been appointed by our General Conference as a week of prayer. It is strongly recommended that our brethren meet on every day of that week, to hold religious services and seek the Lord. Devotional readings will be provided to be read, calling the attention of our brethren and sisters to the importance of the cause of God, to incite to earnestness, to impart spiritual instruction, and to encourage them in a proper way, making the best use of the time possible.

The two Sabbaths mentioned are appointed as days of fasting and prayer. Some of the most devoted of our people will see the importance of these seasons. We fear that others, not so devoted, may not realize their importance as they should; but such will need the benefits to be derived from it more than any others. We cannot disguise the fact that large numbers of our people are far from God, and do not enjoy his blessing, and are living in carelessness and indifference. If we make the best use of this season, it will assuredly result in a great advancement in our spiritual attainments. If our people generally will turn out to the Sabbath meetings appointed, and make them seasons of earnest prayer, confession of sin, humiliation of soul, and pleading with God for victory, we shall see a great work accomplished in our midst.

Each church can decide for itself in regard to what is the best method to pursue, or what arrangements must be made to make these meetings the most successful. Some churches are very much scattered, and the members have to come long distances to attend service. Many are farmers, and cannot well attend evenings if they have children, and perhaps persons comparatively feeble in their homes. Such can plan to meet at a certain time each day; others can arrange to hold their meetings in the evening. As far as circumstances permit, the ordinary care and routine of labor should be laid aside, and only necessary work done, that the time may be given to seeking God. In some places, perhaps, individuals cannot do this, but could meet evenings, and thus make special efforts for spiritual benefit. We cannot prescribe an unvarying rule for every case; but with many of our brethren in farming communities, it seems to us that a week set aside for the purpose of seeking God at this season of the year, would not cause great pecuniary loss, and would be a physical blessing as well as a great spiritual blessing.

Whether our people believe it or not, we are surely coming up to the day of God. This seems so clear to the writer that he can see no question about this great fact. The very last of the last days are not only coming, but are upon us. Never were there more perplexing difficulties connected with the work than at the

present time. Never was the truth reaching out over the earth as now. Never before could we see the forces gathering for the struggle as we can now behold them. Never was the spirit of worldliness and pleasure-loving more rife than at the present time. Never were many so in danger and standing in such a position of fearful peril as now. The deciding time of many cannot be far distant. It will be said of some, They are joined to their idols; let them alone. Others, we trust, will consecrate all to God, and make a sure effort for eternity.

We greatly desire that our week of prayer may be a season of great solemnity, earnest heart-work, true devotion, and a general increase of interest in the work in which we are engaged. We fear the careless ones will not prize it, that the worldly ones will disregard it, and that the pleasure-seeking and ease-loving will neglect it; but we do trust that the earnest, devoted believers, those who sigh and cry for the abominations done in the land, will obtain spiritual help from these meetings to enable them to meet the peculiar trials that will come in these last days. We plead with our people not to neglect these opportunities. We shall not have many of them. We hope to hear a good report from the week of prayer.

G. I. B.

#### WORK IN MICHIGAN.

The general meeting for the State of Michigan has been appointed at Ithaca, Mich., commencing Dec. 24. This will be an important gathering for the interests of the cause in this large Conference. I have greatly regretted that circumstances have been such that I could not give more attention to the wants of the cause in the State since my election as president. It is very unfortunate that our brethren should have a person in such a position who is so loaded down with other cares; but I hope from this time forward to give much more time and attention to Michigan matters than I have been able to do thus far. We have received quite a number of applications for labor in churches in various places, which will be considered at the time of this meeting, when most of our laborers will be present, and arrangements can be made to meet these calls. If there are those in various parts of the State who have special wants to be considered, and who wish to have special labor given them, and ordination of officers or settlement of difficulties, and courses of lectures, and special instruction, it would be well for them to address me between now and the time of this meeting, so these matters can be properly considered, and such decisions rendered as will be best.

We expect a large number of our leading brethren and ministers, canvassers, and others will be present. We hope that as many as possible of the Board of Directors of the State will be in attendance to consider the tract and missionary interests. And if there are those that wish to canvass, who have not been engaged in the work, it would be well for them to be there, as far as possible. The State agent, Bro. F. E. Belden, we expect will be present, and we hope to see the canvassing work going forward with increased interest throughout the State. Dear brethren, let us come together expecting that God will help us, and that we shall see a renewing of the work through our good Conference. Our heart burns to see the work move forward, and we trust there are many like-minded. As stated last week, if there are centrally-located churches in different parts of the State, who wish general meetings, where the brethren may come from the surrounding churches, we wish such would make it known; for we expect that quite a number of such meetings will be held. We want to become acquainted with our brethren throughout the State, so as to be better posted in reference to their wants.

We sincerely hope that the week of prayer will be celebrated with earnest devotion and humiliation before God. We long to see the missionary work taking a new impetus, and many of our people manifesting that interest they should corresponding to the important crisis we have reached. Will not our dear brethren and sisters throughout the State think seriously of these things. We do hope our meeting at Ithaca will be a great success.

GEO. I. BUTLER, *Pres. Mich. Conf.*

—That which seemeth most casual and subject to fortune, is yet disposed of by the ordinance of God. —*Sir Walter Raleigh.*

## THE CLOSING YEAR.

It is customary with business houses to close up their accounts at the end of each year, to ascertain their standing, and to look over their business to see how many bad debts have been contracted during the year, so as to commence the new year with a new record.

It would be profitable for us as a people to look over the past, and see how far we have wandered from God, or what advance steps have been taken in his service. No doubt there will be many changes among the people of God the coming year, and many new resolutions made; and it is important that all these should be such as will increase our usefulness toward God. It will be useless for us to make simply spasmodic or impulsive changes. To merely say that we are sorry we have not lived better, and still go on in the same course, will be of no avail to us in our efforts at character-building. Our attention through the holidays will be repeatedly called to the fact that we are in an important crisis, and that it is necessary for the people of God to take hold and help forward the work.

Religion does not simply consist in giving money, but also in consecrating ourselves to the work. If the heart is cold or lukewarm, we shall not be inclined to do this. We read stirring appeals, and say we want to do better; but unless we put our resolutions into effect, unless we do something that costs us an effort, that arouses our souls to new life, we shall awake too late to be of service in the work. Then we shall be willing to make any sacrifice, but it will avail us nothing. True repentance includes a reform in life.

We hope that all who are looking for the second coming of Christ will be encouraged at the progress the truth is making, and act upon the readings they will receive at the close of the year. We trust that 1887 will witness such a change, and that the work will move forward with a new impetus. There can be no doubt that there are thousands who will finally fail of the kingdom of God, who are now keeping the Sabbath; but it is not necessary that one should fail. We hope that our brethren in all parts of the wide harvest field will awake to the importance of the times in which we live. Repeated appeals have been made through the REVIEW, especially since the General Conference, which ought to stir the heart of every one of us. We cannot live 1886 over again. The record of the past is made up. We can only reconsecrate our hearts to God, and enter on the new year with a greater determination to do his will than ever before. We trust this will be the case with many, and we hope with all.

God has marked the past year with great blessings. There have never been two or three years in the history of our work which have told so much for its advancement as 1886. The new year will come in with a new record, and we hope to witness more especial blessings from God during this time than in any previous year. We certainly shall if as a people we do our duty. We should not begin the new year without looking over our past accounts, and seeing how we stand. May the Lord help us at the close of this year to have true repentance, and to turn from our sins and give ourselves and our means to the work of God as we never have in the past.

S. N. HASKELL.

## ETERNAL PUNISHMENT IN AUSTRALIA.

[OUR readers will remember that at first our brethren found it impossible to secure the insertion in any Australian paper, of any synopsis of their views or any notice of their work. The following synopsis of a sermon by Bro. Corliss, on Eternal Punishment, which appeared in the *Free Press*, Norwood, Australia, will indicate something of the change that has been wrought in the matter referred to. Let us rejoice that this door is being opened for the spread of our views in that country. From this stand-point the article will be read with special interest.—ED.]

For some weeks past Mr. J. O. Corliss, an American gentleman, has been engaged on a mission in our midst, and his utterances have attracted no inconsiderable attention from the residents who have attended his lectures. Mr. Corliss appears to be especially undertaking the duty of explaining, according to his own view, various Biblical passages, which have been, and still are, to a great many persons, shrouded in mystery. The subject of "eternal pun-

ishment" is one on which so many opinions are expressed that it will not be out of the way to reproduce to our readers the substance of Mr. Corliss' views on the subject, as expressed in a discourse which was delivered in the Town Hall banqueting room on Monday evening last.

After devotional exercises, Mr. Corliss read the substance of a law for Sunday observance, recently agreed to in the States of Louisiana and Arkansas, the code in the latter State being especially severe. He introduced the subject of the evening by remarking upon the number of theories which are built upon a wrong foundation. The Bible has been, up to comparatively recent years, a proscribed book, the people being refused the privilege of studying the Holy Word in ages past. Hence there is confusion in theological opinions, all the churches relying upon the Bible, and yet conflicting with each other; and, indeed, when this is the case, there is some cause for the infidel to stand aloof and denounce the church, which has been split into so many fragments. But we must not rely upon the truth of a proposition merely because the majority agree with it. The real question for all should be, Does the Bible uphold this doctrine? No one ever came back from the grave to tell us of the life beyond, and we must rely upon the Bible for information.

Let us take the 17th verse of 1 Pet. 4, not to prove but to start a question. There appear to be two answers to this, either that the wicked have no end, or, as Peter asks, "What shall the end be?" Let us take our first answer from well-known writers. President Finney has said one might add and multiply till figures were exhausted, and not arrive at anything like a conception of eternity as spent in hell—a warm thought, certainly. Benson wrote that God is present in vengeance in hell, which is an unfathomable sea of liquid fire; and if every star and every grain of sand represented a million ages, there would still be more than millions of millions of such periods for the punishment of the wicked. In 1856, Spurgeon, in the course of a sermon, presented a horrible picture of hell. Another said that in hell there is no hope. A spirit is forever, forever, forever lost! In every chain, above the head, and in every thought that pains, are the words "for ever." A Catholic writer has told us that an angel of blackness would be at the side of a wicked spirit to strike it forever. Look at the girl dressed in fire, with a bonnet of fire, with the red hot fire going into the brain, and not be scorched. Look at that boy whose brain is boiling, and on whose face despair deep and horrible is fixed. Mr. Corliss said he thought these were horrible doctrines to teach to the children of God, who is supposed to be just and all-wise,—that forever and ever hell is represented as a place where the wicked seethe, and boil, and burn. He was taught it, but he never believed it; and the mother who instructed him, had lived to see the folly of her ideas. Man with sin may not go to heaven; but are the few sins of a short lifetime to merit eternal punishment? Do you think God would so punish them?—No, the punishment will be according to the deeds. Supposing the popular theory to be true, take an instance. Five thousand years ago Cain killed Abel. If Cain went into suffering then, and if a man who killed his brother three months ago, likewise went into suffering, what justice or equality would there be in the punishment? Would God punish a man for a thousand years and then judge him?—No, God works rationally. The Bible says that Christ saves men; but if Christ tasted death for every man, he would be in eternal torment. Punishment is not forever. One sect says man will be tormented till he has expiated his sins, and then be taken to heaven.

After referring to the Catholic doctrines, the lecturer asked the audience to go to the Bible for accurate information. The first intimation of punishment we have is in the case of Adam. He is supposed to have died a spiritual death on one day, a natural death at the age of 930, and subsequently to that, the death that never dies. When a man has served his sentence of six months in jail, he is not sentenced to a further term of five years, and afterward hanged, unless he has committed further offenses; and if the Lord meant us to die three deaths, why is it not specified? Dr. Box has said that spiritual death is that condition where there is no desire to do good. In Matthew 3:12, he called particular attention to the word "up," which is strong indication that a fierce fire entirely consumes the chaff, and nothing is left of it. In the 17th of Jeremiah, and the 27th

verse, the same idea is expressed—that of destroying *in toto*. In the 41st verse of the 25th of Matthew, there is another evidence of fire; but what does everlasting punishment mean? Mr. Corliss produced several texts to show that it means "just as long as the subject lives," or as long as he is capable of endurance. The audience must remember that in the Bible, so many separate terms could not be employed; for the Hebrew language only contains 5,641 words, whereas the English comprises 125,000, and the Greek 85,000.

Referring to Prov. 11:31, the lecturer asked whether a man would be taken to Melbourne for trial, if he committed murder here. But the general doctrine of eternal torment is that a man dies on the earth, and is then punished in an unknown region. He maintained from New Testament authority that the fire which purifies the earth at the last day, will burn up the wicked where they did the wrong. In the 37th psalm there is a reference to the time when the wicked will not exist. Where would be the happiness in heaven if a parent could see the agonizing writhings of a son in hell? Would we wish to go to such a heaven as that? The simple facts are that at the end of a thousand years the fire will come down, burn up the wicked, purify the earth, and the righteous will return, and live on earth forever, with no sign of sin. Even (as in the 4th of Malachi) the root of sin will not be left. The wicked will be destroyed from the presence of God; and not only so, but out of existence altogether, which several texts prove. None the less should the service to God be sincere, and leading to repentance. Some men serve God just as far as they desire to escape punishment. God is essentially just and wise, and when a man has been sufficiently punished, God will in effect say, "I'll put him back where he came from. I have no further use for him, and in justice I cannot punish him any more." Mr. Corliss concluded by expressing a wish that all might endeavor to live righteous lives, so as to inherit eternal happiness.

## A VOICE FROM VERMONT.

THE following we clip from a secular paper published in Vermont, which shows how the writer feels respecting a better observance of Sunday as the Sabbath, and how he is pleased to regard the rights and consciences of those who keep the seventh day or who may be keeping it by and by, if they claim their right to keep the seventh day, and maintain they should not be compelled to keep Sunday.

With the writer, we fully agree that "the progress of any age can never get beyond the command, 'Remember the Sabbath day to keep it holy.'" But that this commandment enjoins the observance of the first-day, Sunday, the proof is wanting. It is certain it did not mean this day when the law was proclaimed from Sinai, nor did it in the days of Christ or the apostles. And we may say, "If there was half the energy put forth to keep this command that there is to violate it," or to disprove its perpetuity and claims upon us, God would be honored by the pulpit and the press, and the common people, where these all are now united in "teaching for doctrines the commandments of men." Personally, we are happy to say that for nearly thirty-five years, we have tried by example and by precept teaching men from the word of the Lord that the holy rest day of God is binding upon us.

The statute laws of Vermont make no provision for the Sabbatarian by reason of his keeping the Bible Sabbath; yet our brethren have been and yet are allowed to work on Sunday, and, so far as we have knowledge, hitherto there have never been but two prosecutions which came to trial for Sunday labor among our people there. One man was fined two dollars, and cost of court. The fine he refused to pay, and did not; and in the other case the defendant beat the town.

But we may not expect matters to work thus favorably even in Vermont from some future point. Now is the time to earnestly work for the salvation of souls. A little time of peace is before us, but a storm of peculiar trials awaits us. May the Lord help us to watch and work as those who must give an account.

"There seems to be a general movement toward a better observance of the Sabbath. Of course the religious element has always stood for the sacredness of the institution, and has endeavored to show the working-men that their welfare was closely concerned in its being a general rest day. The gradual, yet persistent, encroachments of business have at length awakened the laborers, and they are organizing in

the large cities to secure release from labor on the Sabbath, and calling for an enforcement of the Sunday laws. It may be they are not imbued with the religious idea very much, but as a matter of right, with due regard for the health and strength of their physical organizations, they cannot do better than to insist upon one rest day in seven.

"Of course there are those who will selfishly claim that such laws are tyrannical, Puritanical, and needless; the Jews claim immunity on religious grounds; apothecaries on necessity, and a multitude of other tradesmen on grounds which with a semblance of fairness are at heart only a question of purse. The *Sun* is right in insisting that the liquor saloons should feel the force of the law equally with the rest, and every good citizen will say, Amen. The complex system of modern civilization must of course modify Sabbath observance somewhat, but the progress of any age can never get beyond the command, 'Remember the Sabbath day to keep it holy.' If there was half the energy put forth to keep this command that there is to violate it, even modern society would find few necessities curtailed. It is selfishness and greed of gain, not necessity, which lies at the bottom of Sabbath desecration." A. S. HUTCHINS.

## Ministers' Department.

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

### THE USE OF THE VOICE.

The first thing is to be heard. St. Paul's preaching would have been of no use if he had not been heard. Many people are not heard when they think they are, who might be if they tried. Most of us, perhaps, might be heard better; and a wise speaker, bent on persuading, will save his hearers as much effort in listening as he can. Notoriously, few things deserve more attention, and receive less of it, than what sometimes goes by the magnificent expression, "Elocution," and which really means *speaking out*.

#### SOME GENERAL OBSERVATIONS.

1. The voice, which is to be used, is an organ which greatly varies in different individuals, and even in the same individual at different times. It is capable of much improvement by practice and discipline. It is curiously dependent on diet, health, physical vigor, and even the quarter of the wind. It may easily be used with too much vigor, when it is distressing and fatiguing. When musical and clear, and intelligently modulated, it has a real persuasive power.

2. These are rules to be understood and practiced from the very first beginning of a public life. (1.) Each word should be fully and clearly pronounced, never clipped. I know an excellent clergyman who always calls "resurrection" "rection," and he is not in the least aware of it. (2.) At first, err rather on the side of slowness in enunciation, so as to form the habit of distinctly articulating every word. This was much pressed by Bishop Wilberforce. (3.) If the lips and tongue were used more, but little would be heard of the "clergyman's throat." (4.) The voice should never be dropped (who is quite free from this defect?) not even for the most solemn rhetorical effect. It is very irritating to the hearer, who, of course, feels that he is losing something particularly good. It is a habit into which a preacher is apt to fall with a melancholy rapidity, and from which he does not so easily escape. (5.) The voice should be pitched high if the building is spacious and long; high need not be shrill. (6.) Always look right to the end of the building, and speak to the people there. (7.) Sometimes it is fatal to turn right or left, however distressing the monotony of action may be. (8.) Nothing is so puzzling as an echo. There are often echoes; and the best way to evade them is to be slow.

#### MISTAKES TO BE AVOIDED.

(1.) Those whom it makes happy—or even, as they think, becoming—to grow a mantle on the upper lip, especially if it be long and overhanging, are under special obligation to be clear and distinct in utterance. When I was a bishop's chaplain, twenty years ago, the most tenderly nurtured ornaments were doomed to a perfect smoothness when the day of ordination came. One bishop of whom I have heard, used to send around a razor and his compliments on Sunday morning, and his occasion required. Here you are quite free, as, indeed, all are everywhere now. But liberty must not interfere with usefulness. (2.) Do not suppose that a great volume of sound helps. The voice that reaches is clear and penetrating. (3.) Never imitate anybody, while ready to learn from

every one. Mannerism is hateful, because it is affection; and the hard thing is that it makes two people ridiculous—not only the imitator but the imitated. (4.) Eschew monotony, while dreading liveliness. Different subjects, and even different passages of the same subject, should be treated with changes of voice. People, moreover, can listen much longer when the voice of the speaker does not irresistibly remind them of a bluebottle in a pie-dish. But this requires taste and discrimination, and also experience.

#### THE SPECIAL APPLICATION OF THE SUBJECT.

1. *In the reading of Holy Scripture* (1.) never be dramatic. It is certain to be offensive, and may be felt to be irreverent. (2.) Remember that for the moment you are the mouth-piece of the oracles of Almighty God. God is never condescending to speak by you to men. I, for one, never read Holy Scripture aloud without feeling the unspeakable honor conferred on me; also the consolation of declaring truths which no one can gainsay. (3.) Always, if possible, read over the lesson before, both in the English version and in the original. This may save you from making serious gratuitous blunders. How few ever read these words, "are, and were created" (Rev. 4:11), as if they remembered the original Greek. I confess to seldom hearing the Gospel for Christmas Day without a mournful surprise at the reader's ignorance of where to make the emphases. (4.) Be very careful not to make mistakes. Mistakes, if frequent, should be rebuked even with sharpness. Of course, the people feel that you are not attending to what you are doing. But you ought to be attending. A school-boy would be wrapped over his knuckles if he were careless. It is something worse than carelessness to be heedless when ministering the holy care of God. (5.) Yet while avoiding the extreme of reading upon stilts, as if all the world were listening, also be on your guard against reading as coolly and frigidly as if the word of God were an article in the *Times*. (6.) Do not mouth. (7.) Avoid being emphatic. . . .

#### FOUR LAST THINGS.

1. Aim at *simplicity*. Where is it more needful to forget ourselves than in the presence of the living God? When, more than at the time that we are drawing near to worship him?  
2. Aim at *reverence*. An irreverent clergyman, who is looking about him, and who by manner and gesture shows himself indifferent to what he is doing, is a very grievous scandal.  
3. Aim at *conscientiousness*. Whatever you do, take all possible trouble about it; do it as well as you can.  
4. Aim at *devoutness*. Dost thou not need God for thyself? Will not thou seek him with thine own hands, and cast on him thee own burdens? The soul that thirsts for God shall be satisfied by him. If thou dost not thirst, what right hast thou to be there?—*The Lord Bishop of Rochester.*

#### "LET THAT PUMP ALONE."

It is hard to look on and witness useless and fruitless labor. And it is especially hard for a man who knows what should be done, and how to do it, to stand by and see persons trying to do what they can never do, and what they in some instances only hinder others from doing. Wm. Taylor, the evangelist, tells the following story:—

"I remember one night years ago, in San Francisco, when water was worth a shilling a pail, having previous permission, I went to a neighbor's well for a bucket of water. I pumped away for a minute, but no water came. I went at it again with more earnestness of effort to make it come, when I heard the good lady of the house, who did not know she was talking to her minister, exclaim in an authoritative tone, 'Let that pump alone! the water is all out of the well, and you'll spoil the pump.'"

How many persons stand in pulpits to-day working dry pumps, and laboring to do something which God has never given them to do, and which they never can do without his commission and his help. A dry pump is moisture itself compared with a dry minister; one who has been instructed by men, but not taught of God; one who holds his commission from some human association, but who has never been sent, sanctioned, or honored by the Lord of hosts; a man who seeks wages rather than souls, and who feeds the hungry church with stones instead of bread. How the pump creaks and squeaks when the effort is made to draw something refreshing from one of these "wells without water," and how one feels some-

times as this woman did when she ordered her minister to "Let that pump alone!"

Oh, if some of these empty talkers would only stop pumping; if they would leave their pulpits and go into their closets; if they would seek the pardon, the blessing, the salvation, of the Lord of hosts; if they would confess their sinfulness, their emptiness, their worldliness, and their worthlessness, and cry to God to be brought up out of the horrible pit and the miry clay, how soon they would find peace and blessing at the hand of the Lord! and it is possible that the Lord might yet count them faithful, putting them into the ministry.

And if the time should ever come when they, receiving into their hearts the words that Christ has spoken, should find them abiding within them as "a well of water springing up into everlasting life;" if, believing in Christ, they should be so filled with his Spirit, that out of them would flow "rivers of living water," their own souls would rejoice quite as much as would their thirsty people, in the fact that they had stopped working the dry pumps, and learned with joy to draw water out of the wells of salvation.—*Sol.*

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 540.—HOLDING MISSIONARY MEETINGS ON THE SABBATH.

Would it be a violation of the Sabbath to hold a missionary meeting on that day, or to make up a club of names to whom missionary papers are to be sent? G. H.

We do not think it would, provided no business transactions entered into the same.

#### 541.—BEGINNING THE DAY AT MIDNIGHT.

When and by whom was the custom of reckoning the civil day from midnight to midnight established? W. S. M. P.

We are not able to ascertain the exact date when that custom was established. The ancient Egyptians so reckoned the day at a period prior to any historical information that we have been able to obtain. This method of reckoning appears to have been in vogue among the Romans from the earliest period of their history.

#### 542.—ORIGIN OF SPRINKLING AND POURING.

When were sprinkling and pouring first practiced as baptism? T. M. L.

Robinson's "History of Baptism," published in 1817, states that "the administration of baptism by sprinkling was first invented in Africa, in favor of clinics, or bed-ridden people; but even African Catholics, the least enlightened and most depraved of all Catholics, derided it, and reputed it no baptism. . . . In the case of expiring babes, the pressing necessity of dispatch compelled the priests to omit most of the previous ceremonies; and some administrators, to make sure by one dexterous effort of both expelling Satan and remitting sins, baptized with lustral or holy water, and as they had only small quantities of this, they were obliged to be sparing and only sprinkle. An express statute to prohibit this practice fully proves the existence of it. By this, and by confounding sprinkling with pouring, the custom of baptizing by sprinkling stole into the church in cases of necessity."

With regard to pouring, the same author says elsewhere: "The first appearance of baptism by pouring was in the eighth century, when Pope Stephen allowed the validity of such a baptism of infants in danger of death." For further information on this subject, see the form from which the foregoing quotations are taken.

#### 543.—THE NEW HEAVEN.

Which of the three heavens is referred to in Isa. 65:17; 2 Pet. 3:13; Rev. 21:1, 2. A. D. S.

The aerial heaven, where the birds fly, the winds blow, and the showers form.

#### 544.—PHARISEES NOT BLIND.

What is the meaning of Christ's reply to the Pharisees as recorded in John 9:41? A. L. C.

The question asked by the Pharisees was this: "Are we blind also?" Christ replied in these words: "If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth." The signification is evidently this: If ye had not had sufficient opportunities to acquaint yourselves with my divine nature, by the miracles I have performed in your midst, and by the doctrine I have preached, then your rejecting me could not be imputed to you as sin; but because of these opportunities, and because you say that you understand these things, your sin remains; that is, you are without excuse or pardon for rejecting me and my teaching.

## Progress of the Cause.

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

### GO FORTH TO THY MISSION.

A MANDATE impressive steals into my heart,  
And whispers, Press forward! act nobly thy part!  
There's work long neglected awaiting thy hand—  
The Master his talent with use will demand.  
Thou mayest not reap from the harvest of fame,  
Nor on fadeless banners emblazon thy name,  
Nor emulate those who have purchased renown,  
And worn as a trophy the laureate crown.

The men who have fathomed the mysteries of lore  
May smile at thy zeal, and thy efforts ignore;  
Discouragements keen may be thine to endure,  
And cruel defeat where success seemed secure;  
Sweet sympathy's balm you may long for in vain,  
And sigh for the knowledge you may not obtain.

And yet thou must labor with voice and with pen,  
A message thou hast for the children of men;  
God's harvest is great, but the tillers are few  
Who are holding the good of the lowly in view;  
To earth's farthest limits the good seed to sow  
God's hand may direct thee, and there thou must go.

In weakness and fear I exclaimed, Can it be  
That duties so vast are assigned unto me,  
Must I without question obey this command,  
Regardless of critics arranged on each hand?  
Must I the rebuff and the censure endure,  
While others are resting in quiet, secure?

Again the dictation stole into my heart,  
Hast thou but one talent, act freely thy part;  
The Lord did not trust thee with treasures to hide,  
Go, double thy gift, lest in anger he chide;  
Think not of the thousands who seem at their ease,  
With naught but a fancy capricious to please;  
The heart of thy brother is veiled from thy sight—  
How, then, canst thou judge what to him seemeth  
right?

Thy measure of toil is not meted to all,  
Alone thou must stand, or alone thou must fall;  
Go forth to thy labor, and work with a will,  
Though humble the station God gives thee to fill;  
While others may bask on the summit of fame,  
Rewarded with wealth and an honorable name,  
Life's duties may lead thee o'er valley and plain,  
With little of earthly distinction to gain.

But if thou canst kindle one beacon of light  
To shine in the gloom of the world's moral night,—  
Canst win one rare gem for Immanuel's crown,  
'Tis better, far better, than wealth or renown.  
Oh! heed not the censure, surmount the rebuff,  
And work till the Master exclaimeth, Enough!  
Then rest from thy labor, and reap the reward  
In store for the servant who toils for the Lord.

—Adapted from Wesleyan Methodist.

### FRANCE.

NIMES AND VICINITY.—Our colporters, including the young man of whom I spoke in my last report, are having much success in laboring in about ten villages from fifteen to twenty five miles from Nimes; and the prospects are that we shall have plenty to do in this part of France. I expect soon to leave Nimes, to assist Bro. Bradant where he did colportage work last week. Bro. Comte and Abel Bieder will continue the work at Nimes, where a young man took his stand for the truth last Sabbath, in a good social meeting.

D. T. BOURDEAU.

Nov. 23.

### MINNESOTA.

WINONA.—I came here two weeks ago to-day, and began to hold Bible readings with several German sisters who embraced the Sabbath through reading publications sent them by missionary workers. Some of their neighbors united with us in searching the Scriptures to see if these things are so. As the meetings continue, the interest seems to increase. They have organized a Sabbath-school and established a weekly prayer-meeting. We have obtained two subscriptions for the *Stimulus*.

W. B. HILL.

Dec. 6.

### INDIANA.

WABASH.—We are glad to report a partially organized church of twenty-one members, thoroughly instructed in all leading points of our faith, as the result of our labors here since camp-meeting. Our work has consisted largely in reaping the labors of our camp-meeting workers, and the results of Bible readings given here. Never in our experience have we met with such a bitter opposition to the truth. We have replied to five different opposition sermons, given by various denominations. The Campbellite minister asserted with much vigor that there was no Bible evidence for Sunday-keeping as a holy day, and simply advised its observance upon civil grounds alone. He stated that he was prepared to vote for the Sunday law on said basis.

A. W. BARTLETT.

### OHIO.

BELLEFONTAINE.—We cannot boast of rapid progress of the truth here. Our meetings are somewhat small. Since our little company was organized, two who met with us for some time have moved away, one has quit keeping the Sabbath, four, children of Sunday-keeping parents, do not attend any more, and one, our little son, has been taken away by death. I think those living at a distance from town have met with us but once since our church was organized, which we regret, especially on quarterly meeting occasions. We have had no ministerial visit for a long time; we are trying, however, to put our trust in Him who is the source of strength, knowing that the labors of our ministers are needed elsewhere. One gentleman and his wife, after a long and careful investigation of the Sabbath truth, have finally decided in its favor, and recently kept their first Sabbath.

WM. H. DOWDELL.

### NEBRASKA.

TWING, GREELEY, BREWER, ETC.—Since our State camp-meeting we have visited the above-named churches, and held meetings with them. These companies seem to be prospering. Bro. A. Druillard and wife, district director and secretary, were with us at each of these places, and considerable attention was given to the missionary work. All seemed to realize the importance of this great work, and manifested a desire to help carry it forward. Accordingly plans were laid for working, which, if carried into effect, will do much good. At Brewer we held a series of meetings, continuing about four weeks. There was little outside interest; however, a few accepted the truth. The brethren were strengthened and encouraged by these meetings, especially some who had lately commenced to keep the Sabbath, and had not heard on all points of our faith.

We are now at Mills P. O., where we have been for about two weeks. Bad weather has hindered us considerably. A few have taken their stand for the Sabbath. We will continue the work here as long as the interest may demand. As the result of the effort at Brewer and at this place thus far, nine persons—six heads of families and three children—are obeying the truth as far as presented. We hope for others, and are of good courage in the work.

Nov. 20.

G. E. LANGDON.

G. W. LESSINGER.

### CANVASSING IN WEST TENNESSEE

If I mistake not, there were at our last camp-meeting at least sixteen persons who voted to canvass during this winter. How many of us will carry out this good resolution? I hope we all may do so.

Dear brethren, I realize as never before that the time has fully come for us as a people to make a special effort to get our books and periodicals before our fellow-men. We shall never have a better time than the present to make the start. The harvest is great, but where are the laborers? Some will be held responsible in the Judgment, and who will it be?

I will say for the encouragement of some, that I have just made my November delivery of books, and out of 185 orders, I delivered 126 copies of the "Marvel of Nations;" and I was only about twenty days taking the orders and delivering the books. So you can see that the canvassing work pays very well financially, besides getting so much truth before the people. Our canvassers in West Tennessee have sold about 1,500 copies of the "Marvel of Nations" since February. Brethren, let us do better next year.

Springville, Tenn.

W. D. DORTCH.

### THE SPECIAL DRILL IN HYGIENE AND TEMPERANCE.

ALL will remember that a short time before the General Conference convened, a request was made for persons to come to Battle Creek from the various Conferences, who could, on their return, labor especially in the health and temperance department of our work. The plan contemplated giving these persons such instruction as would enable them to properly represent the health and temperance question, and so make it, as the Spirit of God shows it should be made, an entering wedge for other truths of the same great message of which it is a part. It is an interesting fact that the theme of hygiene and health has had more prayerful thought, consideration, and study at this Conference than at any other for years, if ever. Important resolutions were passed by that body, and all our brethren and sisters throughout the field should gather up every ray of light that has been shed on this question, and profit by it in their lives.

At the opening of the Conference a class of over one hundred persons was formed, to which a daily lecture, and an evening talk from 8:30 to 9:30, were given by Dr. Kellogg. At each succeeding lecture the class was questioned on the preceding one, thus making the exercises as practical as possible. Since the close of the Conference, a part of the class, including several ministers, colporters, and missionary workers, some fifty in all, remained a week, during

which time the work has been carried on more vigorously and successfully than it could be before. About five hours each day have been devoted to lectures and class exercises. Besides this, other physicians of the Sanitarium have given instruction in such common methods of treatment as would be practicable in an ordinary home. This instruction was given in connection with actual practice.

Mrs. E. E. Kellogg, wife of Dr. Kellogg, has had a class in hygienic cookery, consisting mostly of sisters connected with our city missions. If there is one place above another where a healthful, consistent dietary should be maintained, it is in these missions. The Spirit of God says that "it is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour." "To make known natural law, and to urge the obedience of it, is the work that accompanies the Third Angel's Message to prepare the people for the coming of the Lord" is another testimony from the same source. Statements from the "Testimonies" could be multiplied to almost any extent, showing the importance of this subject.

If the Lord requires us to educate the people in this line of work in connection with all the other branches, two things must be true of us if we do it successfully: first, we must have an intelligent understanding of the subject ourselves; and, secondly, we must practice what we teach. We should advocate no view that true science, sound sense, and an enlightened conscience would not justify us in carrying out in our lives.

The object in such a class has been to present such instruction as could be given to common people, and as would be of practical benefit to them. The questions of diet, ventilation, dress, proper sanitary surroundings in our homes, how to keep well, how to get well when sick, how to relieve others suffering with common ailments, were among the topics discussed.

Our eating and drinking have much more to do with our mental and spiritual condition than many suppose. Pure, true, and noble thoughts are not as likely to come from the heart or brain of the person whose stomach is daily taxed with the rich viands and the dainty delicacies of many of the tables of to-day, as from the brain of him who adheres to the laws of health. To take into the stomach, even of healthful food, more than the system requires, is a direct violation of the laws of our being, and sooner or later we must suffer the penalty.

Occupying the position we do, hoping to be translated at the coming of Christ, expecting to be associated with the angels of God and with the pure and good of all ages, we should be ahead of every other people on the earth in this as well as in all other reforms.

Expressive of the feelings and convictions of the class, the following resolutions were unanimously adopted:—

*Whereas*, The health reform is a part of the Third Angel's Message, and is designed of God to be an important factor in the solemn work preparatory to translation; and—

*Whereas*, We recognize our obligation to do all in our power for the advancement of all other branches of the work; therefore—

*Resolved*, That we give to the great question of health that prominence which it deserves, both in our teaching and manner of life, thus carrying forward the work committed to our hands as one grand harmonious whole.

*Whereas*, Reason, sound science, and natural law are the basis of the principles of health reform; and—

*Whereas*, A violation of natural law is a violation of God's law; therefore—

*Resolved*, That we more strictly and conscientiously adhere to these great principles, which not only underlie proper physical development, but have much to do with our mental, moral, and spiritual vigor and growth as well.

*Whereas*, The Spirit of God has spoken in unmistakable terms in reference to a healthful dietary, and the laws of our being utter their voice in accordance therewith; therefore—

*Resolved*, That we believe it to be our sacred duty to follow the light received from these sources. And further—

*Resolved*, That as a class we express it as our conviction that the practice of using or selling at our camp-meetings tea and coffee, ice cream, candy, and other unwholesome articles of food, is one that ought to be abandoned; and that we will use our influence to bring about this result.

The efforts of the past few weeks will doubtless be productive of good. While advance steps are being taken in other branches of the work, why should we not hope and labor for like results in this as well?

D. A. ROBINSON.

### KANSAS MINISTERS, ATTENTION!

We wish to say to our ministers and licentiates a word about their winter's work. During the summer our work has been largely in new fields, and as the result we have a large accession of new Sabbath-keepers, but our churches have had but little labor during this time. But now that the summer campaign is over, we must turn our attention to our churches and to those gathered in during the summer. The State

is divided up into districts, and each district is placed in charge of an ordained minister. These ministers we expect will see that all the churches in their respective districts have the help they need. If in any district the minister cannot bestow the needed labor, his duty demands that he should call on the committee for help. The licentiates, if they have brought out new bodies of Sabbath-keepers the past summer, should make it the burden of their winter's work to fully develop them in all the branches of our faith. If they have any spare time after this is done, let them find a new field, and hold a series of meetings, and get out a new company, if possible, during the winter. But we would not advise in any case that licentiates labor among the churches unless so directed by the committee or invited by the minister having charge of the district.

In all cases where there is a deviation from the above instructions, the committee should be consulted. We hope both ministers and licentiates will continue to report to the committee at least once every two weeks, that they may know what they are doing and where they are. This request, we think, is clearly a reasonable one as well as a necessity, that the committee may know what is being done, and where the ministers are at work. We trust each one will see the importance of these suggestions, and unite with us in trying to carry them out to the letter.

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

#### SOCIETY DISTURBERS.

Not long ago I was talking with a minister of the Baptist denomination, on the Scriptures and their application to us who live in the last days. In the course of his remarks he said: "I don't like the way you Adventists have of coming in and breaking up society with your new notions about the Sabbath, the second coming of Christ, the sleep of the dead, etc.; you do not show the true Christian spirit. You pull down instead of build up the churches. You are the source of more social discord than all other societies combined. Instead of showing love and uniting with your sister churches to build up Christ's kingdom, you are ever pulling down and making trouble. For instance, one of your preachers came into my neighborhood some years ago, and commenced preaching the advent doctrine. I warned the congregation against him, but to no purpose. His lectures continued, and before he had been there a month that once peaceable neighborhood was in a most wonderful turmoil. Disputes were on every hand, families were divided, and all through this disturbing influence. Now what I would like to see, would be for you Adventists to go to places where there are no churches if you *must* preach, and not come round breaking up peaceable communities."

His language reminded me forcibly of Isa. 30:10: "Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." His reason was, because it "breaks up" the church. He seemed to consider "the church" as his own especial possession, which no man might molest without invading his private rights.

But what of the charge that the doctrines of Christ's second coming, etc., have a tendency to cause strife, commotion, and division among the people? There surely is a general awakening attending the vigorous presentation of present truth. What must we conclude? that the movement is therefore wrong? Let us look to Scripture for a solution of the problem. In Acts 19:21-41, we see a great stir made by "new doctrines" and strange religions; but was Paul therefore wrong in preaching the gospel at Ephesus? Paul and his fellow-laborers were accused of "turning the world upside down." Was it right, or wrong, for them to preach the gospel? Was not the presentation of unpopular truth as distasteful in the days of the apostles as at the present day?—Yes, most assuredly.

Then the fact that the preaching of a doctrine engenders strife, need not be used as an argument that it is wrong. But why do the clergy of the modern churches, who are so divided on general topics, become so united when opposing the Third Angel's Message?—Simply because they see that "this our craft is in danger." Acts. 19:27. The Lord's cause is onward, and those who oppose are only fulfilling prophecies which strengthen our faith in the soon coming of the world's Redeemer. Who is that faithful and wise servant, who when his Lord shall come, will be found watching? THOMAS H. JEYS.

Logan, Iowa.

#### A WORD TO KANSAS AND KENTUCKY.

The brethren in Kansas have doubtless before this seen that the General Conference has changed my field of labor from Kansas to Kentucky; but by the consent of the Committee my connection with the Kansas Conference will continue till our next State Conference. Therefore I will remain here till after the holidays.

I wish to meet with the brethren at Bowling Green, Ky., Jan. 8, 9. Hope Bro. Rupert can meet me there at that time. At this meeting I wish to become more

fully acquainted with the wants of the cause, and plan for further labor. I expect to remain there about two months, and then return to Kansas to stay till after the spring camp-meeting.

I would say to the brethren in Kansas as well as Kentucky, that my address will be Bowling Green, Ky., till further notice. But I would recommend that the correspondence in Kansas be largely done through Bro. Oscar Hill, of Grenola, Kan., during my absence, as he has long been on the committee, and has become familiar with the work of the Conference. I shall leave the order book with him during my absence. But all communications sent to me will receive prompt attention.

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

### Special Notices.

#### INDIANA STATE MEETING.

THE State quarterly meeting for Indiana is to be held at Denver, Miami Co., Jan. 13-18. The General Conference has kindly granted us the help of Eld. R. A. Underwood for this important meeting, at which we hope to see a good representation of our brethren and sisters. The friends are quite liberal at Denver; but as we expect a large attendance of our people, we will request all who can do so, to bring with them bedding and provisions, that they may in a measure help share the burdens as well as the blessings of the meeting. WM. COVERT.

#### GENERAL MEETING FOR IOWA.

THERE will be a general meeting at Des Moines, Ia., Jan. 15 to 17. The dedication of the new church building will take place Sunday, Jan. 16, at 10:30 A. M. Sermon by Eld. G. I. Butler.

We desire to meet all of our ministers, directors, and general agents, and all of our brethren from far and near, especially those who have any thoughts of canvassing. We want to lay plans and arrange for future work. We hope our brethren will come prepared, as far as possible, to take care of themselves. We shall have a place furnished for lodging; do not forget to bring blankets and other bedding.

J. H. MORRISON, *Pres. Iowa Conf.*

#### GENERAL MEETING FOR DIST. NO. 4, OHIO.

A GENERAL meeting for Dist. No. 4, Ohio, will be held at Norwalk, beginning Dec. 30, and continuing till Jan. 4. We are very desirous of seeing a general attendance of our brethren and sisters in Dist. No. 4 at this meeting. Never were such important issues before us as at the present time, and never was there greater need of seeking God.

A Sabbath-school convention will be held in connection with this meeting, conducted by the president of the S. S. association. Excellent instruction will be given on this branch of the work. As the Norwalk brethren are few in numbers, and not well prepared to entertain a great many, we invite those who come from other churches to bring such light bedding as they can conveniently carry and such food as can be prepared at home. Those coming with teams should bring grain for their horses, but stable room will be provided. Meeting will begin Thursday night. All should come at the beginning and stay till the close. The tract and missionary work will receive special attention. Come, brethren, and learn to seek God as well as to work for him. E. H. GATES.

#### S. S. CONVENTION AT NORWALK, OHIO.

WE would call especial attention to the S. S. convention to be held at Norwalk, Ohio, in connection with the general meeting, as has been stated by Eld. Gates. The convention will begin Thursday evening, Dec. 30, and continue over Friday and Sabbath.

We hope our people will take a deep interest in this meeting, and come prepared to assist in the work. The Sabbath-school work is second to none other, and the "Testimonies" tell us that "None but those who have trained the intellect to grasp the great truths of the Bible, will stand in the last great conflict." How important, then, that we put forth every effort in our power to obtain a thorough knowledge of the word of God, and to interest and save the youth and children! Come to the meeting, and do not fail to bring the children. Let us make some sacrifice, if necessary, to be present. We have but a short time in which to work. Let us improve it to the best advantage. V. H. LUCAS, *Pres.*

—If on weighing a matter you cannot decide what the path of duty is, it must be because there is something in one side of the scales that ought not to be there. Take that out, and it will be easy to decide the matter.

### News of the Week.

FOR WEEK ENDING DEC. 18.

#### DOMESTIC.

—A natural gas explosion at Kokomo, Ind., Friday, injured thirty-five persons, twelve of whom are in a serious condition.

—Four hundred and eighty-seven Detroit newsboys will be given suits of clothes, for a Christmas present, by Governor Alger.

—Matthews, the colored recorder at Washington, is receiving fees at the rate of \$35,000 per annum, through the activity of real estate in the District.

—The National Convention of trades unions, in session at Columbus, O., adopted a resolution in favor of the organization of a national political labor party.

—The woolen-mills at Clinton, Mich., valued at \$180,000, and employing ninety persons, were destroyed Saturday by flames originating in an explosion of gas.

—On the waters of Niagara River, Alphonso King walked one hundred yards in a huge pair of tin shoes of his own invention, on a wager of \$3,000 made in New York.

—Mr. Stubendick, a business man of Platteville, Wis., who recently visited his former home in Germany, is now doing compulsory military duty in Emperor William's army.

—The master of a schooner which arrived at Philadelphia Monday reported that on Tuesday last, 120 miles south of Sandy Hook, he saw a burning steamer, which was heading for New York.

—The South Carolina law prohibiting bar-rooms outside of incorporated towns, and the local option law in towns, have reduced the number of these nuisances from nearly 800 to about 200.

—The lumber-laden schooners *Redondo*, *Diadem*, *Alpine*, and *Annette*, which left Bangor, Me., Nov. 11 to 14, for Massachusetts ports, have not since been heard of, and are thought to have been lost.

—Dr. I. H. Thayer, of Newcastle, Pa., says that there are 28,000 divorces granted annually in this country. There is one divorce to every sixteen marriages. In Europe the rate is one to 300.

—According to official estimate as given in the treasury department's report of the fiscal year 1885-6, the population of the United States on the 30th of June was 58,420,000. In 1880 the population was 50,155,000.

—Four acres in the northwestern section of Shenandoah, Pa., settled two to four feet Friday, partially wrecking fifty dwellings and causing the wildest alarm among the people. The financial loss is between \$50,000 and \$75,000.

—The *Christian World*, of London, gives the news, which is news to us, that the British residents of New York propose to present the American people with a work of art equal to the statue of Liberty Enlightening the World, as a memorial of Queen Victoria's jubilee.

—During the season of 1886, 3,536,500 gross tons of iron ore were sold—the largest figures since the opening of the Lake Superior iron ore industry. The amount not yet sold at lower lake ports is less than 70,000 tons, while last year it reached 300,000 tons.

—Obstructions were placed on the "Big Four" track some distance from La Fayette, Ind., Sunday night, for the purpose of wrecking the passenger train which leaves Indianapolis at 11 o'clock for Chicago. A preceding freight, however, ran off aside the cross-rails, and a disaster was averted.

—The influence of the coming millennium has not yet extended to some parts of Pennsylvania. Tuesday morning near Harmony Grove, that State, T. B. Sanders, for the paltry sum of \$40, decapitated John Swilling, his wife, and three children, and then fired the premises. The usual sequence of mob law followed the diabolic deed.

—At Blue Store Landing, on the Mississippi River, six miles above Bayou Sara, the steamer *J. M. White* was burned at 11 o'clock Monday night. After the fire broke out, explosions of the boiler and of powder occurred, and in fifteen minutes the boat was a blackened wreck. The number of lives lost is placed at sixty-five.

—The freight conductors on the main and air lines of the Louisville, New Albany, and Chicago Railroad inaugurated a strike Monday for higher wages, and were joined by the brakemen out of sympathy. But one train left La Fayette, and that was in charge of a green crew. Shippers have been notified that live stock or perishable freight will not be received for the present.

—The whaling bark *Atlantic* was wrecked early Friday morning near San Francisco, the ship going to pieces in a few minutes. Of the forty-two persons on board, but the captain and ten others are, at this writing, known to be saved. Vessel and outfit were valued at \$25,000, and the insurance but \$5,000. It is stated that the timbers of the bark were so rotten they could be knocked to pieces by the blow of a hammer.

—The annual receipts of a colored jockey in this country in his horse-racing feats are about \$12,000! The *Fall Mall Gazette* says of an English horse jockey who recently committed suicide: "One may doubt whether, after the Queen, the Prince and Princess of Wales, Mr. Gladstone, Lord Randolph, and possibly Lord Salisbury, there is any English man or woman whose death would be so widely felt in so many classes of the country!"

—The great value and efficacy of the United States Life Saving Service was never more clearly demonstrated than in its report for the fiscal year just closed. According to this showing there were more disasters during the past year than in any year since the service was organized, and fewer lives lost. The number of disasters to vessels within the field of station operations during the year was three hundred and twenty-two. There were on board these vessels 2,726 persons, of whom 2,699 were saved and twenty-seven lost. The total value of property imperilled was \$6,502,135. Of this amount \$5,073,078 were saved, and \$1,429,057 lost. The number of vessels lost was eighty-eight. In addition to the foregoing, there were during the year 145 casualties to smaller craft, such as sail-boats, row-boats, etc., on which there were 348 persons, 346 of whom were saved and two lost. Since the introduction of the present system in 1871 to the present time the total value of property saved is over \$40,000,000, and the number of persons rescued over 28,000.

### FOREIGN.

—A terrific hail-storm has been sweeping over France.

—General Boulanger, of Paris, has secured a bill to reorganize the army, and to appropriate £12,090,000 for arms.

—The law forbidding bull fights in the federal district was repealed by the Mexican Congress, which adjourned Thursday.

—An earthquake was felt in Smyrna and throughout the island of Chios. The disturbance made fissures in walls and in fronts of houses in all parts of the territory.

—Among the curiosities in Lord Salisbury's house at Hatfield, Eng, is the long genealogical chart in which Queen Elizabeth traced her ancestry back to Adam and Eve.

—A rumor is being circulated that England will soon annex the Turkish island of Thrasos, in the Aegean Sea, off the coast of Thrace. Thrasos is a valuable naval station, especially as a point of operation against the Dardanelles.

—General Von Schellendorff, the Prussian Minister of War, gave a detailed comparison of the strength of European armies before the Septennate Commission. His remarks implied that the government is preparing for a hostile coalition against France and Russia.

—In the Chamber of Deputies at Rome, Dec. 16, Signor Ricotti, Minister of War, after reading the military budget, declared that Italy is now in a position to mobilize and victual 400,000 troops, not counting the reserves. The work of providing the troops with repeating rifles has already begun and 1,000,000 of them will be in use by 1888, though at present there is nothing to threaten the peace of Italy.

### RELIGIOUS.

—The next international convention of the Y. M. C. A. will be held at San Francisco in May, 1887.

—The Roman Catholic Synod of the Cincinnati diocese propose to settle Archbishop Purcell's debts of \$4,000,000 by paying 25 cents on the dollar, through an annual subscription of a dollar a year from every Catholic in its bounds.

—A correspondent of the New York *Observer* says: "The churches of all denominations in South Carolina, since the earthquakes, have had a harvest of new converts. About 1,000 persons have united with the Presbyterian Church during the summer."

—During the nineteenth century the translations of the Scriptures have increased fivefold, of evangelical missionary societies tenfold, of missionary societies fifty-fold, of contributions twenty-five-fold, of the circulation, of the Bible thirty-fold, and of converts thirty-five-fold.

—In speaking from the altar of the Church of Our Lady of the Valley, at Newark, Pa., Sunday, the Rev. Father Callen took occasion to denounce violators of Sunday and the sale of liquors to minors, and, after describing a certain saloon, laid his hand meaningly upon the altar and cursed the establishment.

—At the recent conference of the Church Association, in Bristol, Eng., papers were presented, designed to show that Romanizing practices are going on in the Church of England; and extracts from books of devotion and from hymns were given to prove the Romanistic character of the teaching in some of the churches.

—In all parts of the mission field there are to-day not less than 13,000 schools of different grades, attended by from 600,000 to 700,000 scholars. There are about 25,000 native helpers, of whom the most are teachers; and there are 1,700 ordained pastors and evangelists whose support, for the most part, comes from the people they serve.

—At Banza Manteka, Congo Mission, more than a thousand natives have been converted. At Mukimbunger and Palabala there are also revivals in progress. Two of the king's sons have professed faith. The new converts are thoroughly in earnest in bringing others to Christ. Many bearing the glad tidings long distances, have led back converts to the mission stations. Persecutions seem to be only as storms that strengthen the oaks.

—The agitation in favor of a better observance of the "Lord's Day" has not had the effect of producing legislative measures in this direction on the part of the German government. About six months ago the matter reached the Parliament, and the government invited opinions from all parts and classes of Germany, and appointed a commission of five men to examine this material and prepare measures, if necessary, for the deliberation of the legislative houses. This commission has not yet completed its work, but has announced that the communications on hand

do not indicate the need of any important changes in the legal enactments concerning the observance of Sunday; and that the existing laws, if enforced, would answer all purposes.

## Obituary Notices.

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

FORD.—Died at his home in Boulder, Col., Oct. 28, 1886, of heart disease, C. N. Ford, aged sixty-eight years. Bro. Ford had been a Sabbath-keeper for about twenty years. Shortly before he died, he spoke to me of a precious season of prayer he had had that morning. Funeral services were conducted by A. P. Williams.

ELBRIDGE GREEN.

SPRINGER.—Died in South Lancaster, Mass., Nov. 11, 1886, of dropsy, Fannie, wife of C. J. Springer, aged twenty-seven years. Sr. Springer and her husband embraced the truth a year ago last summer, in Gardner, Mass. She was baptized last spring, and joined the Lancaster church. She had been a great sufferer for years, but died in hope of a better life. Funeral services by the writer.

O. O. FARNSWORTH.

BOLLMAN.—Died in Oakland, Cal., Nov. 23, 1886, of inflammation of the lungs, stomach, and bowels, caused by whooping-cough, Anna I., youngest daughter of Calvin P. and Lena Bollman, aged 1 year, 10 months, and 25 days. The funeral was held on the 25th from the Seventh-day Adventist church. Appropriate words of comfort were spoken by Eld. John Fulton, after which we laid the little emaciated form of our loved one away to await the morning of the resurrection, when, if faithful, we know that she will be restored to us in that land where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

C. P. B.

RANDALL.—Mrs. Martha H. Randall died at her home in Alstead, N. H., Nov. 25, 1886, aged 63 years and 1 month. Sr. Randall was converted when but fifteen years of age, joining the M. E. Church. Fourteen years ago Eld. Sanborn carried the light of the Third Angel's Message to her, which she gladly received. Her life has been one of almost constant suffering; but amid it all her faith in God supported her. Her husband died one year ago last May, since which time she has been tenderly cared for by her daughter. She was attacked with pleuro-pneumonia, and lived only twelve days. She felt that it would be sweet to rest for a season, till the voice of the Saviour should call her to her reward. Words of consolation by the writer, from Isa. 25: 8.

O. O. FARNSWORTH.

Tew.—Died Nov. 14, 1886, in Stockton, N. Y., Mary, wife of John E. Tew (deceased), aged 83 years, 2 months, and 23 days. For nearly thirty years Sr. Tew had been a great sufferer from a dropsical affection, which finally resulted in her death; but notwithstanding her great suffering, it could be truly said that she let patience have its perfect work. She was the mother of nine children, and was kind and affectionate; and although she is dead, we trust her example yet speaks to those who survive her. Throughout her life she manifested an amiable spirit, which made for her many friends. When the summons came, she passed through the valley of the shadow of death, fearing no evil. Her life work is closed, and she rests till her Master shall call her to her reward. Services were held in the Universalist church. Remarks by the writer, from Ps. 23: 4.

S. THURSTON.

SANDERS.—Died Nov. 19, 1886, Dr. Chas. G. Sanders, aged thirty years. Some eight years ago, when Eld. Miller gave lectures at Curuma, he became convinced of present truth, and had strong inclinations to keep the Sabbath had circumstances been favorable. Six years ago he married our daughter, Jennie E. Philo, who has all her life been a Sabbath-keeper. During the first part of his illness he repented sincerely of past sins, promising to be a faithful follower of Christ, and to keep all of God's commandments. His wife with him had prayers at his bedside. He kept two Sabbaths, and remarked, "The third is almost here." But the third Sabbath he was peacefully sleeping. He had a desire to live for his family, and to show that he was sincere in his repentance. During the past summer, when his wife knelt to pray, he would ask her to pray for him: She said she had prayed for him so long. The reply was, "Your prayers will be answered yet." He said as soon as he gave himself up, he felt great peace. He leaves a wife, one child, a father, mother, brother, and sister who mourn his loss.

PHILO.

CARD.—Died in Alpine, Mich., Nov. 10, 1886, Almira M., wife of J. H. Card and daughter of Walter Hastings (deceased), aged forty-six years. Sr. Card had been a sufferer for many years. Signal answers to prayer in her behalf had been granted, yet he who knows the end from the beginning did not see fit to restore her to health; but she learned to say, "Thy will, not mine, be done." She was very conscientious and benevolent. For twenty-four years she had observed the Lord's Sabbath alone in the neighborhood, teaching her children the way of truth. When confined to her bed, and unable to speak but few words without severe coughing, she would still call her family together and read a portion of Scripture, committing herself and them to God in prayer. She had been a member of the Wright church twelve years, never wavering in her love for the truth, never tiring in her efforts for the salvation of her family and neighbors, but often grieving lest her example might not be such as to commend the truth to them. She leaves a kind husband, two sons, a daughter, and many relatives and friends to mourn her loss. May we all meet her in the glad resurrection morn. Words of comfort by the writer, from Job. 7: 21, last clause.

E. S. LANE.

OSBORN.—Died of lung trouble and liver complaint, at our home, in Hill Top, Boone Co., Ark., Oct. 29, 1886, our dear daughter, Manerva Jane Osborn, aged 25 years, 8 months, and 25 days. She leaves a husband and a little son four years of age, a father, mother, two brothers, and four sisters, and other relatives, who deeply mourn their loss, but not as those without hope; for we believe she sleeps in Jesus. She said she was willing to die, and was as patient as could be expected of one who suffered so much pain. For the last five years of her life she did not know a well day; but she passed away as one falling asleep. In the winter of 1875 she joined the Seventh-day Adventist Church under the labor of Bro. Joseph Lamont, who was holding meeting in Franklin county, near Peoria, Kansas. All who knew her seemed to love her. A few days before her death she told her husband she desired him to live right and to keep the Sabbath. The funeral was largely attended by sympathizing neighbors and friends. No Adventist minister being near, words of comfort were spoken by Eld. Wm. Harris (Baptist). Text: Rev. 22: 14.

JOS. AND M. A. MILLER.

SCARBOROUGH.—Died of pneumonia Nov. 6, 1886, at her home in Lamar, S. C., Mrs. R. A. D. Scarborough, in the 51st year of her age. She was a great sufferer from rheumatism for five years, and during the last year of her life was perfectly helpless, not being able to turn herself in bed. Her sufferings were borne with a remarkable degree of fortitude. She desired to live only that she might do good; but being satisfied that she would always remain a helpless invalid, hopefully and joyfully she looked forward to that glad day when God shall gather his faithful trusting ones home, and was willing and anxious to rest in the grave till the Life-giver shall come. During or about the year 1871, while living in Georgia, she had sent to her some Adventist tracts, which she read; and having read the Bible from early childhood, she at once saw the truth as regards the nature of man, the state of the dead, and the soon coming of the Lord. She and her husband invited an Adventist minister to their home, who, so far as we know, did the first Adventist preaching in the State. In the autumn of 1877 she heard Eld. C. O. Taylor on the Sabbath question, and after a more

thorough investigation she embraced with all her heart, the truths held by S. D. Adventists, and remained firm till the last. She sweetly sleeps in Jesus. Hers was an eventful life, and one full of good deeds, she being always ready to "work for Jesus." A mother, brother, and sister, besides many relatives and friends, mourn their loss; yet we sorrow not as others who have no hope. We miss her sadly, but we believe that our separation is but for a little while; that soon Jesus will break the strong fetters of the tomb, and death will be swallowed up in victory.

L. C. INGRAM.

## Appointments.

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

### NOTICE FOR DIST. NO. 7, INDIANA.

BRO. L. V. HOPKINS, who was elected director of this district cannot serve. Bro. P. G. Stanley, of Mechanicsburg, Henry Co., is hereby appointed to fill the vacancy.

WM. COVERT, Pres.

QUARTERLY meeting of the East Otto, New York, church will be held at Ellicottville, Dec. 25, 26. D. A. BALL.

QUARTERLY meetings will be held with the following churches in Indiana according to date: Fowler, Dec. 24-26; Olive, Dec. 28, 29; Radnor, Dec. 30 to Jan. 4; Plymouth, Jan. 6-9. J. P. HENDERSON.

DIST. No 11, Iowa, will hold its quarterly meeting at Castana, Jan. 8, 9, 1887. Come, brethren, praying that God will bless us; and let us try to make this the best meeting that we have had in our district.

G. W. HOSKINS, Director.

DISTRICT tract and missionary meeting of Dist. No. 4, Maine, will be held with the East Fryeburg church Jan. 9, 1887. We desire to have the district fully represented at this meeting. Eld. S. J. Hersum is expected to be present.

HENRY DAVIS, Director.

THE general quarterly meeting for Kentucky will be held at Rio, Hart Co., Dec. 24, continuing over Sunday, and perhaps Monday. Come, brethren, shake off indifference, and come up to the feast of the Lord. We hope to see a general rally of both ministers and lay members. Bro. J. H. Cook may be present. S. OSBORN.

THE quarterly meeting for Dist. 7, Neb., will be held at Twing, Holt Co., Jan. 8, 9. At this meeting we hope to see as many of our people in this district as can possibly attend. Let nothing prevent each librarian from being present. If those who come on the cars will notify me in time, they will be met at Stuart. Bring plenty of bedding, so that all may be made comfortable. Bro. Lessenger and Langdon will be present. A. DRULLARD, Director.

I HEREBY appoint the district meeting for Dist. No. 7, Ind., to be held with the church at Mechanicsburg, the second Sabbath and first-day in January. Services will begin on Thursday evening and continue over the following Tuesday. This meeting is for the especial benefit of the following churches and companies: Thorntown, Terhune, Kempton, Northfield, Noblesville, Forest Chapel, Frankton, Greensboro, and Mechanicsburg. Hold your local meetings in season to send librarians' report to Emma Green, 32 Cherry St., Indianapolis, as early as Dec. 7, so as to have the district report ready in time.

WM. COVERT.

## Publishers' Department.

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

### BUSINESS NOTICES.

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

WANTED.—A young man from England (Adventist) wishes a situation as salesman in a store, but other offers are solicited notwithstanding. Five years experience in jewelry business. References. Address, H. M. Richards, Atlantic, Iowa.

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

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Arkansas Relief Fund.—M R Owen \$1., Ellen M Abbott 1.

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From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio.— I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College.—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any culture, tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

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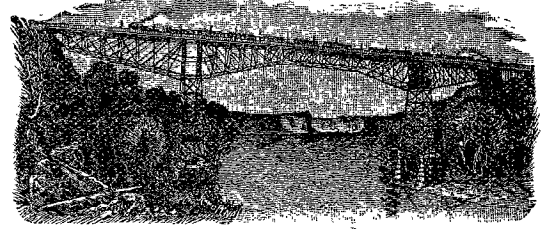
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Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for various stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

Gr. Rap. & Kal. Ex. lva. Dep. 6 45 a.m. Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returns leaves Detroit 4.00 p.m. Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for various stations like Port Huron, LaSalle, Flint, Durand, Lansing, Charlotte, A (BATTLE CREEK) D, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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HOLIDAY EXCURSION RATES.

THE Chicago & Grand Trunk Railway and Detroit, Grand Haven & Milwaukee Railway have arranged to sell special holiday excursion tickets at single fare between all stations on their lines under the following arrangement:—

Christmas tickets will be on sale Dec. 24-25, inclusive, and good to return up to and including January 3, 1887. New Year's tickets will be on sale from December 31, 1886, to January 1, 1887, inclusive, and good to return up to and including January 3, 1887. The Detroit Division of the Grand Trunk Railway and the Michigan Air Line Railway will sell special return tickets on the above date and limit at single fare between all stations on these divisions.

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Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for various stations like Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Monteith, Allegan, Grand Rapids.

All trains run daily except Sunday. S. W. VINCENT, Train Master. Oct. 24, 1886.

The Michigan and Ohio R. R. will sell excursion tickets Dec. 22 from all points on the line to Toledo, at the following low rates for the round trip: Allegan to Augusta (inclusive), \$1.75, Battle Creek to Eckford (inclusive), \$1.50, Homer to Addison (inclusive), \$1.25, Devil's Lake to Clarksville (inclusive), \$1.00. Tickets issued west of Battle Creek will be good returning Dec. 24; all others good returning Dec. 23. Will also sell excursion tickets to all points on the line. Dec. 24 and 31 for a single fare for the round trip, good returning till and including Jan. 3, 1887. H. C. PARKER, Gen'l. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 21, 1886.

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There will be no paper next week, the present number completing the volume of 50 numbers, and the new volume not beginning till Jan. 4, 1887.

With the beginning of next volume, we commence a short series of articles on the ten kingdoms of Daniel 2 and 7.

Dr. J. H. Kellogg wishes us to announce that for reasons beyond his control he will be unable to be at the meeting at South Lancaster New Year's as announced.

Bro. L. R. Conradi, writing from Hamburg, Germany, says: "I hope we may soon see a mission established in this, the second city of Germany, both for city and ship work. Prospects are hopeful and openings present themselves faster than we can fill them. We need laborers in every branch of the work."

The Year Book will be hurried out as fast as possible. It is expected to be ready not far from the beginning of the year. Statistics have been repeatedly called for from the societies to be represented therein. Some have furnished them, and these will be given as prepared. Others will be presented according to the best information available, and if mistakes are made, the blame must not be attributed to this Office.

We give the reader this week the full complement of reading matter, not devoting two or more pages to the index, as usual with the closing number of the volume. But we have the index printed on separate sheets, which those can have who wish. Those who do not preserve the volumes complete, of course will have no occasion for it. Those who do, can have it by sending stamp to pay postage.

The True Educator, So. Lancaster, Mass., offers a club with the New York Weekly World, and a premium book, "History of the United States," of 320 12mo. pages, for only double the price of the Educator alone, that is for \$1.50, with ten cents added to pay postage on the book. This is a rare opportunity to get a large amount of good reading, at an astonishingly low rate; and we doubt not many will avail themselves of it, as it will be wise for them to do.

"IN THE HEART OF THE SIERRAS."

We have received from the Pacific Press Publishing House, a book bearing this title, being a historical and descriptive sketch of the world-renowned Yosemite Valley, California, with its big trees, enormous cliffs, towering Sierras, magnificent scenery, ancient and modern glaciers, and other objects of interest, by J. M. Hutchings, a twenty years' resident of the Valley. This is a work to which all the adjectives ever used to express elegance, worth, and beauty in the book-making line, can be appropriately applied. It contains 496 pages of letter press, and one hundred and fifty engravings, forty-five of which are full-page size, and twenty-four of them produced directly from the negative by the new yet already famous process of photo-lithography. It is bound in various styles, from English cloth embossed in jet and gold, gilt edges, up to full Turkey morocco, gilt edges, with prices to correspond. The Pacific Press has brought out this work as a subscription book, in which way alone it is sold. Prices are \$3.50, 4.00, 4.50, 5.00, 5.50 and 6.50. The general testimony of those who have seen it is that it is the "most elegant and intensely interesting work for the general reader ever published on the Pacific Coast." Agents are wanted in all parts of the world; and they will find the book an easy one to handle. For terms and territory address Pacific Press, Oakland, Cal.

"THE GREAT CONTROVERSY."—SEVENTH EDITION.

We are very happy to learn that the sale of this work has been such that a new edition—the seventh in number—has been called for much sooner than was anticipated. The specimen copy of this edition now before us, presents marked improvements in the style of binding, and other respects, over previous issues. It contains twenty-two full-page illustrations, among which is the elegant steel portrait of the author, Mrs. E. G. White, as a frontispiece. Outside the Scriptures, it may be safely asserted that there is no book now before the public written under more of the illuminating influence of that Spirit of truth which Christ promised to his disciples, than is manifested in this work. It is just the matter for people in these last days to read. Its effects are always good, leading to a greater love for the Scriptures, and deeper reverence for the God of all grace. What is especially gratifying is that the work succeeds so well as a subscription book. Several who have canvassed for it have testified that they took hold of it with many misgivings as to its success, but to their surprise found the facts in the case just contrary to their fears, as the work seemed to meet with general favor. We believe others also will find it so. It is certainly a work upon the efforts to circulate which the blessing of God can be as confidently asked as upon any other; and where his blessing is granted, the labor will not be in vain. For terms and territory, address Pacific Press, Publishers and General Agents, Oakland, Cal.

ATTENTION, MICHIGAN!

Those who pay full fare in going to the general meeting held at Ithaca, Mich., Dec. 22-28, will be returned at one-third fare upon presentation of certificate, which can be obtained at the meeting.

A. R. HENRY.

NOTICE.

If any who are coming to the general meeting at Rome, N. Y., Jan. 8-10, have good clean copies of Signs, Sickle, or Sentinel, we would be glad to have them bring them to be used for missionary purposes.  
 J. V. WILLSON, Sec. N. Y. Tract Society.

FRENCH NAMES AND ADDRESSES WANTED.

A FRENCH vigilant missionary society has been organized in Battle Creek, for the purpose of opening

up fields of labor and spreading the truth among the French-speaking people in America and other countries. In order to carry out this object, the society is anxious to obtain names and addresses of those who speak the French language. We therefore invite our ministers and canvassers and brethren and sisters everywhere, to send us French names and addresses immediately. We hope in this way to obtain hundreds of addresses this winter. Please state whether the persons whose names you send are Protestant or Catholic. It might be well to mention the denomination to which they belong. The addresses may be sent to Mrs. Marie Andrews, Battle Creek, Mich., care College; or to myself, at 189 Champion St., Battle Creek, Mich.

M. ENOCH.

NATURE MUSTERING HER FORCES.

WHAT subtle and mighty changes now taking place in nature's forces in the interior of the earth may be indicated by the wonderful development of natural gas and petroleum within a few years past, no one can perhaps definitely know. It may be in place to note, however, some of the remarkable manifestations which seem to indicate the rapid accumulation of these inflammable agents. One of these is the new and wonderful petroleum well at Baku, Russia, of which the Scientific American gives the following description:—

"The Russian newspapers just received, contain a telegram from Baku announcing the greatest outburst of oil ever known. It runs thus: 'Baku, October 5.—At Tagieff's well a fountain has commenced playing at the rate of 30,000 poods of petroleum an hour. Its height is 224 ft. In spite of its being five versts from the town, the petroleum sand is pouring upon the buildings and streets.' It is astonishing that the St. Petersburg correspondents of the London papers should not have telegraphed this remarkable phenomenon, and I can only account for their remissness on the grounds that they have either been too preoccupied with Bulgarian matters or have grown so accustomed to fresh oil fountains at Baku lately as to be blunted to the significance of the present one. Yet Tagieff's 'gusher' beats out and out every previous record in the oil regions of the two hemispheres. The champion petroleum fountain until now has been the 'Droojba,' which in 1883 spouted to the height of 200 ft. or 300 ft., at the rate of nearly 3,300 tons of oil a day. 'This single well,' I wrote from the spot in that year, 'is spouting more oil than all the 25,000 wells in America yield together.'

"Such an overflow was looked upon as almost incredible, and had there not been other Englishmen at Baku at the time, I should have probably fared as badly as Bruce and other travelers. But the Droojba is now nowhere. Tagieff's well is spouting nearly 500 tons an hour, or more than 11,000 tons of oil a day. If it were in London, it would top the Monument by 20 ft., and the mansions of far-off Belgravia would be covered with its greasy dust. During the birth throes of a Baku oil fountain, stones are terrifically hurled a great distance, and a high wind will carry the fine sand spouting up with the oil miles away. The roar of the gas preceding the oil flow is terrific, and the atmosphere for a time is rendered almost unbearable. Compared with such fountains as the Droojba and Tagieff, the Great Geyser of Iceland is a pygmy. Luckily the gas soon clears off, the stones cease to rattle about the surrounding buildings, and then the fountain becomes as orderly as those in Trafalgar Square, pouring upward, sky high, with a prodigious roar, and forming round about the 13-in. or 14-in. orifice vast shoals of sand, beyond which the petroleum gathers in lakes, large enough sometimes to sail a yacht in."

A REBUKE TO PROTESTANTS.

THE spectacle of the Roman Catholic Church standing in advance of her pretentious Protestant sisters in her relation to worldly amusements may appear rather incongruous, but is one which, considering the long downward moral tendency of the latter Church, is not wholly unexpected. One of several occasions in which the Catholic Church has thus administered a cutting rebuke to her Protestant neighbors is in the recent action of Archbishop Ryan, of Philadelphia, in putting a stop to balls for charitable purposes. The annual "Catholic Charity Ball" in that city had been a brilliant social and financial success for several years past, but for the present year it was quashed by the Archbishop's calling attention to the fact that the decrees of the Third Plenary Council of Baltimore prohibited all balls for charitable institutions, and declaring that none of the proceeds of the ball would be used for that purpose. "Our Protestant conscience" observes a leading New York journal, "is not always so tender, charity balls and other very similar performances being in order. Is the fact deplorable? but no more deplorable than true."