

# Adventist Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### A PRAYER.

BY ELIZA H. MORTON.

SAVIOUR, hear me when I call,  
Mercy is my plea;  
Poor and weak and prone to sin,  
Lord, I come to thee.

Thou a refuge and a tower,  
"Rock in weary land,"  
Shadow, shelter,— Lord, I pray,  
Guide me by thy hand.

All of self I put away;  
Fill me with thy love;  
Take me, use me in thy cause;  
Bless me from above.

My heart is longing for a home,  
Peaceful, calm, and bright;  
My soul is thirsting for more grace,  
For God, the living light.

Battle Creek, Mich.

### The Sermon.

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

#### THE BELOVED CITY.

BY ELD. L. D. SANTEE.

Text: "And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Rev. 21:2.

"Sweet land, I have dreamed of thee."

If there is anything inspiring in the rapturous vision of the seer of Patmos, it is found in this chapter, the twenty-first of Revelation. Here are brought to view angels, thrones, a sea of glass, streets of gold, vials of odors, and the city is bathed in a flood of glory from God and the Lamb. Truly, we can say, as we close the book,—

"We have heard from the bright, the holy land;  
We have heard, and our hearts are glad."

The chapter following tells us who are to be its inhabitants: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 14. This home of the soul has long been a subject of desire. Abraham looked for it with longing eyes. Heb. 11:8-10. As Jesus was about to leave his sorrowing disciples, he comforted them in view of the long separation, by promising them a home in its mansions; and the hearts of the Gentiles who have turned to God are gladdened by the promise of a place within its walls better than of sons and daughters. Christ has comforted aching hearts, dried falling tears, and lifted bowed heads by his words of hope and love, offering to those who accept him an abundant entrance through the pearly gates. Hungering and thirsting souls have looked forward with longing to the hour when the waves of time should break in the sea of eternity, and they will find the fullness

hope's fruition as their feet press the bright portals of the holy city. As it is to be the home of the saints, let us consider it closely.

Says the psalmist, "Glorious things are spoken of thee, O city of God." Ps. 87:3. Again he extols the city immortal in Ps. 48:2: "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." He adds, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Verses 12, 13.

Before turning our attention to the city of God, let us, by way of contrast, turn our eyes to the Jerusalem of to-day. Says the Pauline letter to the Galatians, "Jerusalem, which now is, is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all." Chap. 4:25, 26. The Holy Land, with its capital, is trodden under foot. The Sea of Galilee gleams in the sunlight to-day as brightly as it did when the people from the housetops of a hundred cities looked down upon it; but the cities are decayed, and the dwellers gone. Olivet looks down upon Jerusalem as piteously as when the Son of God wept over the doomed and blinded city. The cedars of Lebanon still tremble before Syrian winds. They seem unchanged since the prophets walked beneath their shades; but the discrowned city that once contained the sanctuary of God, is to-day a city of disease, filth, and desolation. She is in bondage, and her children are bearing life's heavy burdens under other skies.

Let us turn our gaze upward, from earthly desolation to heavenly beauty and freedom, from earthly shadows to the calm sunlight of the eternal gardens of the sky, from the vale of Nazareth to the heights where the redeemed shall walk, from the darkness of Gethsemane to that city in which there shall be no night, to the New Jerusalem, the mother of us all. As we turn our eyes to the land of the morning, we realize that we "see through a glass darkly." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" but in the Revelation the beloved disciple is commissioned by the Saviour to bring before us an outline of what shall be. His vision reveals the dewy freshness of the morning so soon to come. Rev. 21:10 introduces the holy city, which had "the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." The remainder of the chapter opens before our eager eyes the beauties of that holy place.

Poor pilgrim, sitting on the night of years, listen, while I tell you of the city. This home of rest lies four-square, surrounded by a wall of jasper more than a hundred feet high. I used to wonder how bright it would be, to see the saints in the city while they were outside; but the jasper is as clear as crystal (Rev. 21:10), and as I look at the crystal wall, the mystery is solved. It is transparent, and in Heaven's brightness, like a crystal. Verses 19, 20 tell us of the foundation-stones of the wall rests. These foundation-stones are the colors of the rainbow. Here, then, is the eternal appearance of the city of God,—a transparent wall, revealing the glories within,

and resting on a rainbow of such living colors as earth has never seen. Alas, for the weeping eyes that shall see only the outside, but can never, never enter in! The Master of the house is risen up, and the door is shut. Back in the ocean of the past their eyes behold lost opportunities, mercies slighted, and laws violated. Angel secretaries have kept the record faithfully, and none of their works are forgotten. Well has the prophet said, "And there shall be weeping."

But we turn our pitying eyes from the lost, and contemplate the glories within the gates. There are three gates on each side, and these gates are of pearl. Scarcely less transparent than the wall are these shining heavenly doors, through whose archways the redeemed of the Lord will pass. The gates swing wide, and grand, rapturous music greets our ears. It is a song beside which the song of the morning stars is forgotten. It is

"Eternity's long, deep, thanksgiving psalm."

It is "the voice of harpers harping with their harps." Rev. 14:2. It will roll onward, carrying away all heartache forever. Then will come to us the glad realization that the New Jerusalem is our mother, and that *the children are coming home.*

Verse 21: "And the street of the city was pure gold, as it were transparent glass." Like a shining mirror is the resting-place for our feet. Down below are reflected glorious forms, green trees, and shining skies, while all around us is a light and melody that will drive former things from our minds forever. As we look around, we see those brought up in the first resurrection, and we shall know, even as we are known. Hands long parted will be joined in glad greeting; loving hearts will throb together—yes, together and forever! O care-worn mother! do you remember the sunny head that used to nestle on your bosom? Do you remember how you knelt over the tiny casket, and cried in your empty home? How your heart ached, even after the grass was waving over your darling's head! Mother, here you will find your little one. She will be yours, and both of you the Lord's. The children will return to their own border, and the Rachels will be comforted. Tired feet and aching heads will enjoy a rest that is long and sweet. We shall no more have to plead for truth with fevered lungs; and temples that have throbbled with pain will wear the crown of life.

The beloved city is represented as *mourning* for the children. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. . . . Thy walls are continually before me." Isa. 49:14-16. "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Verse 18. Notice the twentieth verse. At first, the Jews were the children, but they lost their birthright by rejecting Christ, and verse 22 shows that the children are chosen from among the Gentiles as well. In verse 25 the Lord promises to save the children. He also promises to contend with the lost archangel, and to rescue the captives. He contended for the body of Moses, and the prophet of Horeb was a living presence at the scene of the transfiguration. As his voice wakes the dead, the shout

will arise, "O grave, where is thy victory?" The captive will be delivered. Isa. 51: 3-11 contains a reference to the gathering of the children; and chap. 54: 11 refers to the formation of Zion. Verse 13 contains a reference to the saints,—"And great shall be the peace of thy children."

Before leaving the subject, we wish to notice the condition of the saints. In the scriptures referred to, Zion is represented as being in a state of widowhood, waiting for her children. They are yet in an enemy's land, with the adversary of souls on their track. Angels are ministering to them, leading them on toward home. "And there shall be a highway for the remnant of his people, which shall be left, from Assyria [Babylon]; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 16. Here we see that the remnant will have an experience similar to that of the Israelites.

There are two songs sung at the coming of the Lord,—the song of Moses, and that of the Lamb. Rev. 15: 3. In Ex. 15 we find the song of Moses. Listen to some of its inspired utterances: "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord; hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble." "Thou in thy mercy hast lead forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." Verses 6, 7, 13, 17.

This song of triumph may well be taken up by those who are redeemed (translated); the glad song of the resurrection will swell from those rescued from the power of death; while from all will arise, like the voice of many waters, one grand song of praise unto Him that loved us, and washed us from our sins in his own blood. May it be ours to see all Israel safe at home, and with them to enter the city of God, to go no more out forever.

#### IMPERFECTUS.

I WONDER if ever a song was sung  
But the singer's heart sang sweeter!  
I wonder if ever a rhyme was rung  
But the thought surpassed the meter!  
I wonder if ever a sculptor wrought  
Till the cold stone echoed his ardent thought!  
Or if ever a painter, with light and shade,  
The dream of his inmost heart portrayed!

I wonder if ever a rose was found,  
And there might not be a fairer!  
Or if ever a glittering gem was ground,  
And we dreamed not of a rarer!  
Ah! never on earth shall we find the best,  
But it waits for us in the Land of Rest;  
And a perfect thing we shall never behold  
Till we pass the portal of shining gold.

—James Clarence Harney, in *Independent*.

#### THE WORLD'S ANTIDOTE.

THE world is sick, and Jehovah has undertaken its cure. He has felt its pulse, made out his diagnosis, and prescribed.

Sin is the disease, death, the penalty; the prescription, "Behold the Lamb of God, that taketh away the sin of the world!" As one who has taken this prescription, and been raised up to a hope of life by it, I can now recommend it to every sin-sick soul; and it shall be my business, as nurse under this great Physician, to make his remedy as palatable as may be, and induce as many to take it as possible for the coming year. Nurses are wanted by the thousand! Who will enlist? The world is one grand hospital—work enough for every recovered patient. Who can be idle in such a place as this? Come one, come all.—*Selected.*

—What unthankfulness is it to forget our consolations, and to look only upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings.

## Our Contributors.

### THE LAW IN HEAVEN.

BY J. M. HOPKINS.

How can any honest, intelligent Christian argue that the law of God is abolished, when the Bible contains such undeniable evidence of its perpetuity, and especially when it can be shown that a copy of the law has been preserved in Heaven! We will refer to a few passages of Scripture showing the location of the law of God in the Mosaic and Christian dispensations.

When God, by his great power, had delivered the Israelites from Egyptian bondage, and the first covenant was completed (compare Ex. 19: 3-8; 24: 1-8, with Jer. 3: 14; 31: 31, 32), "the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering," etc. Ex. 25: 1, 2. "And let them make me a sanctuary, that I may dwell among them." Verse 8. The Lord instructed Moses in regard to the making of the sanctuary, and thus we read in verse 9: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." See also verse 40 and chap. 26: 30. Concerning Solomon's temple, read 1 Chron. 28: 11, 12, 19; also the words of Stephen in his apology, Acts 7: 44.

These texts very clearly prove that God revealed to Moses the pattern by which he was to make the earthly sanctuary. Paul bears testimony to the same fact in his Epistle to the Hebrews, chap. 8: 1-5. In verse 2 he plainly states that Christ is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," thus comparing the earthly with the heavenly. In chapter 9, Paul gives a full description of the sanctuary of the first covenant, and in verse 8 he says, "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present." Verse 9. In verse 11 we read: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle." He continues his comparison of the earthly sanctuary with the heavenly, and of their respective ministrations, and in verses 23, 24 he says: "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true; but into Heaven itself, now to appear in the presence of God for us." Thus we learn that the earthly sanctuary was a type of the heavenly one, which it was designed to prepare the way for and to introduce. If the reader would like a few more texts speaking of the temple in Heaven, let him read Ps. 11: 14; 102: 19; Rev. 11: 19; 15: 5, 8.

Now concerning the location of the law, we read that Moses was to put it into the ark God commanded him to make. See Ex. 25: 10-22. Here the law is called the "testimony." From chap. 31: 18, we learn that the "testimony" was the law written by God upon two tables of stone. Read also chap. 32: 15, 16; Deut. 4: 13. This law, testimony, commanded covenant, Moses placed in the ark. Ex. 40: 20. As we have shown, the sanctuary was a figure of the heavenly, and the ark was the "testimony." Here are introduced, 1. The ark; 2. The ark; and 3. The testament, which was abolished, and all, John says, in Heaven. (1 John 1: 2)

Again, by comparing the law with Rev. 15: 5, we see that John quotes the law almost verbatim: "But thou shalt worship him that made the tabernacle of testimony." "The law of the testimony" was it not God's law?

John says, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened." Rev. 15: 5. What constitutes the heavenly the "tabernacle of the testimony?" Let the poet answer:—

"For God well knew perdition's son  
Would ne'er his precepts love;  
He gave a duplicate below,  
But kept his own above."

With this evidence before us, and understanding the subject as we now do, we can apply the words of Jesus, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. Luke says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Chap. 16: 17. And why? Because it is safely deposited in the ark, beneath the throne of the Almighty, and guarded by the angelic host.

Nor are we left in the dark as to the application of that terrible warning found in Prov. 28: 9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." God's holy character is revealed in his law, and his just requirements are therein made known. Jesus said, in reply to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40. No one can comply with these requirements and at the same time trample under foot the law of God, because the ten precepts of the law grow out of these two commandments.

Jesus died to pay the penalty due for man's violation of the law, and is now pleading the penitent's case before the ark of the testament. And if we knowingly transgress God's holy law, can we reasonably expect its Author to lend a listening ear to our cry? The invitation is, "Return unto me, and I will return unto you." Mal. 3: 7. In Acts 20: 21 we are taught "repentance toward God, and faith toward our Lord Jesus Christ." Cease disobeying God, seek him humbly in the name of Jesus, and God will then hear prayer. We read in 1 John 3: 4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." A plainer definition of sin could not be given; and since "God cannot look upon sin with the least degree of allowance," how careful ought we to be to know the way, and, knowing, to walk therein.

Many say, "The heavenly world is spiritual, immaterial; and hence we can know but little about it." To such we would say, Jesus is material, tangible; and his place of ministration must therefore be material. He said to Thomas after his resurrection, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." John 20: 27. He called upon Thomas to believe that this was the Jesus with whom the disciples had associated, and who was crucified. Again, Acts 1: 9-11, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Two angels appeared upon the scene, and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into Heaven." Has Christ become immaterial since his ascension? If not, he is a literal being, in a literal place.

Oh! let us beware how we trifle with God's law; "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." For that law which said [marginal reading], "Do not commit adultery," said also, "Do not kill." Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

—Life is a pendulum, swinging between a smile and a tear.

TO MYSELF.

LET nothing make thee sad and fretful,  
Or too regretful;  
Be still.  
What God hath ordered must be right;  
Then find in it thine own delight,  
My will.

Why shouldst thou fill to-day with sorrow  
About to-morrow,  
My heart?  
One watches all with care most true;  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast; never waver,  
Nor seek earth's favor,  
But rest:  
Thou knowest what God wills must be  
For all his creatures—so for thee—  
The best.

—Paul Fleming, 1609-1630.

THE STUDY OF THE PROPHECIES.

BY RICHARD CONRAD.

WHILE some eminent religious authors not only neglect the study of the prophecies, but even go so far as to strictly forbid it, God, through his inspired word, highly commends it. He states the motives which should urge us to this study, and the blessings that accompany it, in such plain terms that no one can, with any fair pretext, question either its necessity or its importance.

In the first place, we are commanded by our blessed Redeemer, in John 5:39, to "search the Scriptures." This is not a command to simply read them in a loose, casual manner, nor to study only the commentaries or creeds of men, but to search into the word of God itself, the inexhaustible mine of truth, with the greatest of diligence; for the finding of the most precious gem for mortal man, namely, eternal life, depends upon it. The Bible student is not he who searches the word of God merely to display his own ingenuity, but he who reads the Scriptures attentively, with a desire to ascertain what they mean and what they were designed to teach. And he should come to this study prayerfully, looking to their great Author for wisdom and understanding.

What constitutes the Scriptures? Is it the New Testament only? This was not written when our Saviour said, "Search the Scriptures." Is not the Old Testament, then, called the Scriptures as well as the New? and if so, do not the prophecies constitute a large portion of all of them? Whoever denies that we are bound to study the prophetic parts of the Scriptures, must also deny our obligation to study the word of God at all. God has given us no choice in the matter. Paul says, "Despise not prophesyings;" and Peter adds that we do well to take heed to the sure word of prophecy. Peter had had a sad experience in this respect, and he felt the necessity of warning others against committing the same error.

The great blessings to be derived from this study are clearly shown from the example of the Bereans. The brethren here were "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Acts 17:11. By looking up the subject of Paul's preaching to this church, we find that he must have principally dwelt on the prophetic parts, explaining the prophecies concerning the sufferings and resurrection of Christ, and their fulfillment. (Verse 3.) They, by investigating these things for themselves, instead of closing their eyes to everything which their forefathers did not teach, became convinced of the truth and strengthened in their belief.

We have also the example of the prophets, yea, and of the very angels, referred to in proof of the propriety and utility of this study. From 1 Pet. 1:10-12, we learn that the prophets searched diligently their own predictions, which were of such value that even the angels desired to look into them. How can we, with such an array of evidence before us, treat this interesting, solemn, and wonderful portion of the word of God with lightness or indifference!

As the crowning work of God's revealed will, the

connecting link between the ascension and second coming of Christ, the key which unlocks the hidden beauties of the new earth, we have at the close of the Scriptures the book of Revelation. The weary traveler, by reading here the description of his future home, forgets the roughness of the paths he treads. The fact that he is nearing the end of his journey inspires him with new courage to press his way onward, and the increasing power of his enemy is to him only a new evidence that the great day draws nigh. Our Saviour, well knowing the inspiring power of these lines, commends them at their beginning with these solemn words: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." But foreseeing the opposition that should be raised against the reading of this book, he also threatens with terrible punishments those who shall despise or mutilate it. Rev. 22:18, 19.

With all these evidences before us, why should it not be our privilege to use the fulfillment of the prophecies, the great corner-stone for the defense of the truthfulness of the word of God, to strike home conviction to the unbelieving heart, to stay up the courage of the faltering ones, to set before believers the beauties of the new earth? How can we keep the words of this book, if we do not study it?

The prince of darkness knows well the power of the prophetic word. He is aware that, should he permit this light to penetrate the world's Egyptian darkness, his blinded followers would at once perceive whom they serve. On the brow of his agent who claims to be the "Viceroy of the Son of God," these titles would appear: "Antichrist," "Man of Sin," "Babylon the fallen." For this reason it has always been the aim of Satan, either to prejudice the minds of the people against the belief in the prophecies, or to misconstrue their application. The antediluvians rejected the faithful warning of Noah; the Jews closed their ears against the voice of their prophets, and persecuted and even slew them. As a consequence, the flood destroyed the wicked inhabitants of the first earth; the Jews were overcome by their enemies, their temple was destroyed, and they were led into captivity.

But the best illustration of Satan's designs in regard to the prophecies, is furnished in the first advent of our Saviour. More than four thousand years before Christ, Adam had received the promise of the coming Redeemer. Abel saw him in the lamb he offered. In faith the Jews killed their sacrifices, the blood of which was a type of the Saviour's redeeming blood. David sung of him in Psalms. Isaiah prophesied of his sufferings and final triumph. Daniel gives the definite date of his ministry. John the Baptist was sent to prepare the way, that the proud hearts of the Jews might be led to accept the poor son of a carpenter, whom he pointed out to them as the Saviour. But, lo, Satan steps in, takes advantage of their pride and love of honor, confuses their minds in regard to the first and second advents, and the majority reject him. Yet the kings of the East, and Simeon, and Anna remain as witnesses that God did all he could to convince men. The words of Christ to skeptical Peter should certainly open the eyes of the blinded ones. As our Saviour informs his disciples of his impending sufferings, Peter rebukes him for it. But Christ, who well knew that the proud heart of Peter would first have to be broken by the sad experience of his denial of the poor, despised captive Redeemer in order to break the influence of Satan over him, rebukes him in these memorable words: "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Mark 8:33. So also were the disciples on their way to Emmaus reproved by their resurrected Master for their unbelief in the sure word of prophecy. There are only two advents of Christ mentioned concerning which there could be any misunderstanding.

We know the mistake of the Jews concerning the first advent. The warning voice is now going

forth in regard to the second. Can this generation err? Can they possibly, as did the Jews, confound the defenseless, patient Lamb coming to die on the cross of Calvary, with the Lion of the tribe of Judah, coming in the clouds of heaven to take vengeance on those who have rejected him? Enoch saw this event five thousand years ago, and ever since his day it has been the hope of the waiting church.

Yet, after all, the cry is raised that Christ's second coming will be "a spiritual coming," or even that "he has already come at the destruction of Jerusalem." Our Saviour promised his followers that he would be with them by his Spirit alway, even unto the end of the world, until he should come again to take his faithful ones to his Father's house. Still, this unbelief must and will continue as long as pride and love of this earth's treasure give Satan an avenue whereby he can enter hearts and darken the understanding. The words of Christ will be fulfilled, Matt. 24:37-39.

Our Saviour speaks to us through every page of the Sacred Record. He is the one whose spirit was in the prophets of old, from Moses to Malachi. 1 Pet. 1:11. He gave the revelation intrusted to him by his Father, through his angel, to John on the island of Patmos. He uttered this great closing message of mercy. Will we hear it, search it, heed his consoling words: "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book"?

THE TREE OF LIFE.

BY M. LANPHEAR.

WHY was Adam shut out from the tree of life? "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden;" Gen. 3:22, 23; "and a flaming sword which turned every way" was placed "to keep the way of the tree of life." Verse 24.

It would seem that Adam was placed in the garden on probation, with the privilege of eating of every tree but one. This one, it seems, was to test his fidelity to his Maker. Life and death were placed before him. "For in the day that thou eatest thereof thou shalt surely die;" or, margin, "dying thou shalt die." Gen. 2:17. It seems that Adam fell from his right to life by disobedience; and now, lest he should put forth his hand and eat of the tree of life, and live forever as a sinner against God, God guarded the tree of life from him, and thus left him subject to death for his transgression. Thus by his transgression at the time of man's first probation, death passed upon all men, and from this death no man can escape. Our own observation is evidence to this fact. From this standpoint there could be no hope of life beyond the grave.

Now we turn to the Gospel of John, and read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Chap. 3:16. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Verse 17. Now man is put upon a second probation. "If by one man's offense death reigned by one; much more they which receive abundance of grace, and the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17. Future life is now presented to every man upon condition that he accepts Christ as the life-giver; but he cannot escape the death which resulted from Adam's fall; for "it is appointed unto men once to die, but after this the Judgment." Heb. 9:27.

Says Christ, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25. Thus we find there is no escape from the death first threatened, and that the future life is upon conditions. And we find no chance of life or immortality to the wicked, or those who do not accept it through Christ; for God had

shut out man from the tree of life in the garden. God "only hath immortality." 1 Tim. 6:16. Thus we find man in his sins, "without hope, and without God in the world." And if immortal life is ever possessed, it must be received as a gift of God. Rom. 2:7.

Where, then, do our professed orthodox friends get the idea that *man by nature possesses immortality*? Do we ever find eternal life or immortality connected with man, only as a gift of God to those that believe? Listen to Paul on this subject. He says to his Corinthian brethren: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51, 52, 53. This, so far as I know, is the first revelation contained in the Bible concerning man's possession of immortality. Man's second probation ends at death. "In the place where the tree falleth, there it shall lie."

But our orthodox friends continue to preach and teach that the real *intelligent part of man* never dies; but continues to live on in happiness or misery at death, regardless of the Judgment; and so on, through an endless existence, notwithstanding God's assertion that "the dead know not anything," Eccl. 9:5; and that "the dead praise not the Lord." Ps. 115:17. Yes, they say at the funerals, "Your friend or child is in the heavenly mansions, singing praises unto God and the Lamb." How strange such talk from professedly intelligent men, in the face of Christ's own teachings! Listen to his words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:2, 3. Has Jesus ever returned, according to that promise, to receive his children, or disciples? Listen to the word of the Lord on this subject: "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Does this look like going to Heaven to be with Christ at death? Must there not be a judgment first? "When the Son of man shall come in his glory," "and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats," "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you." Matt. 25:31, 32, 34. Then: mark the wording; they did not enter the kingdom at death. Is it not plain, then, that the righteous receive eternal life and immortality at the resurrection and after the Judgment? "On such the second death hath no power." Is eternal life promised to the wicked? I have shown that Adam was shut out from the tree of life. How, then, do the wicked obtain this endless-life principle, in order to live on through endless ages in torment? A mistaken idea altogether. God foresaw the situation, and shut Adam out from "the tree of life," lest sinful man should eat thereof and *live forever*.

But how about the righteous? "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:17 "He that overcometh shall inherit all things." Verse 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." This,

to me, seems to end the existence of the wicked, and is the fulfillment of the declaration to them that they "shall be destroyed." This seems consistent, as they are compared to the most combustible material,—chaff, flax, tares, hay, wood, stubble, etc. And we find every conceivable word applied to them expressing total loss of life and being: "They shall die;" "shall be destroyed;" "shall perish;" "shall be burned up;" "shall be consumed;" "shall be devoured;" "shall go into perdition;" "shall be cut down;" "cut up;" "cut off;" "rooted out;" "blotted out;" "pass away," etc. Were these declarations applied to any other living creature, we would not expect there could be much of life left in them. Why not let common sense determine the language when applied to man in God's word, as well as in everything else! The psalmist says, "Let the sinner be consumed out of the earth, and let the wicked be no more."

### SPEAK NOT EVIL.

BY A. SMITH.

[Republished by request.]

"SPEAK not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11.

As a people, we profess to be keepers of the law, repairers of the breach. Who, then, has made us judges of the law? Ought we not to commit all judgment into the hands of God? "But the tongue," says the apostle, "can no man tame." How, then, can it be subdued? Only by the grace of God. And in whomsoever this grace dwells, it will exert a subduing influence over the heart. It may not speedily eradicate every evil, but it will give such a bent, or direction, to the passions, that even the world will confess that there is a tendency to reform. It stirs up the dirt, as it were, from the bottom of the pool, and then, like the current, carries it all away, until the pool is cleansed from brim to brim. Why should we judge another? "Vengeance is mine, I will repay, saith the Lord." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink."

"Judge not, though clouds of seeming guilt may dim thy brother's fame,  
For fate may throw suspicion's shade upon the brightest name;  
Thou canst not tell what hidden chain of circumstances may have wrought the sad result that takes an honest name away. Judge not!

"Judge not! thou canst not tell how soon the look of bitter scorn  
May rest on thee, though pure thy heart as dewdrops in the morn.  
Thou dost not know what freak of fate may place upon thy brow  
A cloud of shame, to kill the joy that rests upon it now. Judge not!

"Judge not! for one unjust reproach an honest heart can feel  
As keenly as the deadly stab, made with the pointed steel.  
The worm will kill the sturdy oak, though slowly it may die,  
As surely as the lightning stroke, swift rushing from the sky. Judge not!

"Judge not! but rather in thy heart let gentle pity dwell;  
Man's judgment errs, but there is One who doeth all things well.  
Ever throughout the voyage of life this precept keep in view—  
'Do unto others as you would that they should do to you.' Judge not!

If we stand ready to catch at every unguarded word that may be spoken, we shall find occasion for evil-speaking until our tongues are hushed in death. We may walk safely through a wood, or bruise our heads against every tree and stump, as we feel disposed. So also we may bear with one another, and get through the world peacefully, or we may take umbrage at all that is said, and live and die, hating and hated. Re-tribution is usually paid in the same coin; but Jesus, "when he was reviled, reviled not again." "If any man have not the spirit of Christ, he is none of his."

"Forgive us our trespasses, as we forgive those that trespass against us."

Would you, dear brother or sister, live by the faith of Jesus? So live that your neighbors, and especially those of the household of faith, may love you, confide in you, and unbosom to you their cares, knowing that in your keeping their heart's jewels are safe ever more.

"It is well never to say or do anything that we should be ashamed to repeat before the most delicate female, or the most religious man." Never say of another in his absence, what you would be ashamed to say in his presence. "It must needs be that offenses come, but woe unto that man by whom the offense cometh." "If thy brother trespass against thee, go and tell him his fault between thee and him alone."

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Speak evil of thy brother? "Ought ye not rather to suffer yourselves to be defrauded?"

### A WARNING TO TOBACCO-USERS.

BY WM. PENNIMAN.

WHEN the circus preacher begins to cry out against tobacco, it is high time for all true preachers of the gospel to lift up their voices against it. Dan Rice has recently appeared on the stage at St. Louis. The *Globe Democrat*, in a recent issue, testifies as follows:—

"The circus preacher told the crowd last night that there are some professors of the pure, mild, and loving principles of Christ so filthy from the use of tobacco that if the Lord put him on sentinel duty, when they arrived at the haven Moody tells of, he would keep them quarantined outside the pearly gates until they were aired, and the cleansing angel had had time to perfume them, in order that they might be fitted to enter into the presence of a pure and holy God; and he prayed that the Lord would send a big frost and freeze off the bangs and frizzes of some of the sanctified ladies, so they could make room for Christ."

### THE PRAYER OF FAITH.

BY F. PRABODY.

THE Lord told his disciples that when they prayed, they should believe. This is a condition on which God's people are promised an answer to their prayers.

The apostle Paul tells us that faith is "a basis of things hoped for, a conviction of things unseen."—*Emphatic Diaglott*. Now, things hoped for are things desired and expected; for hope is made up of desire and expectation. We may desire, and yet have no good reason to expect. Expectation rests on God's promises; then all our prayers ought to come within the bounds of those promises. We might, and no doubt often do, pray with a strong desire, and yet have no good reason to expect an answer, in view of what God has promised.

The apostle James sets the matter in its true light when he says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [margin, pleasures]." Chap. 4:3. Such would ask with strong desire. In the preceding verse he says, "Ye lust, and have not; ye kill, and desire to have, and cannot obtain." It is not desire alone that will make our prayers effectual; but we must expect that God will hear and answer, because our petitions rest upon his promises; then, and not till then, can we claim that our prayers are offered in faith. We may not, in our blindness, always be able to determine whether our desires are within the scope of God's promises, but we can say, "Thy will be done." We can ask God to grant our desires if they are right, and in harmony with his will. But when God has given his word, and we find our desires going out for the accomplishment of that word, then we can in all confidence expect to see an answer to our prayers. John says, "And whatsoever we ask, we receive of

him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Again: "And this is the confidence we have in him, that if we ask anything according to his will, he heareth us." Chap. 5:14. This is all plain; we must ask according to his will. We know his will so far as he has revealed it. When, therefore, we ask anything according to his revealed will, we may expect he will hear us.

OUR SILENT INFLUENCE.

THE following paragraphs, which we clip from an exchange, forcibly illustrate that subtle influence which we all exert, whether we will it or not; an influence that depends not so much on what we do or say as on the manner of doing or saying,—on the spirit that actuates us. This influence, silent but strong, is what the ancient Latins called the *animus*, or spirit; and it is sad comment on fallen human nature that our word "animosity" comes from this root. When the heart is alive with love to God, and all its impulses are noble and generous, the *animus* will be right; we shall have an influence that will gather with Christ.

"I want you to buy me a horse-shoe magnet," said a friend one day, "one of the largest kind, so strong that when the 'keeper,' or crossbar, is placed on it, you cannot pull it off. I want to use it in giving object lessons, showing the power of attraction."

We found the magnet, as directed, and learned that he used it very impressively in illustrating a variety of important truths. But the other day when he came to town, he pulled out his watch, a valuable one, on the back of which was an inscription reciting that it was presented to him by the Sabbath-school of the church where he had labored. Said he, "I have spoiled my watch. Sometimes it goes slow, then it will start up and run fast enough to beat every watch in Boston. I took it to the watchmaker; had it cleaned twice. He examined it, said it was all right, and he could see no reason why it should not go. But one night he heard me deliver a lecture, and illustrate it with my three magnets, and after that he told me he knew what ailed the watch; it had been magnetized, and was spoiled, and there was no possibility of making it go right. No art could correct it."

The steel contained in the watch had become magnetized, and as the different parts attracted each other, sometimes the wheels would go faster and sometimes slower, and so the watch was ruined. There was no dirt in it, there was no wheel broken, there was no piece lacking. It was all there, and all in order, but that subtle magnetism had ruined the whole.

We have thought of that watch a number of times. We have seen boys and girls and men and women who were affected something as this watch was. The magnet, probably, had never touched the watch, or the watch the magnet; but the watch had come within the influence of the magnet, and thus had become magnetized.

O man of God, beware! The world's witcheries are all around thee, and Satanic magnetism leads the soul astray. You have heard of the iron mountain which ruined the compasses of the ships which sailed near it, so that henceforth they steered wildly, and no one could tell the vessel's proper course. So, when you have parted from integrity, have descended to something mean and trickish and despicable, and have entered into the counsels and plots of crafty and designing men, beware lest the ruin that has commenced go on until it prove your utter downfall.

A magnetized watch it may be impossible to restore; but with God all things are possible; and man, no matter how corrupted and disordered, may come to the great Healer and Deliverer and Saviour, and be made clean and white and right in the sight of God. O man of God, if there is a shadow on your soul, if there is one fitting cloud that hides the face of God, if one spider's web entangles your feet as they tread the heavenly way, "make haste to deliver thyself, as a bird from the snare of the fowler." "Seek ye the Lord while he may be found;" follow Him that is the help and confidence of all the ends of the earth, and of them who are afar off upon the sea. He will heal your backslidings; he will love you freely; and you shall have the joy of saying at last, "Our soul is escaped as a bird from the snare of the fowler; the snare is broken, and we have escaped!"

—Divine vengeance comes with feet of lead, but it strikes with hands of iron.

THE COMING OF THE LORD.

BY LUCY A. SMITH.

THE Lord's coming is near, even at the door. There is but little time left in which to labor; what is done, must be done quickly. Therefore we should put forth every effort to spread the truth, that the honest in heart may all be sought out and numbered among those who are watching and waiting for the Saviour. Those who are numbered with this class will meet trials and tribulations, and everything that tends to lead them from Jesus and the truth; but, dear brethren and sisters, if we have perfect faith and confidence in God, he will lead us safely through all our trials, and we shall come forth as gold tried in the fire.

A little longer on the billows of life's rough sea, and the warfare will be over. The harvest is not far distant; then the weary one may rest. Let us be of good cheer. Let us not murmur, though the clouds gather thickly around us, but put our trust in the Lord, and he will deliver. Let us cast our care upon him, for he careth for us. And when he comes, may he find us ready, our lamps trimmed and burning, that we may hear the "well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

"IN A LOVING SPIRIT."

ONE of the most hurtful errors of this generation is the idea that reproof cannot be given in a loving spirit. Immediately, if there seems to be occasion to censure persons or measures, and any one who sees it undertakes to do this duty,—which cannot be pleasing to any but a fiend,—he finds sensitive people chiding his bad spirit. The fact is, the sharpest reproof can be given by a *loving heart*, and only a sincere, loving friend will do this duty faithfully.

There are times when to "reprove, rebuke, and exhort, with all long-suffering and doctrine," is an imperative obligation that cannot be evaded by a servant of God who sees the need, without disapproval and condemnation of God; and it must be done, "instant in season and out of season."

Now, if rebuke cannot be given with a loving heart, what a race of stern, cold-hearted, unloving men we have in the long line of patriarchs, prophets, and apostles of Scripture. How much of Scripture must be expunged, to bring it up to this idea of what love can or cannot do. Where was the love in Paul's heart when he said, "The Cretans are always liars. . . . Therefore rebuke them sharply, that they may be sound in the faith"? Was it no proof of love to desire their soundness of character? Have the Cretans no descendants to-day? If a man rebukes without love, it is his fault and sin, and he must answer for it. While men are imperfect, there will exist need for reproofs. Do not, then, by your sentimentality, make it impossible to rebuke in love.—*Bible Banner*.

THE COMPENSATIONS OF LIFE.

How wonderful are the dealings of God with his children! We are apt, at times, to complain of our lot in life and think it hard, very hard. To human view it may seem to be hard. But the trouble is, we judge God by our own imperfect standard. We cannot see into the future, and therefore we make up our judgment from the very little we see and know. Could we look beyond the present, and know all the reasons which infinite wisdom and love sees and understands, we should be more than satisfied with what God is doing for us and by us. But even to our short-sighted view we cannot but see how God compensates his children for all the losses and trials they have to bear. When he takes away one thing from us, he gives us something in its place which is better. That which was taken away was, perhaps, absorbing our thoughts too much, and drawing them away from our highest good. We are prone to make idols of the things we possess. To prevent this, they are gently removed. We feel the loss most keenly. But by degrees better thoughts come into our hearts, and before long we find we are really the gainer. Often are we sadly disappointed by having our plans and wishes frustrated. We think it a great hardship.

But after awhile we see for ourselves that it is just the best thing that could have happened to us. Had our wishes been gratified, we should have lost a much greater good, which could only come to us by our disappointment.

People who have their own way are not the happy people of this world. Very far from it. It is a bad habit to look upon the dark side of life. If we would but cultivate the practice of counting up our mercies day by day, it would brighten life wonderfully. We should then see that our Heavenly Father is dealing gently and lovingly with us; and that, after all, there is a compensation for all our losses and crosses, and that the love of God is making us richer all the time. There is nothing in this world so valuable as a quiet, submissive, contented spirit. With that we shall be rich and happy anywhere.—*Parish Visitor*.

THE SECOND ADVENT.

WHEN I declare my belief, confidence, and hope concerning the coming of Christ, I do therewith also express my confidence and determination to be daily making preparation for the coming.

All my belief, confidence, and hope regarding the day, I must needs look upon as delusive, unless the expectation thereof makes me more diligent and persevering in the work of the Lord. For assuredly I could neither believe, nor desire, nor have any interest in the day of the Lord, if the coming of that day did not in such manner abide upon my heart as to engage me in a continual preparation for it. Every day and every hour, I would be doing something for the Judgment; whether by endeavoring after an inward increase of that faith which worketh by love, or by attempting something outwardly for the honor or interest of my Master, for the salvation and present happiness of others for his sake. Wherever I had been, and whatever I had done, I would be able on reflection to trace the footsteps of this expectation to have been in my conduct; and as I grew nearer to that day, I would have this expectation to become more strong, fruitful, and visible in my every action; I would not grow weary nor faint, but endure unto the end in such works as are prepared for me to walk in, hastening still onward to the day of the Lord. To this I would encourage myself by repeated meditations on the glory of that illustrious day, and perpetually ask myself, Am I ready to will this and this? O my soul! retard or promote thy readiness. Will this or this bring thee joy or shame at Christ's coming? Thus would I exercise myself in the belief and expectation of the day of the Lord; thus would I do and be found doing when my summons is brought to appear before the Judge of quick and dead; and in the confidence of my Redeemer's merit, and of my interest therein, I would say to death, Welcome, and to the day of Christ, Come quickly.—*Selected*.

SHORT RULES FOR HOME USE.

- Put self last.
- When others are suffering, drop a word of sympathy.
- Tell of your own faults rather than those of others.
- A place for everything, and everything in its place.
- Hide your own little troubles, but watch to help others in theirs.
- Take hold of the knob, and shut every door behind you without slamming it.
- Never interrupt any conversation, but wait patiently your turn to speak.
- Look for beauty in everything, and take a cheerful view of every event.
- Carefully clean the mud and snow from your boots before entering the house.
- If from any cause you feel irritable, try the harder to do little pleasant things.
- Do not keep your good manners for company, but be equally polite at home and abroad.
- When pained by an unkind word or act, ask yourself, "Have I not done as badly, and desired forgiveness?"—*Selected*.

—The modest virgin, the prudent wife, and the careful matron, are much more serviceable in life than petticoated philosophers, blustering heroines, and virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the others to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes.

## The Family Circle.

### CROOKED PATHS.

BY MRS. L. D. A. STUTTLE.

Cold and dark was the wintry sky,  
Black were the clouds as they hurried by,  
Veiled were the stars; and the moon so bright  
Shed not a flickering ray of light.

Is it the voice of the winds I hear?  
Waileth the storm in my shrinking ear?  
Is it the shriek of the angry blast,  
Tossing the trees as it rushes past?—  
Hark! 'tis the cry of a sinking form,  
Lost in the pitiless, blinding storm.

Slower and slower the poor feet go,  
Round and round, through the drifting snow.  
Oh, how crooked the paths he makes!  
Oh, how many the sad mistakes!

Joy, oh, joy! Through the dreary night,  
Far away shines a welcome light.  
Now, at last, he can surely go  
Straight ahead through the blinding snow;  
Now he can follow his shining guide;  
Why should he falter or turn aside?

But the tired limbs are benumbed with cold,  
And the form is feeble, and weak, and old,  
And the poor feet wearily climb the hill,  
But the path is crooked and winding still.

By-and-by, when the goal is gained,  
When the longed-for rest is at length attained,  
When the glorious light of the new-born day  
Scatters the darkness far away,  
The old man smiles, through his grateful tears,  
To see how crooked his path appears.

'Tis thus mid the toilsome night of life,  
Vexed and worn with its ceaseless strife.  
Oh, how many the vows we break!  
Oh, how crooked the paths we make!

Yet, how oft with an eye of pride  
Scorn we the lost one, turned aside!  
Oh, how oft from the weak we turn,  
Uttering words that are cold and stern!

Ah, how little we know the smart  
Buried deep in our brother's heart!  
Little we know of the grief and cares,  
Little we know of the earnest prayers,  
Little we dream of the foes he hath,—  
Naught can we see but the crooked path.

Not on man, with a cruel frown,  
Looketh the pitying Saviour down;  
But as a Father, kind and true,  
Sheddeth his mercies ever new.

But when the morn of eternal day  
Driveth the darkness far away,  
Oh, how crooked will then appear  
The winding paths we are making here!  
Vernon, Mich.

### IN DEBT.

BROWNING M—— is not at all brown, but very fair, with blue eyes, and the most flaxen of tresses. Neither is he of the imaginary beings sometimes so called, but a real live boy, eight years old, with all a boy's fondness for fun and frolic.

One evening his father noticed a very sober look on his son's face, usually so careless and merry.

"What is the matter, my son?" he asked, as the boy hung around him with a wistful persevering air, which said as plainly as words could, "I want something, but don't like to ask for it."

But in reply to his father's question he said,

"I want twenty-five cents, papa."

"Twenty-five cents!" repeated Mr. M——; "and what will you do with it?"

"Why, you see, papa, I borrowed a quarter of a dollar from Fred when I bought my dominoes, and I want to pay it back," said Brownie, in a voice that trembled with tears.

Fred is Brownie's elder brother, who has lately begun keeping an account book, of which he is not a little proud. Looking up from the book he was reading, he exclaimed,

"I'll tell you, papa, why Brown is so anxious all at once to pay me. I showed him his name in my book to-day, where I have him down for twenty-five cents, borrowed money."

"Ah!" said the father, "is that it?"

"Yes," answered Brownie, "he has me on his book. I don't want to be on anybody's book, so please give me the money."

"Well, my son, I hope you will always have such a hatred of debt as to make you always unwilling to have your name in a creditor's book," was the reply of the father, as he put a shining silver quarter into the little boy's hand. Brownie, with a bright, happy

face, passed the coin over to his brother, and then bounded lightly away to his play.

But that night, as he was preparing for his sleep, the mother, who had overheard the whole, said,

"So you do not like being in debt, do you?"

"No, mother; it made me feel dreadful to think my name was in the book as a debtor, and I could not take pleasure in anything till it was paid; for something seemed to keep saying, 'You are in debt, in debt.' And papa said he hoped I would always feel so about it."

"I hope so too, Brownie; but are you sure you are now out of debt?"

"Why, yes, mother; I didn't owe any one but Fred, and now that I have paid him, I feel as light as a feather," in proof of which assertion Brownie capered up and down the room in a very lively manner. His mother waited until he became quiet, and then said,

"Brownie, who gives you every day food to eat and clothes to wear? Who gives you health and strength, and cares for you day and night?"

"It is God, mother," answered the boy reverently.

"And who gave his Son to die for us, and his word to guide us in the way of salvation? Do you not owe your Heavenly Father something for all these precious blessings, and others too many to be counted?"

"But I thought these were gifts, mother, and that God asked nothing in return for all he does for us, and that we never could pay him for all his benefits to us, never."

"True, my son; yet there is one thing which he requires us to give in payment for his great sacrifice."

"What is that mother?"

Mrs. M—— turned over the leaves of the Bible which lay beside her, and then placed her finger on a passage which Brownie read aloud, "*My son, give me thy heart.*"

The boy was silent for a few moments, and then said, "But what does that mean, mother, and how can we do it?"

"It means, my son, that our best and warmest love must be given to God; and that we must play, work, and study, sing and pray, as he has told us to do, because we love him so much that it is our delight to please our kind Father in Heaven, who does so much for us."

"But how can we ever feel so?" asked Brownie, in a doubtful tone.

"Faith in the Lord Jesus Christ and love to God are his gifts which all may have for the asking. He only can give us hearts that love to do his will. When we give to him the love of our hearts, the work of our lives, all we have and are, to be used in his service, then, and not till then, are we out of debt."

"Well, then, all persons who are not Christians are in debt, are they not, mother?"

"Yes, my dear boy, all who have not given God what he requires in the verse you read. Many persons who, like you, cannot rest under a debt to a fellow-creature, and who think themselves honest and honorable because they are unwilling to remain for a moment under obligations to others, are yet content to take and use God's gifts without giving what he asks for them. More than that, they claim Heaven as a reward for their honesty toward their fellow-men. But God's Spirit causes the conscience to whisper, 'In debt, in debt.' No rest is given till the debt is paid, by surrendering the heart and life to him, giving up our wicked feelings and desires, and having the mind that was in Christ Jesus."—*Selected.*

### HOW TO LIVE WITH ONE'S FRIENDS.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live. The number of people who have taken out judges' patents for themselves is very large in any society. Now, it would be hard for a man to live with another who was always criticizing his actions, even if it were kindly and just criticism. It would be like living between the glasses of a microscope. But these self-elected judges, like their prototypes, are very apt to have the persons they judge brought before them in the guise of culprits.

One of the most provoking forms of the criticism above alluded to is that which may be called criticism over the shoulder. "Had I been consulted," "Had you listened to me," "But you always will," and such scraps of sentences, may remind many of us of dissertations which we have suffered and inflicted, and of which we cannot call to mind any soothing effect.

Another rule is, not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place, how-

ever, where real politeness is of more value than where we often think it would be superfluous. You may say more truth, or, rather, speak out more plainly, to your associates, but not less courteously, than you do to strangers.

Again, we must not expect more from the society of our friends and companions than it can give, and, especially, must not expect contrary things.

Intimate friends and relatives should be careful, when they go out into the world together, or admit others to their own circle, that they do not make bad use of the knowledge which they have gained of each other by their intimacy. Nothing is more common than this, and did it not mostly proceed from mere carelessness, it would be superlatively ungenerous. You seldom need wait for the written life of a man to hear about his weaknesses, or what are supposed to be such, if you know his intimate friends, or meet him in company with them.

Lastly, in conciliating those we live with, it is most surely done, not by consulting their interests, nor by giving way to their opinions, so much as by not offending their tastes. "The most refined part of us lies in this region of taste, which is, perhaps, a result of our whole nature, and, at any rate, is the region of our most subtle sympathies and antipathies."

It may be said that if the greater principles of Christianity were attended to, all such rules, suggestions, and observations as the above would be needless. True enough! Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions, and insights are needed. Such things hold a middle place between real life and principles, as form does between matter and spirit,—molding the one, and expressing the other.—*Selected.*

### SUNLIGHT AT HOME.

WHETHER your home be large or small, give it light. There is no house so likely to be unhealthy as a dark and gloomy house. In a dark and gloomy house you can never see the dirt that pollutes it. Dirt accumulates on dirt, and the mind soon learns to apologize for this condition because the gloom conceals it. "It is no credit to be clean in this hole of a place," is soon the sort of idea that the housewife gets into her mind; the "place is always dingy, do what you may," is another similar and common idea; and so in a dark house unwholesome things get stowed away and forgotten, and the air becomes impure, and when the air becomes impure the digestive organs become imperfect in action, and soon there is some shade of bad health engendered in those persons who live in that dark house. Flowers will not healthily bloom in a dark house, and flowers are, as a rule, good indices. We put the flowers in our windows that they may see the light. Are not our children worth many flowers? They are the choicest of flowers. Then, again, light is necessary in order that the animal spirits may be kept refreshed and invigorated. No one is truly happy who, in waking hours, is in a gloomy house or room. The gloom of the prison has ever been considered as a part of the punishment of the prison, and it is so. The mind is saddened in a home that is not flushed with light, and when the mind is saddened the whole physical powers soon suffer; the heart beats languidly, the blood flows slowly, the breathing is imperfect, the oxygenation of the blood is reduced, and the conditions are laid for the development of many wearisome and unnecessary constitutional failures and sufferings.

Once again, light, sunlight I mean, is of itself useful to health in a direct manner. Sunlight favors nutrition; sunlight favors nervous function; sunlight sustains, chemically or physically, the healthy state of the blood. Children and older people living in darkened places become blanched or pale; they have none of the ruddy, healthy bloom of those who live in light. We send a child that has lived in a dark court in London into the sunlight for a few days only, and how marked is the change. We hardly know the face again.

Let us keep, then, this word in our minds, light, light, light; sunlight which feeds us with its influence and leaves no poisonous vapors in its train.

Before I leave this subject, I want to say a word about light in relation to the sick. A few hundred years ago it became a fashion, for reasons it is very hard to divine, to place sick people in dark and closely curtained bed-rooms. The practice, to some extent, is continued to this day. When a person goes to bed with sickness, it is often the first thing to pull down the blinds of the windows, to set up dark blinds, or if there be Venetian blinds, to close them. On body and spirit alike this practice is simply pernicious. It may be well, if light is painful to the eyes of the sufferer, to shield the eyes from the light, or even shut the

light off from them altogether; but for the sake of this to shut it out of all the room, to cut off wholesale its precious influence, to make the sick-room a dark cell in which all kinds of impurities may be concealed day after day, is an offense to nature which she ever rebukes in the sternest manner.

This remark presses with special force in cases where epidemic and contagious diseases are the affections from which the afflicted are suffering; for these affections, as they live on uncleanness, require for their suppression the broadest light of day. Moreover, I once found by experiment that certain organic poisons, analogous to the poisons which propagate these diseases, are rendered innocuous by exposure to light. Thus, in every point of view, light stands forward as the agent of health. In sickness and in health, in infancy, youth, middle age, old age, in all seasons, for the benefit of the mind and for the welfare of the body, sunlight is a bearer and sustainer of health.—*Dr. B. W. Richardson.*

#### WHAT TO DO WITH THE BOY.

I KNOW a Christian woman, pure and consistent, and yet that woman, unwittingly, by her traditions made void the commandment of God. One day, from the breast of her dead daughter she lifted a little child, fatherless and motherless. The child grew. She fed him; she clothed him; she loved him; she sent him to the Sunday-school and to the day-school. But she forgot that she was seventy years old, and he was only seven. She forgot that he, with his youthful restlessness, wanted something besides the primer and the Bible. And when he grew older, and brought home his little games, she didn't believe in them. And what was the result? He said to me when I talked to him, "Mr. Dowling, I must have amusement. If I bring these things home, they are put in the fire." And when he found he could not have these things at home, he did just what your son is doing, though you may not know it. He went where he could have them. And ere long it was the old story; Sunday-school forgotten; church forgotten; and the very woman who would have given her heart's blood for him forgotten. And when she came tottering to me on her staff, her head bent, and the gray locks falling upon her temples throbbing in sorrow, and said, "What shall I do for my boy?" how I longed to tell her of her mistakes; but it was too late.—*George T. Dowling.*

### Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

#### STILLNESS.

Be silent to God, and let him mold thee.—*Luther.*

Thy lesson art thou learning, O tried and weary soul?  
His way art thou discerning, who works to make thee whole?  
In the haven of submission art thou satisfied and still?  
Art thou clinging to the Father 'neath the shadow of his will?  
Now while his arms enfold thee, think well he loveth best;  
Be still, and he shall mold thee for his heritage of rest.

From vintages of sorrow are deepest joys distilled,  
And the cup outstretched for healing is oft at Marah filled.  
God leads to joy through weeping, to quietness through strife,  
Through yielding unto conquest, through death to endless life.  
Be still; he hath enrolled thee for the kingdom and the crown;  
Be silent; let Him mold thee who calleth thee his own.

Such silence is communion, such stillness is a shrine;  
The fellowship of suffering, an ordinance divine;  
And the secrets of abiding most fully are declared  
To those who with the Master Gethsemane have shared.  
Then trust him to uphold thee, 'mid the shadows and the gloom;  
Be still, and he shall mold thee for his presence and for home.

For resurrection stillness there is resurrection power;  
The prayer and praise of trusting may glorify each hour;  
And common days are holy, and years an Eastertide,  
For those who with the risen One in risen life abide.  
Then let his love enfold thee; keep silence at his word;  
Be still, and he will mold thee; oh, rest thee in the Lord!  
—*Selected.*

#### INSPIRATION IN PREACHING.

FROM time to time, for several weeks past, the readers of the REVIEW have been treated to extracts from T. T. Munger's excellent address to the students of Andover Theological Seminary. Though the address is not so effective when thus taken in detached parts as when read as a whole, we trust all who have read it have found in its wholesome thoughts something that will be helpful to them personally in that great business of life,—the formation of a Christian

character; for the address, though directed to theological students, contains much sound, practical common sense, and is replete with valuable suggestions which those who are neither ministers nor theological students may profit by.

This week we give a closing extract, which, we trust, will not be found less interesting than its predecessors. Will our readers remember that the spirituality, the inspiration, of which he speaks, and which is born of communion with God and quiet waiting before him, is good, not only for ministers, but for those who are ministered unto? Luther's saying, "Be silent to God, and let him mold thee," is of universal application.

His position that the main object in preaching should be to inspire rather than to instruct, is not exclusively true for Seventh-day Adventist ministers, as their calling is to teach the truth. But *they* rely on books, tracts, and papers to help them in this work of teaching; and perhaps they might find in the view that the pulpit should be an inspiring power, an answer to the query raised by a brother recently concerning the best method of getting people to accept the truth after they have become convinced that it is the truth. On this quality in preaching, Mr. Munger says:—

I once asked Dr. Bushnell (though I now see that I put the question rather weakly) if it was better to preach upon topics that interested one, or to preach such sermons as one might think the people needed. His answer was the best,—a leaf out of his experience. "For one year," he said, "I preached on such topics as I thought my people needed." After a pause, he added, significantly, "I have never repeated those sermons." Evidently, he held that the sermon that does the people the most good is one that grows out of the preacher's interest,—a vital product of his mind and heart. Here comes up again the great question, What is preaching for? for instruction or for inspiration? I do not know what you are taught here on this point. Probably the word is rightly divided; but, for myself, I tend to emphasize the latter view. The sermon is chiefly to *inspire*. Let the people get their knowledge—*i. e.*, the external knowledge of Christianity—from the Bible, the Sabbath-school, and general reading; but use the pulpit to inspire them, to kindle and fan into flame this knowledge laid upon the altar of their spiritual nature. The sermon should be a Pentecostal fire that divides itself to all, giving, as it were, to every hearer a tongue and language of his own to declare the praises of God.

It is by its *inspiring* power that the pulpit is to vindicate its place as a factor of society. It cannot compete with literature as literature; it cannot out-reason the logicians; it cannot vie with the scientists in learning; it cannot fascinate, as do the arts; it cannot instruct, as do the lecture-room and text-book; it cannot present life in all its breadth and complexity, as does the newspaper; but it can do one thing better than any or all of these (a thing that mankind will always demand shall be done for it),—*it can inspire men with a sense of eternal realities*. Here is an endless vocation, and the highest. The prophet has always headed humanity,—an indispensable figure in all history. Men have always required some one who should speak to them in the name of God, and they will never cease making the demand. Never fear, in all this strife of science to usurp man, that you will not have a vocation as preachers. I only fear lest you may get to thinking that you must refute Tyndall, and tell your people more than the newspapers, and write better than the magazines, and be more brilliant than the theater. So long as you are such a man and so preach that you *inspire men with a sense of eternal things*, you will be heard. Not otherwise, except it be by some buffoon-leap into sensationalism.

And so I urge a concentration of all your preparation, so far as it rests with you, on this main point of *reality*, saying the thing you have *apprehended*, rather than the thing expected of you. It falls in with all I have said of personality and inspiration. I think it is Mr. Spurgeon who says, "Wait till some text has a strong grip upon you." He words it well. He does not say, Till you have hold of the text; but, Until the text has hold of you. We must never forget that there is a divine side to this matter of preaching; that it is pre-eminently under the dispensation of the Spirit, whose presence and power we are not to grieve away by formal methods, and conformities, and self-seeking.

Write but few sermons, and let those be such as write themselves.

There is a great deal the minister may say to his people that is not preaching,—discourses upon Jewish and Christian church history, and discussions of many practical subjects, such as health, economy, industry, and the like, that are not to be regarded as preaching. But take such a text as, "The pure in heart shall see God;" or, "The meek shall inherit the earth;" or, "My peace I give unto you;" or, "The truth shall make you free." One should never touch such a text till its idea has wrought in him passionately and cried for utterance. I think this matter of inspiration, or, rather, the inspirable faculty, may be largely cultivated and expanded. Purity of aim, prayer, aloofness from the world, simplicity, and singleness of purpose, foster it; and, also (let me not be thought mystical), it may be gained by waiting for it. I believe in a still and quiet soul, an upturned face, an open ear. Unless our entire faith is a dream, God speaks to those who so wait upon him. And, when the word comes, we must see to it that we miss no syllable or accent of the divine voice. "Hold wide the skirts of thy mantle," says the proverb, "when the heavens rain gold."

Starting in this "familiar talk" with so gross a thing as physical health, I have led you up among the inspirations of God; but the very stretch and incongruity indicate how manifold and great this matter of preaching is.

I confess to more sympathy with the latter phase of the subject. The crowning power of the preacher lies in his utterance of the truths that flesh and blood have not revealed to him, but the Father in Heaven.

This matter of *inspiration*—in interpretation of the Bible, in relation to life and work—is to have a wider and deeper meaning than has yet been given to it.

This seminary has not, I believe, secured any special courses of lectures upon preaching and pastoral work from eminent pastors and preachers. It cannot show, as can the beloved school where I studied, a series of volumes full of wise advice and inspiring suggestions,—contributions of undoubted value to the great theme of which they treat. But this seminary, if it has not forgotten the fact, has, as her exclusive possession, a brief treatise on preaching that seems to me to contain nearly all of value that your sister seminary has set before her pupils and given to the world, and is as far beyond their treatises in respect of form, and insight, and spiritual exaltation, as the genius of its author rose above all about him. I refer to an address delivered at the anniversary of the seminary, in 1868, by Dr. Bushnell, on "Training for the Pulpit, Manward." It was among the latest public utterances of this great man. Hearing it, I got a new conception of what went to make a preacher. Reading it again, the other day, with a riper judgment, I said, This is the best word yet addressed to the young minister. There is nothing else so true, so lofty, so deep, so inspiring, so helpful.

What I have said to you this evening is very meager, with but little attempt at order and wholly careless of form. But I shall not feel that I have made the journey across the commonwealth in vain if I can induce you to search out this great address, and place yourselves under the spell of its inspiration. Read and read again that rehearsal of truths and inspirations that should move the preacher (so far beyond any formal rules or petty exhortation), and, if your heart does not burn within you and leap in exultation before the conception of your calling there set down, I think you may conclude you are not called to preach.

—A Chinaman won the first prize in English composition at the Hopkins grammar school in New Haven, and gained the highest rank in this year's graduating class.

—There were over 57,000 students in the colleges of the United States last year, 27,000 of whom were in the preparatory departments, and the remainder in the collegiate courses.

—We never should have expected so learned a man as President McCosh to attribute to Divine Providence the results of the folly and recklessness of men. Yet he says, in regard to the sickness and deaths from malaria at Princeton College, that "we submit to the trial as a dispensation sent to chasten us and to humble us." As the calamity proceeded from bad plumbing, bad drainage, and a total disregard of common sanitary precautions, it does not seem to us that Dr. McCosh should lay it at the doors of Providence, unless he proposes to dispense altogether with the idea of human accountability.—*Chicago Times.*

# The Review and Herald.

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

BATTLE CREEK MICH., OCTOBER 28, 1880.

JAMES WHITE,  
J. N. ANDREWS,  
U. SMITH,

Corresponding Editors.  
Resident Editor.

## "IN THOSE DAYS."

RECORDING the signs of the last days, Mark (13: 24-27) says: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Concerning this prophecy a correspondent writes: "An objection is made to our view that the falling of the stars, Nov. 13, 1833, was a fulfillment of Mark 13: 24, 25, inasmuch as the word 'and' confines all those signs within 'those days;' and if the days ended in 1798, the falling of the stars in 1833 would be too late by thirty-five years. What is the explanation of this?"

We reply by calling attention to the fact that there are more events than simply the falling of the stars that are linked to the series by the word "and." Thus, "And" the stars of heaven shall fall, "and" the powers that are in heaven shall be shaken, "and" then shall they see the Son of man coming, "and" then shall he send his angels to gather the elect. Now the language certainly is not designed to convey the idea that all these things were to take place within those days; for, in that case, we should have the coming of Christ itself take place before the days ended. Verse 29, stating the conclusion of the argument, says, "So ye in like manner when ye shall see these things come to pass, know that it is nigh even at the doors." Matthew puts it in still stronger language, when he says, "So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the doors." But it would be absurd to say that we must wait till the coming of Christ takes place before we can know that it is near, even at the doors.

These facts, then, plainly appear: That a series of associated events is given us, covering quite a period of time, beginning at some point in the past, and reaching down to, and including, the second coming of Christ. The beginning of the series is placed at a point before the close of a certain prophetic period designated as "those days," namely, the 1260 years of papal oppression upon the church; but the end of the series lies far outside of that period, as already shown. Now, the question to be decided is, How many events of the series given us are to be looked for before the date by which "those days" are limited that is, before 1798, where the 1260 days, or years, terminated? The only data we have upon which to frame an answer are the facts already noticed; namely, that the events begin within that period, but close outside of it; and no specified number is given as belonging to that period.

The conclusion is therefore inevitable that if the first one of the events designated comes to pass within the specified time, the prophecy is fulfilled, though all the others lie outside of that time. Had the sun alone been darkened before 1798, it would have been sufficient to fulfill the prophecy. The moon, even, might have been darkened this side of 1798 without vitiating the prophecy in the least degree. The sun and moon were darkened together in 1780, eighteen years before the days ended; the stars fell in 1833, thirty-five years after the end of the days. We have reached the year 1880, eighty-two years this side the ending of the days, and the shaking of the powers of heaven is yet future, but not far distant, as other

prophecies show; and in immediate connection with that, as Joel and John plainly declare, the coming of the Lord is to take place.

If the objector still insists that according to our application the stars should have fallen before 1798, because it says, "And the stars of heaven shall fall," we reply that then all the other events should also have taken place before 1798; for they are connected in the same way. But this we have shown to be absurd.

## GENERAL CONFERENCE STATISTICS, 1880.

FROM reports brought to our late General Conference, and from other authentic sources, we are able to compile quite full statistics showing the standing of the Conference, as presented in the following table:—

GENERAL CONFERENCE SUMMARY, OCT. 11, 1880.

NAMES OF CONFERENCES.	Ministers.	Licentiates.	Churches.	Members.	Amount paid during the year.
1 Maine.....	3	0	20	336	\$ 1218 74
2 Vermont.....	6	3	13	392	1680 36
3 New England.....	3	2	24	475	3002 99
4 New York.....	12	3	31	672	3443 69
5 Pennsylvania.....	4	5	16	419	2763 62
6 Ohio.....	8	6	30	781	4302 98
7 Michigan.....	24	17	98	3284	11898 85
8 Indiana.....	5	5	24	522	1924 50
9 Wisconsin.....	13	8	52	1107	5087 25
10 Illinois.....	10	3	40	760	3116 76
11 Minnesota.....	16	12	55	1273	4393 85
12 Iowa.....	11	3	53	1302	4732 03
13 Nebraska.....	3	6	23	298	1800 00
14 Dakota.....	1	3	9	195	511 86
15 Missouri.....	2	7	13	351	1540 85
16 Kansas.....	5	3	37	815	3018 82
17 California.....	5	4	33	1020	5163 83
18 North Pacific.....	2	4	5	102	45 21
19 Upper Columbia.....	2	0	4	119	138 45
20 Kentucky.....	1	1	4	80	156 63
21 Tennessee.....	1	1	5	54	193 00
22 Texas.....	1	1	4	250	500 00
23 Province of Quebec.....	1	1	3	132	186 40
24 Denmark.....	1	1	7	150	75 00
MISSIONS.					
1 General Southern.....	1		3	68	172 00
2 Virginia.....	1		5	110	200 00
3 Wyoming.....			4	70	
4 Colorado.....			2	93	1500 00
5 Nevada.....			2	45	208 00
6 Central European.....	2		16	223	442 70
7 Northern European.....	1		2	138	80 40
8 English.....				75	
Total.....	144	116	640	15570	\$ 61856 88
As given last year.....	144	151	599	14141	51714 38
Gain.....	0	135	41	1429	\$ 10142 50
Loss.....					

From the foregoing table, as compared with last year's report it will be seen that three new Conferences have been added; namely, Upper Columbia, Province of Quebec, and Denmark.

The number of ministers stands the same, although nine have been ordained the past season. This arises from an error in last year's report. It appears that in some instances ministers who belonged to one Conference, and were laboring in another Conference or in some mission, were inadvertently reported from both. Thus the number of ministers given last year was too large by nine. A correct report as between the two years would show an increase of nine the present year.

The number of licentiates is thirty-five less. The reason of this is that the Conferences have granted licenses heretofore to persons who have made no use of them. This year they concluded to reduce the number to those who will actually spend a portion, if not all, of their time in the field. Thus the working force in this division will be no less than formerly, though the figures are smaller.

The churches show a gain of forty-one. This increase has been in the following-named Conferences: Maine, two; Pennsylvania, four; Ohio, seven; Michigan, four; Indiana, three; Illinois, six; Minnesota, two; Iowa, three; Kansas, seven; California, two; Kentucky, one; Denmark, three; Quebec, one; Colorado, two. Total, forty-seven. But New York reports two less, and Dakota and Missouri, one each less, while the two in Ontario are reckoned with Michigan, to which Ontario was united last year, making a net gain of forty-one.

In membership there is a gratifying increase of one thousand four hundred and twenty-nine. This is the

largest increase of membership yet reported in any single year. The same may be said of

The Financial Report. This shows an increase of ten thousand one hundred and forty-two dollars and fifty cents. The figures in this department are taken chiefly from the reports of the treasurers of the various Conferences, and hence show only the amounts paid to the treasurers, not including that portion of the funds which the churches retain for their own use.

Thus, in some respects the past year shows a good degree of prosperity. We should be glad to see, each year, a large increase of laborers; for the crying want of the cause is for men to enter the openings Providence is everywhere placing before us, and to answer the Macedonian calls arising on every side, "Come over and help us." In these closing years of time,—time of such thrilling importance, of such infinite value,—it is to be exceedingly regretted that the time and talents of some of our young men of promise, who could be workers for the truth, should be diverted into mere business channels. We have reason to pray that all to whom God has given ability to labor in his cause may devote it to this all-important work, and that the Lord will send forth more reapers; "for the harvest time is near."

## GENERAL CONFERENCE DIRECTORY.

President: Geo. I. Butler, Mt. Pleasant, Iowa.  
Secretary: Uriah Smith, Battle Creek, Mich.  
Treasurer: Mrs. M. J. Chapman, Battle Creek, Mich.  
Conference { Geo. I. Butler, Mt. Pleasant, Iowa.  
Committee { S. N. Haskell, So. Lancaster, Mass.  
H. W. Kellogg, Battle Creek, Mich.  
U. SMITH, Gen. Conf. Secretary.

## THE WORK IN ENGLAND AND SWITZERLAND.

BY BLD. J. N. ANDREWS.

FOR several days past changes have taken place with me which have given encouragement respecting my restoration. It now seems possible that I may soon set out to return to Bâle. I came to England as an act of faith, hoping that God would specially sustain me in venturing out in his work. I have gone to the utmost limit of my strength in this respect, and now think that for a time I shall only attempt to do what is necessary in getting out *Les Signes*. I have been examined by two physicians. They each say that my lungs are affected, and that I must desist from preaching for the present. They do not speak very encouragingly in respect to my restoration to health.

The people at Romsey are now just making their decision respecting the Sabbath. Many are convinced, and some have already commenced to obey. Brn. Loughborough and Ings are still devoting a part of each week to labor in that place. The ministers of some of the churches go from house to house to persuade the people not to keep the Sabbath of the Lord. In several of the churches, sermons have been preached to prove that the Sabbath has been changed or abolished, or to make it still surer they show that God has done both these things. It still seems to me that a paper is of vital importance to the work in England. It would be best to publish it here, without doubt; but as this does not seem to be a thing possible at present, there certainly should be a liberal supply of the *Signs of the Times* sent here each week.

Our missionary work in sending out the paper from Bâle still continues to be very interesting. Under date of Aug. 24 our friends write that they have sent out the previous week 1,473 copies of *Les Signes*, 107 of the *Stimme*, and have written six letters and received eight. They received two subscribers for *Les Signes*, one for the *Stimme*, and one for *Good Health*. One person buys all the back numbers of *Les Signes*. He says that he has read the last number with increasing interest. He was about to leave home for a month, and he wanted something profitable to read. Sister Revel of Italy writes concerning a teacher who has lately commenced to keep the Sabbath. That sister in Russia who has several times

sent money to aid in sending out our paper, writes an encouraging letter.

The week preceding Sept. 6, our friends sent out from Bâle 1,711 copies of *Les Signes*, 142 of the *Stimme*, wrote six letters, and received six. They also received three subscriptions for *Les Signes*. One of these comes from a man in Neuchâtel who has received the paper gratis since November, because he said he was unable to pay at that time. He now sends six francs, and wishes his subscription to date from the time he commenced to receive the paper. He sends us the address of one of his friends, who, he hopes, will subscribe. He closes by expressing a strong desire for the prosperity of our work, which, he says, can never perish. An old pastor at Neuchâtel sends to buy our tracts on the Sabbath. He is said to be a very excellent man.

I have a letter from a gentleman in Zurich, dated Sept. 12, from which I make the following extract:—

"For a long time I have heard the Sabbathists spoken of, that is, the Christians who keep the seventh day of the week. I have never met any of these persons; but recently, making a journey through French Switzerland, I saw for the first time some numbers of your journal, *Les Signes des Temps*. I read these with attention, and became thoroughly convinced that I had been deceived with respect to the doctrine and character of those who keep the seventh day; for I had been told that they were Mormons. Will you therefore give me an outline of the doctrines which you teach? [This has been done in a private letter and in the last number of *Les Signes*.—J. N. A.]

"I will not hide from you the fact that the question of the change of the Sabbath has often troubled me, because I cannot find any place in the Scriptures where the fourth commandment of the law of God has been abrogated. I remark, on the contrary, that Christ has declared that he did not come to abolish the law, but to accomplish it. I also observe that the apostles have changed nothing in this divine order, and that they have shown, on the contrary, the example of sanctifying that day by assembling at the synagogue. This is without doubt a question to be studied in the spirit of prayer and with the word of God in our hand. Certainly if I become convinced of this truth, I will believe and submit to it without delay, and labor for its propagation. Being attached to no congregation, I love all the children of God from principle, and I wait in silence the manifestation of the glorious day of Christ, when all the redeemed shall be united in the same love. I love to meditate upon the words of the holy apostle, 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.' Let it be thus with all those who in truth call upon his name.

YOURS AFFECTIONATELY."

This gentleman's letter shows that our journal is accomplishing a good work in opening the eyes of all reasonable people wherever it is sent.

Sept. 15 our friends report from Bâle that they had sent out the previous week 509 copies of *Les Signes* in Switzerland and 776 in France, and 108 copies of the *Stimme*. Five letters were received, and two persons asked for *Good Health*. One brother sends from America to pay for twelve copies of *Les Signes*. A young lady who asks for *Good Health* speaks highly of *Les Signes*. A lady writes from Aouste, France, to send us ten francs, five for *Les Signes* and five as a little offering. We also received a subscription from a gentleman in another part of France. Fewer papers were sent out this week, because it was the publication week for *Les Signes*.

Under date of Sept. 20, we have the following report: *Les Signes* for Switzerland, 914; for France, 324; the *Stimme*, 97; letters received, 7; printed letters sent out, 1,232; letters written, 1; subscribers received, 2. Other duties hindered the sending out of papers this week.

Under date of Sept. 27, we have the following report for the previous week: Copies of *Les Signes* sent out, 2,005; *Stimme*, 69; letters received, 14;

letters written, 5; letters printed, 2,005; subscribers received, 4; visits, 7; pages of tracts distributed, 54; subscribers to *Stimme*, 1; This subscriber is a merchant in Bâle. One person desires *Les Signes* gratis. We received one subscriber from Locle; we also received a card from a person who regrets that he cannot subscribe, but says he will do all in his power to get others to take the paper. Another says that he will subscribe as soon as he can.

It is a long time since we have received a letter containing abuse. Those who decline to subscribe speak in respectful language concerning our journal. There are many other interesting things which I have not space to give. Several that I have not mentioned have written to subscribe, and to tell how deeply they have been interested in reading *Les Signes*.

Several days have elapsed since I commenced this report. It seems very necessary that I should return to Switzerland immediately. Our friends here will not consent that I should go alone; I have therefore sent for Charles to come and accompany me. As soon as practicable after my return, we shall have our annual Conference for Switzerland. I hope to give a good report concerning this Conference and concerning the state of my health.

Southampton, Oct. 8.

### THE SECOND COMING.

BY ELD. R. F. COTRELL.

CONVERSING with a lady friend, esteemed a teacher in Israel, or, as it is frequently expressed, in "one branch of our Zion," I said something about the fulfillment of the prophecies, and the signs of the second advent at hand. As is quite usual, she thought it of no importance to know anything of the time of Christ's coming, if we were only ready. Said she, "He will come to each of us as individuals, ere long; he will come to us at death." "But," said I, "I was speaking of his *second* coming. Paul says, 'He shall appear the second time without sin unto salvation, and your view would make too many second comings.'" She replied that he came to each individual at conversion, and he came to them again at death, consequently this is his second coming.

It is surprising indeed that pious people can thus trifle with the word of God. The text referred to says that "Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [or a sin-offering] unto salvation." Did he offer himself *personally*, a sacrifice for sins? How, then, is his second coming to be anything but a personal coming? But they have no thought that they trifle with the word. It is owing to their early teaching and prejudices; they know not what they do.

There is radical error in the religious teaching of the present day. The reason why professed Christians have no love for Christ's appearing, do not wish him to come in our day, at least, and are indifferent as to whether he ever comes, is because they think they are going to Heaven at death, and, consequently, they see no need of the coming of Christ and of the resurrection. They have, by unscriptural teaching, made death, "the last enemy," their friend, and engaged him to ferry them directly over to the promised land, or, as they call it, "the spirit world;" hence the second coming of Christ and the resurrection are things not desired, and they do not care to hear of them.

Whether it is applicable or not, I am forcibly reminded of a people described by the evangelical prophet, who are represented as saying, "We have made a covenant with death, and with hell are we at agreement." Isa. 28:15. Death is the great enemy of our race. The Lord would have us make no treaty with him. *Sheol* is the dark and silent prison-house of the saints. We should not be at agreement with it, but should ardently desire the coming of Christ, who has the keys and will unlock the prison-house, release the prisoners, and lead a greater multitude of captives than he did when he ascended before. "Then

will be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave [*hades* or *sheol*], where is thy victory?" 1 Cor. 15:54; Isa. 25:8.

Our Saviour made no compromise with these our enemies, but boldly met them on their own chosen ground. And though seemingly overcome for a little moment, yet he triumphed gloriously. He conquered death and the "under-world" for us; why should we make peace with them and call them friends? He triumphed; for God raised him from the dead. In his name we may triumph too. Death is not the voice that Jesus sends to call us to his arms. That voice is the voice of the Archangel and the trump of God, which will be heard when the Lord himself shall descend from Heaven. The under-world is not the blissful paradise of the saints of God. Their glorious home is in those mansions in his Father's house which he has gone to prepare, and to which he will receive them on his return. John 14:1-3. The hope of the Christian points to the coming of our Lord Jesus Christ. The crown of life is to be received in that day. Who would not love his appearing?

### CRITICISMS ON THE HEBREW.

BY ELD. D. T. BOURDEAU.

A WONDERFUL HEBREW POEM ON THE MORAL LAW.

IT is more difficult to change truth that is expressed in poetry than it is to change truth that is expressed in prose; and Infinite Wisdom has deemed it proper to give us the longest chapter in the Bible on the law of ten commandments, and to give us that chapter in poetry. I refer to the hundred and nineteenth psalm, which is an eightfold acrostic on the law in question, in which that law is spoken of as the law and judgments of God's mouth, or *as the law that God has pronounced with his mouth*. Verses 72, 13. (See French Translation.) This wonderful psalm is divided into twenty-two parts, answering to the number of letters in the Hebrew alphabet. Every part is divided into eight verses; and each verse begins with that letter of the alphabet which forms the title of the part. (See Clarke's Commentary and the Hebrew Bible.) Verses 142, 144, and 152 read: "Thy righteousness is an everlasting righteousness, and thy law is the truth." "The righteousness of thy testimonies is everlasting; give me understanding, and I shall live." "Concerning thy testimonies, I have known of old that thou hast founded them forever."

THE LETTER TAV IN THE HEBREW OF EZE. 9:4, 6.

In this chapter is set forth the work of placing a mark on the foreheads of those who cry and sigh in view of the abominations that are done in the land (verses 4, 6); and an utter destruction of sinners follows this work. It is a fact worthy of our candid and respectful attention that in the original we have the letter *tav* instead of *mark*, thus, "And mark thou *tav* on the foreheads." Thus also reads the French version. On this scripture, Clarke remarks: "This is in allusion to the ancient, everywhere-used custom of setting marks on servants and slaves to distinguish them from others. It was also common for the worshipers of particular idols to have their idol's mark upon their foreheads, arms, etc. . . . The original words, *והחיתתו*, have been translated by the vulgate, *et signa thau*, and mark thou *tav* on the foreheads."

"This," says Lowth, in the Comprehensive Commentary, "alludes to the custom of Eastern nations, to mark their servants in the forehead."

How forcible is this scripture when applied to the Sabbath as a sign, mark, or seal of the living God, distinguishing him from idol gods, which is to be placed in the foreheads of "the servants of God" before the winds of war shall blow and the vials of the wrath of God shall be poured out in the seven last plagues! Ex. 31:17; Eze. 20:12, 20; Rev. 7:1-3. *Tav*, as the last letter of the Hebrew alphabet, was a significant mark among the Hebrews. In this respect it answered to the omega of the Greeks, and

conveyed the idea of something final, of a conclusion, or concluding work. The following text gives this sense to omega: "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13. How fitting, then, is the application of the letter *tau* in Eze. 9:4, 6 to the Sabbath, the last day of the week, in the closing reform on the commandments of God. Rev. 14:12, 14; 22:12, 14; 12:17.

#### GIVING AWAY REPROOF.

THE reason why the Lord's admonitions to his people are not heeded is because they are given away. That the church is in a lukewarm state, all admit. They admit, also, that the testimonies apply to the church. But, instead of each one's seeing and confessing, "I am the one; I have sinned against Heaven and in thy sight," and crying earnestly for help, all are actively applying the reproof to this and that brother or sister. They seem to forget that they themselves are poor, and wretched, and blind, and naked. May God help us each to see and confess in deep humility our own sins, looking with charity and forgiveness on those of others. My earnest prayer is that I may not only confess, but forsake, my sins, and turn to the Lord with full purpose of heart. He says, "Return unto me, and I will return unto you. I will heal your backslidings." Then one so unworthy as I may come, and if so, none need despair.

I not only desire eternal life myself, but if I could lead one poor, erring one to Jesus, I should be so happy. It would be more to me than all the pleasures of earth,—one star in a fadeless crown, one sinner saved.

A. P. LAWTON.

#### SCIENCE AND FAITH.

A CORRESPONDENT sends us the following extract from an address by Frederic H. Hedge, D. D., on the subject of science and faith. His pertinent remarks ought to put a quietus upon some of the vagaries of the so-called scientists.

Faith and science, religion and science, together have built up the world in which we live,—this social, civil, intellectual, ecclesiastical world of mankind. Both were needed to make the world what it is,—a fit abode for rational beings. It would be hard to say which, in time past, has been the more needful, the more indispensable agent of the two. But if it be asked which of the two could best be spared now, it seems to me that the question is not difficult. If now and henceforth the alternative for man were the end and arrest of scientific progress, or the death of faith,—the shutting up of our churches, the choking forever of the voice of prayer, the derubrication of the calendar, the equalization of the week, the utter secularization of life, then I say that the arrest of science would be the lesser evil of the two. For society can exist without more knowledge; but take away faith, and you snap the main-spring in the clockwork of life. You take away that without which "star-eyed science" herself would soon become blind. You spread darkness over all the face of the earth, and make universal shipwreck of man's estate; for this human world, I maintain, with ever so much science at the helm, cannot be sailed by "dead reckoning alone." There must be somewhere an observation of the heavens, or the ship which bears us all will founder.

One thing more. There has been much talk of a conflict between religion and science; a learned *savant* of our own country has written a work on the subject. I take it upon me to say that there never has been, and never can be, any such conflict, any conflict, between religion and science. In the loose way of speaking which the use of abstract terms is apt to engender, other conflicts have taken that name. Conflicts there are between the speculations of scientific men and the convictions of religious men. There are conflicts between scientific facts, if you will, and religious prejudices, conflicts between discoveries and traditions; but between religion proper and science proper, each on its own legitimate beat, there never has been, and never can be, any conflict, any more than there can be a conflict between Kepler's third law and the first verse of the fourth gospel. When, thirty years ago, Léverrier, with his mathematical divining rod, detected the latent planet, now a known constituent of our solar system, religion thanked God, who had given such power unto man, and congratulated science on the triumph of her great detective. When Dr. Tyndall pub-

lished his exposition of the laws of light and heat, the pulpit had no fault to find with his teaching. But when this same Tyndall proposed to test the value of prayer by statistics, then religion indignantly rebuked the man for meddling with a matter of which, to borrow a comparison from the late Father Taylor, he knew as little as Baalam's ass did of Hebrew. That was not a conflict of religion with science, but a conflict with conscience.

#### Our Tract Societies.

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

—A heart that ever overflows  
With love for all its kind,  
And pitying weak humanity,  
To errors oft is blind:  
A hand that in the cause of right  
Is lifted, not for greed—  
These two combined, with a clear head,  
Make just the men we need.

#### SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 17.

MR. JUDSON arrived in Boston on the 15th of October, 1845. On the 17th, a meeting was held in the Bowdoin Square church for the purpose of extending to him a public welcome. While the meeting was in progress, a gentleman was seen making his way toward the pulpit, where he was welcomed with surprise and delight, and immediately introduced to the congregation as the Rev. Samuel Nott. Of the first five missionaries who went to India from America, Messrs. Nott and Judson were at that time the only survivors, and this was their first meeting after thirty-three years of separation. As they embraced each other with affection and grateful joy, many in the congregation were moved to tears.

On several occasions Mr. Judson addressed public assemblies through the medium of some individual, who, standing by his side, would repeat the sentiments which he uttered almost in a whisper. He also, at several times, wrote out a full address, which was read by others. The following, from an address to a missionary society connected with Brown University, will be read with interest and profit:—

"My dear young brethren, there is one, and only one, right path for every man—for each one of you—to follow in order to insure the full approbation of God, and the greatest success in your efforts to do good and glorify him. Seek that one path. There may, indeed, be some other path, not very far from the right one, in which you can accomplish something for the cause of truth; but nowhere can you do so much as in that one. Do not, my brethren, content yourselves with anything short of finding the *one path* marked out for you by the will of Heaven; and when you have found it, walk in it, straight forward, and let nothing turn you aside.

"But how to find the path is the question, and one not to be settled without diligent inquiry. To determine this point in your own case, in the first place, try all your schemes by the unerring word of God. Reject at once whatever has not a firm basis there. Let this blessed word be to you the golden lamp of Heaven hung out to guide you into and along the pathway of duty; and do not for a moment turn your backs upon this glorious light, to follow the feeble tapers of your own lighting. But you are not to suppose that this of itself, independent of all other considerations, will guide you to your particular sphere of labor. Next, then, look for the developments of God's providence in your own characters, and in the circumstances in which you are placed. Watch for the expression of his will in the opinions and advice of your most pious and judicious brethren respecting you, and by all means humbly and earnestly pray for guidance from above.

"Finally, seek for a deep and abiding conviction of duty. Do not act from the impulse of mere feeling. Feelings often mislead us. . . . I well recollect when I and other young men stood before the association in Bradford to petition that body for aid in prosecuting our missionary scheme, inquiry was made respecting the motives which prompted us to engage in this work. Samuel J. Mills replied, with great emphasis, 'I feel myself impelled to go; yea, woe is me if I preach not the gospel to the heathen.' It is this settled conviction of duty to Christ, a feeling that necessity is laid upon him, and this only, that will sustain a man under the severe trials and labors of the missionary life. Without this, he will soon be discouraged, and faint by the way. But with the assurance that, having humbly submitted himself to the divine teaching, he has the approval of Christ, he is prepared for any event. With this he can labor; by this he can die. If, brought into difficulties from which there seems no escape, he feels that he has gone thus far in obedience to his Lord's command; that he is doing his Master's work; and that whatever befalls him, all is well; it is the will of Christ."

Notwithstanding the warm reception and marked at-

tention which Mr. Judson received in this country, it was evident to all that his heart was in Burmah. Neither adversity, the genial society of his friends, nor the almost adulatory attention of his admirers, could divert his mind from the one great object of his life. He longed to again resume his quiet labors for the salvation of the heathen, and embraced the first opportunity that was presented for returning to Maulmain. On the 2d of June, 1846, he was married to Miss Emily Chubbuck, a native of Eaton, in the same State, better known to the literary world as Fanny Forrester, and on the 11th of July they sailed from Boston and arrived in Maulmain the following November.

M. L. H.

#### ON A CHAPTER NOT OFTEN READ.

BY A. DE YARMOND.

THE third chapter of Nehemiah is one which is commonly omitted, at least in part, by Bible-readers; and it does look monotonous, with its long list of repairers and repairs. But in this generation, when hidden truths are being brought from all sections of God's word, this third chapter of Nehemiah should also receive investigation. The chapter describes the division of the work in the rebuilding of the wall of Jerusalem by the remnant of Israel, who had come up from the captivity in Babylon. And nowhere in the Bible is there a more impressive description of the work for the church at this time; for we, too, claim to be a remnant people, called out from modern Babylon to the work of rebuilding the old waste places. And it may be encouraging to us to see how that work which is a type of our own was carried out; and by means of that type we may be able to see something of God's workings through us.

Then, no class was excluded; but priests and craftsmen, young people and aged rulers, found this a work in which each alike might have a part. And it is true of the missionary work of our people to-day that while the humblest may help therein, none possess ability so high but that it may be brought into full exercise in some branch of this work.

There is one especially striking statement in the chapter under discussion,—"And next unto him repaired Shallum, . . . the ruler of the half part of Jerusalem, he and his daughters." To the women of Israel, whose entire lives until a few weeks previous to this time had been spent in a heathen country, where women were kept in subjection, uncultured, and their individuality as thinking, capable beings scarcely recognized, glorious indeed must have seemed that religion which raised them to an honorable position, and placed them as co-workers with their fathers, husbands, and brothers (many of these priests and princes in the nation), in that work which was begun under special direction of the great Ruler of the universe. So, too, in this present work of rebuilding the old waste places, women have an honorable part, and though, like the priests of Israel, many of us find that our allotted work be "over against our own house," still that work must be done, and it is not unrecognized by our Heavenly Father. In fact, it is full worthy our heed, this work for every one over against his own house, and it is a work which was anciently intrusted to no less worthy a body than all the priests of the Jews.

If we should read the whole of the chapter mentioned, and observe the different divisions, or branches, of the work, we might be reminded that this work of ours may have breadths and heights of which we have never thought. And we see this demonstrated in the churches outside; for in them there are many branches of missionary work carried on which we have never yet undertaken. There are homes made for the homeless children and the helpless poor; schools are provided for neglected children, and kindly shelter for the needy and the old. We may think that such work is not specially a part of this message; but let us remember that Christ's words shall never pass away, though heaven and earth pass away; and however near we come to the time when this world shall be done away, still the words of Christ stand true, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It may be well to "think on these things." We are in danger of overlooking such humane enterprises. And let us not too severely denounce the outside churches, at least till we are sure that no less alms-giving missionary work is done by us than by them. We are very, very far indeed from being able to say that now. Nehemiah's appeal applies to us: "Come, and let us build up the wall of Jerusalem, that we be no more a reproach;" for we have sometimes been reproached for neglecting the temporal

wants of the poor. The needs of the poor are no less keen than when Christ was on earth; so let us not cease to give diligent heed thereto, till we ourselves shall be ready to lay aside all that pertains to this life.

My friends, let it not be said of us, as it was said of the nobles of the Tekoites, that we have "put not our necks to the work of our Lord," but let us rather, like Baruch, work "earnestly." "The God of Heaven, he will prosper us; therefore, we, his servants, will arise and build." This work in which we have united is the work of God; and let us know that, if we will but strengthen our hands for this good work, the hand of the Lord will be upon us for good.

#### NEBRASKA T. AND M. SOCIETY.

THE second annual session of the Nebraska T. and M. Society was held in connection with the camp-meeting at Central City, Neb. The first meeting was opened by singing and prayer at 9:45 A. M., Sept. 23, 1880.

The Secretary being absent with the records, the reading of the minutes of the last meeting was waived.

By vote, the President was empowered to appoint a Committee on Nominations, and the following appointment was made: Chas. P. Haskell, E. D. Hurlburt, and J. C. Middaugh.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 27.—The Secretary's books having arrived, the report of the first annual session was read and approved. The Nominating Committee submitted the following as their report: For President, Chas. L. Boyd; Vice-president, A. J. Cudney; Secretary, Mrs. C. L. Boyd; Assistant Secretary, Annie E. Boyd. Directors: Dist. No. 1, C. S. Anderson; No. 2, E. D. Hurlburt; No. 3, A. Drouillard; No. 4, C. P. Haskell; No. 5, C. P. Ballman. All of these candidates were unanimously elected.

Meeting adjourned *sine die*.

CHAS. L. BOYD, *Pres.*

A. J. CUDNEY, *Sec. pro tem.*

#### T. AND M. MEETING.

A QUARTERLY meeting was held at Edgefield Junction, Tenn., Oct. 2, 1880. On this occasion the Lord was present by his Holy Spirit. Two were received into the church by baptism. This addition to their numbers was very encouraging to the brethren.

The report of labor performed during the quarter is as follows:—

Pages of tracts and pamphlets loaned and given away, 2,670  
Personal donation to the society, \$0.58

We hope our future reports will show an increase of missionary labor.  
ALLIE OWENS, *Church Clerk.*

#### "KNOWETH NOT HOW."

"WHAT is the use, anyhow?" said Nina, wearily, coming in with a flushed face from her class.

"Thee's tired, child," said Aunt Mercy. She brought Nina's lunch, carefully saved on an immaculate tray, noiselessly folded her gloves and shawl, and sitting down by the window turned a plant that stood on the ledge so that it faced Nina with its glossy green leaves and waxen white blossoms.

Nina nibbled at her lunch, but her face changed gradually as she stared abstractedly at the flowers.

"Only it does not seem of any use," she said at last, this time with a very gentle, appealing look at Aunt Mercy, and a half-tearful smile; "I've had that class of mine for years, and I can't see but they are about the same they ever were. And every little while I hear, as I've heard to-day, some painful thing I would n't have believed of one of my scholars. But truly, Aunt Mercy, I've tried hard all this while to sow good seed."

"Your seed, child?"

"No; even now I think it was not my seed. That makes it all the more strange I should be able to count up so little result from it. Surely, I ought to see some grain springing; I ought to know where these efforts and teachings are working for good, but I cannot tell."

"The Lord Jesus knew it would be so. He said so beforehand," answered Aunt Mercy, peacefully.

"You mean?" wondered Nina.

"Thee remembers these words"—Aunt Mercy repeated them like poetry, and indeed poetry they are, rare poetry,—

"And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

"Often and often," continued Aunt Mercy, "these

words run in my mind, 'He knoweth not how.' It isn't our part to know. Thee is not to fret and sit up nights watching the precious, planted seed. Thee is to sleep and rise night and day. Thee is not obliged to study and puzzle over the process of how the seed, which is sowed, not that body that shall be, but bare grain, is transformed to leaf and stalk. God takes all that for his part, and giveth it a body as it hath pleased him, to every seed his own body.

"When thee feels too impatient to find out what good seed sown in honesty is doing out of sight, remember the *not knowing how* which is thy part,—the Lord said so. When thee chafes, disappointed, discouraged at seeming sluggishness of seed and slowness of growth, remember all is not lost simply because thee does n't know. And, dear, thee need n't be out of patience with thyself either because thee does n't know, because thee can't go down into the ground with the seed and watch it there. Do not take responsibility that does not belong to thee; be contented *not to know how*, sure that in his own way, in his own time, the Lord himself will give the increase."

"These are comfortable words; you do not think the thought of them will make me grow easy and idle?"

"Nay, dear; all the more in the morning thee will sow thy seed and in the evening withhold not thy hand, because thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*Ella M. Baker, in Faith and Works.*

#### NEIGHBOR TO GOD.

IT was a new thought to me. I had thought much and often on God's nearness and "ever-present help" in time of need—and when do we not need that help?—but never before had I felt it in this way; never until the words fell from the impassioned lips of the minister had I realized that he is our neighbor, our nearest and best neighbor; and, as such, we owe him love and fellowship, owe him the best we have, and should stand ever ready to heed his call, and give our aid in any work or plan where it can be given. The thought seemed at first almost irreverent in its newness and originality, and yet, as I followed the good man's words, I could but own their truthfulness. "My consciousness is the extension of myself," he said, "and by it I am neighbor to God, wherever he may be in the wide universe."

What a wide, glorious thought to carry home through the hushed sweetness of the Sabbath day! With softened voice I said "good-bye" to friends at the church door, and, turning from the trodden path, walked homeward through the meadows which the grass, undismayed by the mower's scythe, had clothed anew in tender beauty. I wanted to be alone, wanted to think, undisturbed by human voices; and the companionship of nature seemed more fitting to my mood than any other. Had the day changed in the little hour I spent in listening to psalms and sermons, or was the change in me? A deeper glow, an almost heavenly radiance, had come to the sunshine; the very air seemed purer and more inspiring than ever before; and the flowers—ah, never before had the story of His love been so wondrously written amid the blue and gold, the purple and violet of their changing petals. Was it because the All-Father was neighbor to them also, that they grew so fair? Was their beauty but the faint reflection of his higher beauty and grace? Why had I not sooner noticed the undertone of melody thrilling through the united songs of the birds?—songs as many and as varied as the songsters; yet lark and sparrow, robin, thrush and bobolink, sang together in sweet accord, and not one jarring note was heard. As I neared the woods, through which my meadow-path led, the depth of green welcomed me to deeper thought, and oak, elm and maple gave tender benediction through their fragrant shade. Some of the long branches bent down, but others pointed steadily upward, thus together linking earth and Heaven, with no thought of sin and sorrow between.

Here, too, I was neighbor to God; and surely he heard the glad thanksgiving of my heart, though my lips framed no words. What might I not do with so powerful, so blessed a neighbor? What good work might I not hope for with him so near?

But if my neighbor, what would he expect of me and others like me? Should we be ready to obey his call and go with him whithersoever he should lead? Did we not owe him a duty, a service which could not be neglected or put aside? If our earthly neighbor cries out to us for aid or comfort, do we not hasten with loving heart to do what we may for his relief? Do we not often put away our own sorrow to minister unto him? Day or night, through heat or cold, we heed his cry, and care not for ourselves so that we help to bring the sunshine back to the home darkened by misfortune or death. What if it be this other Neighbor who

calls? What if the voice comes not from the refined, tasteful homes where we are wont to seek our friends, not from the pleasant places of life, or from those whose friendship is a joy and delight to us, but from the hedges and by-paths, from the lips of those whom sin has marked with its deep pollution, and who long for some place where they may hide from accusing conscience? What if from the lowly ones, who can give little in return for the much that must be given them? If we be neighbor to God, must not some of the loving-kindness be shown in these places and to these sin-stained ones? Does he not call us through their pallid faces and outstretched hands? Are we good neighbors to God if we let their cry go unheeded? We are not wont to look for our Christ in such lives; but he has said, "Inasmuch as ye do it unto the least of these, ye do it unto me." Let him not say, "I was sick and in prison, and ye visited me not."

But if our duties are greater by this neighborliness, are not our privileges greater also? Think of the companionship, the holy communions that may be ours! Think of the help we may have, of the strength to do and to bear that will be given through this holy Neighbor! What joy to know that He is ever near, ever ready to give according to our need, according as we, by our conduct and motives, fit ourselves to receive.

If our hearts are shut against an earthly neighbor, if we meet his advances with cold, averted looks, we can receive nothing from him, however rich his life may be. But if we meet him freely, and are ready to give and take of all that is best in us and in him, how we help each other! How rich in goodness and love we become! Must it not be just so with the heavenly Neighbor? If we will not receive, how can he give? When our heart is shut to the one, is it not shut to the other also?

His holy influence is all around and about us. We deprive ourselves of inestimable blessings and riches when we open not our hearts for it to do its own sweet work within us.

The cry, wrung from the lips of the Saviour, sounds with unutterable pathos and sadness, with infinite love and longing, through all the ages: "How often would I have gathered you, and ye would not come." Why will we not come? Why wait until the house be "left unto us desolate?" Why treat our Neighbor with such coldness and neglect, when he has only love and good-will for us? Why shut ourselves out from the largeness of his grace and peace? It is ours, all ours, if we will but take it, and voices from every side call us to come and share in the abounding love and joy so freely offered.

Long I tarried in the woods, lost in thought, feeling the influence of the beautiful things around me. Never had Heaven seemed nearer; never had the possibilities of life seemed greater. Near by, a tiny streamlet tinkled musically along its way, carrying refreshment to tree and plant; through the swaying branches I caught glimpses of the "unfathomed blue," and saw the white clouds, like tiny boats, sailing on, ever on. The beauty and peace of it all gave me holy baptism and blessing. As I came once more to the open field, the glory of the sunset was purpling all the hills, and, from the home just beyond, the dear voice of the house-mother sounded through the still air in the words of that old but ever good "Nearer my God, to Thee, nearer to Thee." It seemed but an echo from my own heart. The church-bells chimed their call to vesper service, but I did not answer them. One within waited for me,—one to whom I would read the glad messages of Heaven ere the twilight faded. When the hour was past, and the invalid, with pain and weariness all forgotten, thanked me, and bade me "good-night" in gentle tones, I knew she, too, was feeling the presence of our Neighbor.

Pausing one moment upon the threshold, I saw the moon and stars shine out with beauty as fresh and as bright as if only that moment created, then the glad day glided silently into the past,—a day which "was born into the world like a burst of music, and sang itself all the way through." I kept its holy ministries within my heart, and it has come to be a golden milestone to which my memory turns with thankful joy, and whose tender shining may bless other lives as well.

Through God we are all neighbors and friends, and should help each other along in the journey of life,—that journey whose end, I trust, may lead to green pastures and by still waters of peace every tired, restless heart at last.—*Arthur's Home Magazine.*

—Nothing is accomplished by clipping the twigs with the scissors of reform. The ax must be laid at the root of the tree. It is not the lotion, but the probing, that cures the wound.

## GOD LIVETH STILL.

God liveth still!  
Trust, my soul, and fear no ill.  
God is good; from his compassion  
Earthly help and comfort flow;  
Strong is his right hand to fashion  
All things well for men below;  
Trial, oft, the most distressing,  
In the end has proved a blessing.  
Wherefore, then, my soul, despair?  
God still lives, who answers prayer.

God liveth still!  
Trust, my soul, and fear no ill  
He who gave the ear its mission,  
Shall he slumber once, or sleep?  
He who gave the eye its vision,  
Sees he not when mortals weep?  
God is good; his ear attendeth  
When the sigh our bosom rendeth.  
Wherefore, then, my soul, despair?  
God still lives, who heareth prayer.

God liveth still!  
Trust, my soul, and fear no ill.  
Is thy cross too great and ponderous?  
Cast on him thy grievous load;  
God is great; his love is wondrous,  
He will speed thee on thy road.  
Truth and mercy, sundered never,  
Are his attributes forever.  
Wherefore, then, my soul, despair?  
God still lives, who answers prayer.

God liveth still!  
Trust, my soul, and fear no ill.  
Is thy yoke of sin too galling?  
Christ himself hath set you free,  
Borne for you their weight appalling,  
Cast them in oblivion's sea;  
Now in sin no longer living,  
All is peace through God's forgiving.  
Wherefore, then, my soul, despair?  
God still lives, who heareth prayer.

God liveth still!  
Trust, my soul, and fear no ill.  
When the world would let thee perish,  
Pathless all thy tangled way,  
God the nearer draws, to cherish  
Him who makes the Lord his stay;  
Children that the most he loveth  
Oft with strictest rod he proveth.  
Wherefore, then, my soul, despair?  
God still lives, who heareth prayer.

God liveth still!  
Trust, my soul, and fear no ill.  
Be thy life, until its ending,  
One long cause of grief or need;  
God in love the trial sending,  
Thus to Heaven thy soul would lead;  
Then will dawn, when cares are ended,  
Joy and peace forever blended.  
Wherefore, then, my soul, despair?  
God still lives, who heareth prayer.

—From the German of John Fred. Zihn.

## 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

## DAKOTA.

*Springfield.*—Our meeting closed successfully, with a baptism after the evening meeting, Sept. 12. Four were baptized, and we had a very pleasant time. Eight signed the covenant at Tyndall, and twelve at Springfield. A Sabbath-school was organized at each place. Tithing was also adopted, and an interest was manifested in the T. and M. work.

*Sioux Falls.*—Our camp-meeting was a decided success. The labors of Bro. Butler and Farnsworth were appreciated by the brethren, and all expressed themselves as being much benefited and gratified.

*Big Springs.*—Spent the Sabbath, Sept. 25, with the church in this place, and the brethren seemed greatly strengthened. The next day I started for the General Conference. S. B. WHITNEY.

## NEW YORK.

*Cayuta, Schuyler Co.*—By invitation, I visited this town, in which there was not a Sabbath keeper to my knowledge. I had held a few meetings in the place more than twenty years ago, and that is all the preaching of the message they had had till now. But some unknown missionary worker had sent tracts into the neighborhood, and one having the spirit of inquiry had subscribed for the REVIEW some time before my recent visit, and two families, at the least, had become convinced on the Sabbath question. I spoke in the school-house thirteen evenings to small congregations. One family of three adult persons and two boys of twelve and fourteen years of age, kept the last Sabbath with me, and the day passed very pleasantly. I hope that others, who see the truth, may see the importance of making haste to obey.

Yesterday I came to this place, where there is one brother and sister who have kept the Sabbath for many years. Their son, a young man, desired baptism. We went to the river, where he was buried in the likeness of Christ's death, and arose to walk in newness of life. May he prove faithful to the end. R. F. COTTRELL.  
*Elmira, N. Y., Oct. 19, 1880.*

*Among the Churches.*—Met with the New Connecticut church Oct. 2, 3. The ordinances were celebrated. Bro. Fleming's two oldest children united with the church by baptism, and a good spirit prevailed throughout. The T. and M. society and Sabbath-school were benefited by the meeting. There are better days in store for this little church, if the members will but take hold of all branches of the work.

Oct. 5 to 18, in company with Bro. C. C. Lewis, I visited West Pierrepont, South Pierrepont, Silver Hill, Hermon, and Gouverneur. We trust some good was accomplished, especially at South Pierrepont in connection with the district quarterly meeting. Six joined the H. and T. club. Troubles in the church were settled, and three united with the church by baptism. May they walk "in newness of life," and may God bless the little church at South Pierrepont, where we have spent precious seasons.

Death and removals have thinned the little company at Hermon down to three, yet they meet together every Sabbath.

Although all was not accomplished that we could have wished, yet something was done for our T. and M. societies. They were never in a better condition for thorough, energetic, systematic labor than now; and if the members have their hearts in the work, they will make a success of it. Will they improve the time? May God help them to do it. This week I go to Fine.  
MILTON C. WILCOX.

## PROVINCE OF QUEBEC.

*Stanbridge Ridge.*—Several are embracing the truth here, and the work is enlarging. As my brother has important duties in other parts of the field that make it impossible for him to fully meet demands here at present, I shall, after spending a week in Dixville, follow up the work for several weeks. I have spoken thirty times, and held two Bible-classes to help minds on any point of difficulty. I believe that one such exercise, properly conducted, at a proper time, will accomplish more than one week's preaching without it.

*South Stukely, Oct. 20*

D. T. BOURDEAU.

## VERMONT.

*Jericho, Oct. 9, 10.*—Meetings were held here agreeably to appointment. This church should have more labor to help build them up and to advance the cause in their midst than they have had. There are worthy brethren and sisters here, who love the cause of present truth, and rejoice in its prosperity; but we found them in great need of help. Some matters needed explanation, and some points of difference of understanding among themselves tending to a separation of hearts, demanded attention. This was a short work; and explanations and confessions were crowned with choice blessings. May heavenly light beam upon this dear people, and may union of heart and action characterize them while struggling for victory and the crown of life, and to persuade others to love God and keep his commandments.

The word was preached with freedom, and good testimonies were borne. The ordinances were celebrated. One brother remarked with respect to the meetings, "I think these meetings have been the most profitable for the church of any that have ever been held here." Others said, "How thankful I am;" "I have not enjoyed my mind so well for a long time."

The question is before the Christian soldier, Will you conquer by divine aid? or will you be conquered, and lose the prize? The Sabbath-school was very interesting, and we hope it may prove profitable.  
A. S. HUTCHINS.

## NORTH CAROLINA.

*Watauga Co., Oct. 8.*—The October quarterly meeting of the Watauga church was held last Sabbath and Sunday. We had a good meeting. Bro. C. F. Fox, the licensed Baptist minister of whom I have spoken in my last reports, did the preaching. On Sunday he gave us an excellent discourse from Rev. 22:14. He is an able man, well versed in the Bible, and we think he will make a good laborer for the southern field. He and one other brother united with the church on Sunday. We need a visit from some ordained S. D. Adventist minister, who will administer the rite of baptism to some candidates here.

Three brethren in Buncombe Co., N. C., have commenced to keep the Sabbath. A week from to-day I expect to go to Wilkes county, to visit the few who are keeping the Sabbath there. On the first Sabbath in November I will preach at Watauga River, and on the Sunday following I go to Dutch Creek. Bro. Fox will accompany me. This is a new field, and we ask you, dear brethren and sisters, to pray for us, that God may aid us by his Holy Spirit in the good work here.

My address is Soda Hill, Watauga Co., N. C.

L. P. HODGES.

## WISCONSIN.

*Fort Howard, Oct. 20.*—Our meetings still continue, with a fair degree of interest. We lately enjoyed a precious season of baptism, when six believers were buried in the likeness of Christ's death. A large concourse of people witnessed the scene, and many were impressed in favor of the truth.

The power of God was specially manifest during our meetings, and many attested that they were greatly blessed. We never enjoyed more freedom in presenting the truth. The main theme of our discourses was "Christ, and him crucified," showing that *all truth* clusters around the cross of Christ. By the light of the cross we showed the love of God and life through Christ only; also the perpetuity of the decalogue and seventh-day Sabbath, and all other cardinal points of our faith.

A lady from India, who was visiting friends here, attended our meetings, was thoroughly converted to the truth, and will soon return to India as a missionary. This sister is well educated. Speaks the English and Hindoo languages fluently, and is a woman of influence in India. Thus the truth is being sent to "every nation, and kindred, and tongue, and people."

Eld. A. D. Olsen and wife have rendered very efficient help in these meetings. We are now taking steps toward the erection of a house of worship, and have met with some encouragement thus far. Pray for the work here.  
O. A. OLSEN.  
A. W. BARTLETT.

## MICHIGAN.

*St. Louis, Oct. 18.*—It is eight weeks since we put up the tent here, and two since we moved our meetings into a building. From the first, we have had many obstacles to overcome; but the Lord has gone out before us to open the way. The campaign speakers have kept the town all alive with the political issue, and sometimes we have been obliged to stop our meetings on that account. We are now able to count twenty new Sabbath-keepers, and still more who are deciding.

The Presbyterian minister has made two efforts against the truth, but they have both resulted in its favor. Yesterday a Disciple minister made an abortive attempt to show that the commandments are abolished. At the conclusion of his sermon, one of his members arose, and said, "I have decided to keep all of God's commandments and the faith of Jesus; and I therefore desire you to drop my name from the church records." She had no more than taken her seat when a brother arose to say the same in substance. There are others whose hearts are with us, and I think they will identify themselves with the remnant people.

The new meeting-house at Alma is progressing finely, and it is now expected that it will be ready for dedication the first Sabbath and Sunday in December. It will be the best church structure in this county. It seems now that we shall be obliged to remain some time longer to bind off the work here.

Oh, how good the truth does seem! I desire that it may sanctify my life, and to this end I am laboring.  
A. O. BURRELL.

## TENNESSEE.

*Labor among the Churches.*—On fast-day, July 24, 1880, the writer and a few other members of the Edgefield Junction church met with other commandment-keepers at Bro. Moore's in Sumner Co., Tenn. A considerable interest was manifested in the Sabbath-school lessons. Fervent prayers were offered for the general cause, and especially for the enfeebled ambassadors of Christ. All took part in the social meeting with which the services of the day closed.

On Friday, Aug. 20, the same members and a colored brother, Eld. Harry Low, visited the Cross Plains church, in Robertson county. We held three meetings, in each of which much earnestness of purpose was manifested, all taking part cheerfully. On the evening after the Sabbath, two colored persons, a man and his wife, attended our meeting, and declared their belief in the true Sabbath. Eld. Harry Low had been visiting them. On Sunday, while homeward bound, the truth was talked to three young men, who showed considerable candor, and a willingness to investigate.

Friday afternoon, Sept. 3, the writer and Bro. Peter Owens visited the Ridge church in Cheatham county. In our social meeting Sabbath morning the members were exhorted to seek peace and unity, and all resolved to live nearer the Lord than ever before. The Spirit of God witnessed to these resolutions to do individual duty, and joy in the Lord was freely expressed. In the afternoon a Sabbath-school meeting was held. Lesson Sheets were used, and all answered questions readily.

These visits bear marks of being profitable. Two sisters living in Sumner county, near where the first meeting was held, joined the Edgefield Junction church and were baptized at our quarterly meeting. One of the young men to whom we talked the truth has since visited our church. Though some in Cheatham County failed to attend, it is to be hoped, from the pledges made by those present that they would not neglect to assemble themselves together, that they will keep the faith.  
J. K. CARTWRIGHT.

GENERAL MEETING IN DIST NO. 5, MINN.

THIS meeting, which was held in the Morton school-house, near Baldenville, Pierce Co., Wis., commenced Oct. 6, and held over Sabbath and Sunday. The attendance was not large, as most of the friends at Lucas were kept at home by sickness; and the Lake City brethren, living in town, had no teams, and there are no railroads to speak of in Pierce county. Much regret was felt, as we missed many familiar faces; but all were comforted by the knowledge that they would have been there had it been possible. There were present Elds. Grant, John Fulton, G. I. Dimmick, and S. Fulton, and Sister A. M. Johnson, all of whom took part in the preaching.

Thursday was devoted to preaching and devotional meetings, in which all seemed interested. Friday was largely devoted to T. and M. work. A report of the last district meeting was read, together with the church report for the last two quarters preceding this. Interesting remarks on subjects connected with this work were made by Elds. Grant, Fulton, and others, and some very important questions were discussed. Much interest was shown in the work, and at the last T. and M. meeting, when Eld. Grant called on all who were resolved to go home and do all they could in this work, to rise, there was a very general, if not unanimous, response.

Sabbath morning there was a good prayer and social meeting, and at 10:30 a Sabbath-school in which all took part. Great interest was manifested in this work, and nearly all seemed to be prepared on the lessons. The time devoted to lessons seemed very short, and the review exercises were full of life and interest. The ready answers of the children, especially, were a source of pleasure to all; and we hope the day's work will infuse fresh life and interest into the little schools represented here, when those present shall return to their homes.

At 2:30 P. M. there was a sermon, and after that a teachers' meeting, conducted by Eld. J. Fulton, who explained the design of teachers' meetings, and showed how useful and important they are. He also answered questions asked by those who met obstacles in their work. These answers were full of suggestion and interest; and yet as things which seemed impracticable and impossible to others, seemed to him so easy and so sure, I could not help thinking of the answer of a poet to one who asked, "What is poetry?" The reply was, "If you had it in you, you would not ask; and if you have it not, it is of no use to tell you." So it seemed that to those who had the gift and power of teaching, the answers were hardly needed; while those who had it not could hardly understand the instruction given so as to put it into practice. One answer, however, seemed suitable to all: "If any man lack wisdom, let him ask of God, who giveth to all men liberally."

On Sabbath evening, and all day Sunday, there was considerable outside attendance. The attention was good, and we hope a good impression was made. The sermons during the meetings were mostly practical, except during the day on Sunday; in the afternoon of that day an effort was made to show people that "the seventh day is the Sabbath of the Lord."

The weather was very favorable, and all the outside surroundings pleasant and convenient during the entire meeting. The house was comfortable, and all seemed thankful for the privilege of meeting together under such pleasant circumstances. A few were present who had never had the privilege of attending a general meeting before; and the new faces and voices were pleasant and encouraging to those who had long borne the burden and heat of the day.

An interesting farewell meeting was held on Monday at 8:30 A. M., after which the brethren, parting with reluctance, went their several ways; some of them, we trust, were strengthened, benefited, and encouraged by their coming together.

"The Lord is coming; sound it forth  
From East to West, from South to North;  
Speed on, speed on the tidings glad,  
That none who love him may be sad."

J. S. OLIVE

Prescott, Wis., Oct. 15.

POISONED WITH THE TRUTH.

I ATTENDED a Baptist Association not long since, and gleaned some new ideas concerning their mode of transacting business, also their opinion of the Adventists. After listening for several days to some very good practical discourses delivered by able ministers, I took my seat one morning in the rear of the church to listen to the business transactions of the Association. Several

subjects had been discussed and settled when the subjects of foreign missions was laid before the house for consideration. I was greatly interested in their zeal and earnestness, and in the plans proposed for setting the gospel before the people, both by preaching, and distributing religious literature over the world; but I was pleased and somewhat surprised when they referred to S. D. Adventists for an example in this respect. A gentleman who claimed to be well informed in our doctrines spoke as follows:—

"Here are the Adventists who have their printing press up there at Battle Creek and are doing an immense amount of publishing. They are filling the land with their tracts and papers, poisoning the minds of the people with their doctrines. Let us inform ourselves in these things, and manifest a corresponding interest in order to be prepared to meet all such false teachings."

His enthusiasm concerning the matter pleased me, and had it not been for a few false assertions which he made about us, I should have taken his remarks as complimentary.

C. H.

MISSOURI CONFERENCE.

THE fifth annual session of the Missouri Conference of S. D. Adventists was held at Warrensburg, Mo., Sept. 30, 1880. The opening prayer was offered by Eld. C. H. Chaffee.

The officers present were Eld. Geo. I. Butler, President; D. C. Hunter, Secretary. The Treasurer, Wm. Evans, was absent on account of sickness. The ministers present were E. W. Farnsworth and C. H. Chaffee.

Delegates being called for, the following responded: Half Rock, E. A. Dean and J. A. Berkey; Lincoln, John T. Marr; Salisbury, J. M. Gallemore; Utica, J. D. Brownlee; Sedalia, Rufus Low; Rockville, J. F. Klostermeyer; Union Point, A. Davis and E. Sprague; Index, Henry Hoover; Hamilton, N. W. Allee; Nevada, J. Q. Oliver and Wm. Stevens; R. Ila, R. S. Donnell.

On motion, all S. D. Adventists in good standing, and especially ministers, were requested to take part in our deliberations.

On motion, the Emporia church was received into the Conference, with John Snyder as delegate.

On motion, the Chair appointed the following committees: On Credentials and Licenses, D. C. Hunter, R. Low, and E. A. Dean; on Nominations, C. H. Chaffee, Henry Hoover, and John Snyder; on Auditing, J. F. Klostermeyer, J. T. Marr, R. Low, E. Sprague, J. M. Gallemore, and E. A. Dean; on Resolutions, C. H. Chaffee, R. S. Donnell, and J. M. Gallemore.

Minutes of the last annual session read and approved. Adjourned to call of Chair.

SECOND MEETING, OCT. 3.—Opened with prayer by Eld. Farnsworth.

The Committee on Nominations reported for President, Geo. I. Butler; for Secretary, D. C. Hunter, Nevada, Mo.; for Treasurer, Wm. Evans, Hamilton, Mo. The report was adopted, and the candidates were severally elected.

The Committee on Credentials and Licenses reported as follows: For credentials, J. G. Wood and C. H. Chaffee; for licenses, D. W. Reavis, N. W. Allee, H. Woodruff, H. Wren, J. W. Watt, R. S. Donnell, D. C. Hunter, and D. T. Jones.

On motion, the recommendation of our General Conference to elect elders and deacons annually, was adopted, and the time for the annual election was fixed for the first meeting in January, or as soon thereafter as possible.

The Committee on Resolutions reported the following:—

Resolved, That the General Conference be requested to send an active and efficient minister to labor in this Conference, and that we as a Conference pledge ourselves to raise sufficient means to support him, as well as the other ministers now with us.

This resolution was passed by a rising vote. On motion, Eld. Geo. I. Butler was elected delegate to the General Conference.

On motion, W. T. Millman, Rufus Low, and John T. Marr were elected Camp-meeting Committee.

On motion, Warrensburg, Mo., was selected as the place for our next camp-meeting.

Camp-meeting resolutions were passed for the use of grounds, etc., but no copy was furnished the Secretary.

The Treasurer reported as follows:—

Cash on hand at last settlement,	\$ 274 02
Received during the year,	1266 88
	—————
	\$1540.85

Amount paid out on orders,	\$ 977 54
Balance on hand,	563.31
	—————
	\$1540.85

Adjourned *sine die*. GEO. I. BUTLER, Pres.  
D. C. HUNTER, Sec.

SPECIAL MENTION.

THE JESUITS: THEIR PRINCIPLES, PRACTICES, AND PLOTS.

The following is from the pen of Rev. Roger J. Wright, B. A., Incumbent of Borrisnafarney, as lately published in an English periodical entitled, *The Rock*:—

The "Order of Jesuits," or "Society of Jesus," was instituted at Paris by Ignatius Loyola, a Spanish knight, shortly after the commencement of the Reformation. He was a slave to ambition, fanaticism, and superstition. In 1540, Pope Paul III., alarmed at the growing weakness of the papal influence, agreed (although not without sundry misgivings) to confirm this society under the title of "The Companions of Jesus," or "The Jesuits." He also granted to its founder some very important privileges, in return for which the members of the order bound themselves to yield the most blind and unlimited obedience to the pope, and to promote and support the Roman Catholic religion to the utmost of their power.

The order is *military* in its constitution, and *monarchical* in its government, the supreme authority being vested in its grand master, or general, whose power is absolute. The

OATH OF SECRECY

Is administered to every Jesuit, wherein he "declares from his heart, without mental reservation," that "the pope hath power to depose heretical kings and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed;" that "to the utmost of his power he will defend this doctrine, . . . especially against the pretended authority and Church of England;" that "the doctrine of the Church of England, and others of the name Protestant, is damnable, and that they themselves are damned, and to be damned, that will not forsake 'the same';" that "in England, Scotland, and Ireland, or in any other kingdom, he will do his utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise;" that, notwithstanding he is dispensed with to assume any religion heretical, for the *propagating of the mother church's interest*, he will keep secret all her agents' counsels, from time to time, as they entrust him, and will not divulge them directly or indirectly, by word, writing or circumstance whatsoever; but that he will execute all that shall be given in charge or discovered unto him by his ghostly "Father, or any of the Sacred Convent!" (From Abp. Usher.)

PRINCIPLES.

1. *Doctrine of Probability.*—The Jesuit maintains that if he *wishes* to do a thing which he fancies to be wrong, such as stealing, etc.; then, though God's law says it is wrong, though the law of his country says it is wrong,—yet if *one Jesuit doctor* has held the thing to be *harmless* in itself, the Jesuit is at liberty to think that *probably it may not be wrong*, and accordingly he may do it—steal, etc.—without feeling that he has incurred any guilt!

2. *Sins of Ignorance.*—Actions, according to the Jesuits, are only sinful so far as they *are known to be sinful*; and ignorance, though arising from a *willful fault* or from a *voluntary cause*, excuses from sin; so that a drunken man, should he utter blasphemy, or commit fornication, or murder, is guilty of *no sin*!

3. *Lying and Equivocation.*—The Jesuit doctors teach their disciples that it is quite right to *swear falsely*, to *equivocate*, and to *deceive* people, by saying one-half of their answer in a *loud voice*, which all can hear, and the other half to themselves in a *low voice*, so that none can hear; hence, if a Jesuit have witnessed the commission of any crime, and should be asked in a court of justice, "Did you see prisoner do so and so?" he may reply, "No, I did not see him,—only he must take care to repeat to himself, in a low voice which no one can hear, any further words which may occur to him, such as "jump over the moon," "run a mile," or the like!

4. *Commercial Transactions.*—The Jesuit affirms that if a man cannot sell his wine at a *fair price*, he may *diminish* his measure, or *mix* a little water with the wine, and sell it for pure wine of full measure, and demand the full price!

5. *Occasional Indulgence in Sin.*—The Jesuit holds that a man of a religious order who put off his habit for an assigned period—say an hour—for a *sinful purpose*, whether for *theft*, *fornication*, or even to enter *unknown* into a house of ill-fame, is *free from heinous sin*!

6. *Murder*, according to the Jesuits, may be committed with impunity under a variety of cases; sons

may imbrue their hands in the blood of their fathers, for the purpose of gaining an inheritance for themselves!

7. *High Treason and Regicide.*—The Jesuit asserts that the rebellion of an ecclesiastic against a king is not a crime of high treason, because he is not subject to the king; and that, should a prince rule his people contrary to their religion and national prejudices, the man who, favoring the public wishes, should attempt to kill that prince, ought not to be regarded as having done wrong, for that "to put them [such princes] to death is not only lawful, but a laudable and glorious action!"

These, and many other similar principles, have been promulgated by Jesuit teachers of high authority. (See Dalton's *Jesuits: their Principles and Acts.*)

### A SEASONABLE WORD.

We prophesied the oncoming of the present high tide of prosperity on which we are now riding, and also that it would bring with it a degree of lavish expenditure for luxuries that would start us on the downward movement to another period of great depression. The city of New York was a year behind Chicago in her recovery from financial stringency, and is now a year ahead of us in wild prodigality. The wives of the wealthy New Yorkers are engaged in a fierce rivalry of extravagant display, in dress, parties, equipages, and in every other method of eclipsing one another. The present "season" is to be the most brilliant ever seen in Gotham. Thence the craze will spread to all the cities and villages of the Union. The fiercer the flame, the sooner will come the blackness and ashes of bankruptcy, dishonor, and general distress.

We do not advise parsimony and hoarding; much less the meanness that stints the family to add to the plethoric bank account, or to wealth in any other form. But we do advise a hearty and self-respectful contempt for factitious and extravagant display, which is always the mark of a weak, vain, and shallow mind. Let us live comfortably, dress neatly, make our homes pleasant and attractive, entertain our friends without ostentation, keep within our income, and keep out of debt; so when the tumble comes we can look on with no more painful thoughts and emotions than those of pity and sympathy for the foolish people around us who are meeting the inevitable reckoning for their folly.—*Interior.*

### WHAT THE MORMONS ARE DOING.

A MORMON Conference at Salt Lake last week elected John Taylor as Brigham Young's successor, with Geo. Q. Cannon as First Counsellor. Though a Territorial Delegate in Congress, Mr. Cannon is a polygamist, and is regarded as the master-spirit of Mormondom. It is unquestionable that the failure to enforce the law against the crime of polygamy is owing to his mysterious influence in Washington. Gov. Murray, of Utah, in his annual report to the Secretary of the Interior, just made public, speaks plainly of the inconsistency and injustice of the government in really abetting the crime which is openly and defiantly practiced in that Territory, where the guilty offenders fill the offices, enact and execute the laws, are sent to the legislature, and even to Congress, and are paid for their disloyalty out of the treasury of the United States. He justly says that Congress should wipe out its laws against polygamy or should at once make it possible to execute them. The Salt Lake *Tribune* is earnest in its exposure of the plans of the Mormons, who, it claims, are not only increasing in Utah, but are extending their system into Idaho, Montana, Arizona, Wyoming, Colorado, and New Mexico, with the purpose of gaining the balance of power in that vast empire, of subverting the institutions of the United States, and of bringing it under the power of their church. It is high time that the government should assert its power, and take this question out of the hands of paltering and bargaining politicians, who, for the sake of party ascendancy, would allow this blot upon our civilization and this crime against our statutes to intrench itself ineradicably upon our soil.—*Christian Weekly, Oct. 23.*

—For a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now with the deepest consciousness that I have at last attained rest, I exclaim, "The Lord is my shepherd. What is there that can harm me?" And as I looked forward into the future, I exclaim, with David, "I shall not want."—*Tholuck*

## Notes of News.

—The Mormons have sent 14 elders into the South to make converts there.

—The question of woman suffrage is to be submitted to the people of Oregon.

—On Saturday, the 16th, two steamers brought from Europe \$1,000,000 in gold.

—Since 1860, Philadelphia has had a Mormon church. It now numbers 49 members.

—It is said that 10,000 Chinamen are planning a descent upon the city of New Orleans.

—General Garibaldi has decided not to resign his seat in the Italian Chamber of Deputies.

—The corner-stone of a German Evangelical seminary for girls has been laid in Bucharest, Roumania.

—The Cologne cathedral, whose completion has just been celebrated, was commenced 562 years ago.

—Nearly 200 missionaries to foreign fields have gone out from the Congregational churches of Vermont.

—John Taylor has been elected as Brigham Young's successor, with George Q. Cannon as First Counsellor.

—The German geographers Behm and Wagner estimate the present population of the globe at 1,456,000,000.

—Wm. H. Vanderbilt and his family are worth more than the entire banking capital and deposits of New York City combined.

—The large wooden-barrel manufactory of the Standard Oil Company, at Pittsburg, Pa., is to be changed into a manufactory of paper barrels.

—On Tuesday, the 19th, 29 Mormon missionaries from Salt Lake sailed for Europe. Their field of operations is Great Britain and Scandinavia.

—A distinguished Paris editor advises young Frenchmen to study English and Spanish instead of Greek and Latin, as they are to be the languages of the future.

—On the 20th inst. a fire broke out in a shoddy manufactory in Cincinnati, where 30 or 40 women were employed, and five of them were burned to death.

—At Jones' Station, 20 miles from Cincinnati, one passenger train ran into another, telescoping one of the cars, and injuring about 20 persons, some of them fatally.

—A family residing in New York advertise for sale a girl 14 years old. They took her from the Milwaukee orphan asylum several years ago, and now offer her for \$600.

—The Presbyterian mission in Utah has just been re-enforced by the addition of 16 ladies. There are now 30 teachers at work in different parts of the Territory.

—For the week ending Saturday, Oct. 16, the shipments of wheat to Europe from New York aggregated 1,500,000 bushels. This is the largest shipment ever made in a single week.

—On the 30th of August, San Francisco hailed the first steamer under the Chinese flag that ever crossed the Pacific. The seamen were mostly Chinese, though the captain and officers were not.

—Chili has issued \$12,000,000 in paper money; and as a consequence, the banks have given depositors their choice between withdrawing their deposits or receiving one per cent interest per annum.

—The French authorities are still trying to enforce the religious decrees. On the 16th, several Carmelite establishments were entered. In every case the Carmelites protested, and yielded only to force.

—It has been found that 500 of the 700 inhabitants of St. Lawrence Island near Behrings Strait have died of starvation. The traders had introduced liquor there, and as a consequence the people had neglected to lay up their usual supply of provisions.

—It is thought that not less than 60,000 Americans visited Europe last summer. The superintendent of the American agency in London estimates that these tourists spent on an average \$3,000 apiece, thus leaving in Europe the extravagant sum of \$180,000,000.

—The Indian students at Carlisle Barracks, Pa., publish a 4-page monthly called the *School News*. Size of page, 4 inches by 3. It is edited by a Pawnee Indian boy. In his salutatory he says, "Not any white man's writing, but all the Indian boys' writing."

—It is claimed that Mr. David Sinton has perfected his invention for consuming smoke. In actual trial it has proved perfectly successful, effecting a saving of 12 per cent in coal, and greatly increasing the heat by consuming what had before gone off in smoke.

—From the Comstock mines, 1,200,000 tons of hot water are annually pumped. The average temperature is 135° F.; but the water from some of the deepest shafts, 3,000 feet, is 157° F. To heat this mass of water would require the consumption of over 50,000 tons of coal a year.

—Dr. Thomas has been requested by the Conference to which he belongs to sever his connection with the Methodist Church, because it is claimed that he is not in harmony with the church on the doctrines of the atonement, future punishment, and the inspiration of the Scriptures.

—The severe storm of Saturday, the 16th, made frightful havoc on the great lakes. The steamers "Trader," "Granada," and "Alpena" were lost. It is believed that all on board perished except the mate of the "Granada" and the captain's brother. Other shipping disasters are reported, with loss of life. Indeed, it is said no ship could weather the storm.

—The census this year reveals the fact that about 25 per cent. of our growth during the last decade has been from foreign immigration. From a statement made by the Bureau of Statistics, we learn that the total number of emigrants who sought our shores during the ten years ending June 30, 1880,

was 2,811,677. Says the *Christian Weekly*, "These facts are full of important suggestions."

—An army of 30,000 Chilians propose to convert the flourishing Kimac Valley, and the City of the Kings, which is its pride, into a howling wilderness. Chilian armies have desolated the southern part of that country, and, more recently, the northern regions, where they have destroyed houses, machinery, and cane and corn fields. They have also cut down fruit-trees, carried off animals, and have taken the sugar and rum.

—Prince Rudolph, the heir-apparent to the Austrian crown, has created a sensation by saying that Russia and Austria might come to terms on the Turkish question by a divide, Russia taking Constantinople and the Dardanelles and Austria taking Salonica. Each would thus attain a darling object,—a Mediterranean sea-port. Of course, the immediate result is that Germany is jealous of Austria.

—Joseph Cook thinks it may prove to be a fact that spiritualism is only "a re-discovery of the ancient art of consulting familiar spirits." He says, "The power of communicating with familiar spirits is known, on Biblical evidence, to have been a reality to men acting under natural law." He asserts that "there was not in antiquity a single false religion that did not appeal for authority to what the Bible calls familiar spirits, as the source of its confidence that a revelation had been given to it."

## Obituary Notices.

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

THOMAS.—Died, Oct. 7, 1880, in New Ipswich, N. H., Alvah, infant son of Robert B. and Emma G. Thomas, aged 14 months. The afflicted parents expect, if faithful, to meet their little one when Jesus comes. Comforting words were spoken by Eld. D. M. Canright. L. W. HASTINGS.

SNOW.—Died in Richland township, Mich., Oct. 9, 1880, Sophia E., wife of Charles A. Snow, aged 32 years, 10 months, and 25 days. She embraced the Sabbath about a year ago by reading, and had never heard a S. D. Adventist sermon, although she often expressed the wish to do so. A husband, four little boys, and a large circle of friends, mourn her loss. We trust she died in the hope of a part in the first resurrection. Funeral discourse by B. C. Robinson, Methodist minister, from 1 Sam. 20:3. NELLIE C. LAUGHLIN.

SAUNDERS.—Died of jaundice, in Lincklaen Center, Chenango Co., N. Y., Sept. 14, 1880, Joshua Saunders, aged 80 years and 11 months. He was born in Rhode Island in 1799, and came to this place in 1802. In 1843 he embraced the Advent faith. He was a believer in the doctrines of S. D. Adventists; and last spring when Bro. Brown and Whitney were here with the tent, he attended their meetings, and enjoyed them very much. At that time he seemed to be revived spiritually. A short time before his death, he exhorted his children to seek the Lord while he may be found. Mr. S. leaves a wife and five children to mourn his loss. Funeral discourse by E. D. Pool. o. s.

HUNTLEY.—Died of diphtheria, near Howell, Mich., Sept. 8, 1880, Loretta Huntley, in the thirteenth year of her age. About one year ago she was baptized by Eld. Steward. Her Sabbath-school lesson was her delight. She was a child of marked ability; and those who have listened to her artless testimonies, and her simple, fervent prayers in public worship, will not easily forget this deceased sister. To her mother, shortly before her death, she expressed a desire to die, saying she was not afraid; for she had prayed to God. Eld. Lewis (Presbyterian) kindly officiated at her funeral, and spoke words of comfort to the mourners and friends. D. F. EWEN.

NEVILLE.—Died of carbuncle and some unknown disease, Oct. 8, 1880, at his residence near Caverna, Ky., Geo. W. Neville, aged 47 years, 10 months, and 20 days. He leaves a wife and a little adopted daughter to mourn their loss. Bro. Neville was considered one of the healthiest men in the neighborhood; but his disease was so violent that he was confined to his bed only one week. He embraced religion when quite young, and was a consistent member of the Baptist Church until the fall of 1876, when he heartily accepted present truth. He was a man of more than ordinary ability and devotion. He had given several lectures, and intended, as soon as he could settle his financial matters, to take the field and labor in the Master's cause. We, in this little Conference, were much delighted with the hope of having his help in the work; but oh, how soon were our hopes blighted! Bro. Neville was no idler; and if circumstances were against his going out into the broad field to labor, he did what he could at home. He was beloved by all who knew him. S. OSBORN.

HUTCHINS.—On the 23d of July, 1880, Mary A. Hutchins died in Morenci, Mich., at the residence of her daughter, Harriet M. Benjamin, in the sixty-eighth year of her age. Our dear mother made a profession of religion in her youth, and was for many years a member of the Wesleyan Methodist Church. In 1876, while at our home in West Windsor, Mich., she became acquainted with the doctrines of S. D. Adventists through the preaching of Eld. H. M. Kenyon. She received the truth gladly, and returned home rejoicing in the new light that shone on the sacred page. With her Bible and a few tracts as her only companions in the truth, she kept the Sabbath, praying earnestly that the Lord would send a messenger to declare his truth to the people there. Bro. Collins and Butcher came with the tent, and held a series of meetings which resulted in the organization of a church at Jasper, and of this church she became a member. Her love for the truth was strong to the last. Although her sufferings were great, she bore them with Christian patience, and died in full hope of a part in the first resurrection. Funeral services by Eld. Horton, Methodist, from 1 Cor. 15:17, a text of her own selection. EMMA A. DEAN.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,060 years. By Eld. J. N. Andrews. 528 pp. \$1.00

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## The Review and Herald.

Battle Creek, Mich., Thursday, October 28, 1880.

Bro. and Sr. White visited the churches in Eaton Co., Mich., last Sabbath and Sunday.

Eld. J. O. Corliss left Battle Creek, Monday, Oct. 25, to attend the Conference in Kentucky, and then take a more extended tour in the South, according to the action of the late General Conference.

The present College term opened Oct. 20, with an encouraging enrollment of two hundred and thirty students. The attendance this year promises to be much larger than that of any previous year.

The course of Biblical Lectures in the College commenced Oct. 25. Eleven have already given their names as members of the class, and others have signified their intention to join. We expect the number will be fully doubled, when all are in.

Since the table of General Conference statistics, as presented in another column, was in type, we have received a more recent report from the Upper Columbia Conference, increasing their membership to 126, and their funds to \$163.80.

The new press-room is so far completed that our five large presses have been removed thereto, and are now all in running order. The new press mentioned in No. 13, purchased of Messrs Cottrell & Co., is a magnificent piece of workmanship, and admirable in its operation.

The October number of *Les Signes des Temps* is received. It refers to the General Conference of the S. D. Baptists held Sept 22, and the General Conference of the S. D. Adventists held Sept 28, and promises interesting reports from each in its next issue.

Last Sabbath, Oct. 23, the auditorium of the Tabernacle was completely filled, and a few took seats in the gallery. Eld. C. O. Taylor gave a good practical discourse from John 17:20, 21, setting forth some excellent rules for the maintenance of unity and spiritual prosperity among believers. After an interesting social meeting in the afternoon, three were baptized and united with the church. Three others, two of them residents of Battle Creek and recent converts to our faith, design to go forward soon.

### THE WAY OF LIFE.

The instructive engraving, entitled *The Way of Life*, is now published with commandments and title in five languages, English, French, German, Danish, and Swedish.

The Publishers of the REVIEW AND HERALD, *Youth's Instructor*, and the papers in French, German, Danish, and Swedish, now offer this beautiful engraving as a premium to new subscribers for these several papers.

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JAMES WHITE,  
Pres. S. D. A. Publishing Association.

The following item, which we clip from the news department of a late paper, gives a good idea of the age of progress in which we are living,—an age when the prophet foresaw that "knowledge should increase, and men should run to and fro?"—

"Twenty years ago the largest ocean steamers did not reach 350 feet in length and 45 in breadth, and their engines did not indicate 4,000-horse power. Now, the great lines have steamers from 445 to 546 feet in length, from 45 to 52 feet in breadth, and with

engines developing from 5,600 to 10,000 horse power. And still the ocean travel and freight increase year by year."

Some people seem to think it would be a difficult if not an impossible thing to secure sufficient union or co-operation among the different denominations of this country to lead to a virtual union of Church and State, as we think certain well-defined prophecies contemplate. Such objectors do not seem to be aware how liberal, or "catholic," as it is pleasantly called, the denominations are becoming. The following item, which we clip from the *Independent* of Oct. 14, will serve as a sample. How many more strides in this direction would the Congregationalists need to take before they would be willing to join in the erection of an "image to the beast"? The reader can judge for himself after reading the item:—

"The *Congregationalist* says (and says truly) that Dr. Paxton's claim in his opening sermon before the Council that the Presbyterians are 'catholic' in their spirit is no more true of them than of the Congregationalists. But hereabouts we should imagine that the Congregationalists are not only catholic, but Catholic, if we might judge from the approval with which, at the meeting of the New York Congregational Club, last Thursday, an Italian prayer to the Virgin Mary was received as rendered by the singers of the evening."

### CONFERENCE REPORTS.

THE report from Minnesota, this year, in addition to the usual statistical items, contained the following:—

Number reported as paying tithes, 469; weeks of labor by ministers, 393; meetings held, 1,422; sermons preached, 1,417; converts to the Sabbath, 123; number baptized, 99; added to the churches, 126; families visited, 1,328; subscribers obtained for periodicals, 405; additions to the T. and M. Society, 74; amount of book sales, \$351.76.

These items give a general view of the work done within the Conference, and its results, during the past year. It would be a matter of great interest if we had a like report from all the Conferences. These statistics are made up from the reports of ministers; and if the ministers report faithfully, the Conference secretary can readily make out such returns. In behalf of multitudes of interested readers, we here put on record an invitation to all to include in their reports such items as are mentioned in the foregoing.

### THE PUBLISHING ASSOCIATION.

THOSE who compared the report of the Publishing Association as given two weeks since, with that given one year ago, noticed that the receipts this year were, in the aggregate, nearly \$26,000.00 less than last year. This comes of the difference in the items of accounts and deposits, which were this year \$26,802.03 less than last year. But what comes under this head is only a sort of banking business transacted by the Association with the brethren, and is not an index of the real workings of the Office. Confining ourselves to those items which more strictly represent the business of the Office, such as receipts for our various periodicals, book sales, job work, shares and donations, the report of this year compares favorably with that of last year. Under these headings the receipts last year were \$67,971.53; this year \$73,461.52; showing an increase of \$5,489.99.

### TO THE BRETHREN IN NEW YORK.

WE call the attention of the brethren and sisters in the New York Conference to the plan of operations which we have decided upon for the winter's work. We intend to visit all our churches, laboring as duty demands.

Churches and companies of Sabbath-keepers in special need of help, will please write to one of us at once, at No. 2 Cherry St., Syracuse, and we will arrange to visit them as soon as possible.

M. H. BROWN.  
M. C. WILCOX.

## Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

### MEETING IN MINNESOTA POSTPONED.

HOPING to receive help from abroad, we have concluded to postpone our general meeting at Hutchinson, appointed for Nov. 4-7, till Nov. 18-21. We hope to see a large gathering, as this will be our semiannual T. and M. meeting.

H. GRANT.

PROVIDENCE permitting, I will meet with churches in New England as follows:—

Danvers, Mass.,	Oct. 30, 31.
Newburyport, Mass.,	Nov. 6, 7.

Hope to see a general attendance of the brethren and sisters from all the country adjacent to these places, as matters of importance are to be considered.

S. N. HASKELL.

THE Lord willing, I will hold meetings in Wisconsin as follows:—

Oakland,	Nov. 3-7.
Ft. Howard,	Nov. 11-14.
Poy Sippi,	" 23-28.

Brethren and friends in other places are invited to attend.

J. G. MATTESON.

PROVIDENCE permitting, I will meet with the brethren at Eden Mills, Vt., Nov. 6, 7, 1880. I hope to see the brethren and sisters all out to this meeting, as I meet with you at this time by special request of Eld. A. Stone.

A. S. HUTCHINS.

THE State quarterly meeting of the Indiana T. and M. Society will be held Nov. 13, 14, at Mechanicsburg, Henry Co. Let each district report to the State secretary, S. S. Shrook, Ligonier, Ind., in time.

S. H. LANE.

ST. CHARLES, Mich., Oct. 30, 31.

E. R. JONES.

## Publishers' Department.

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

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

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

THE post-office address of Eld. C. H. Bliss is Normal, McLean Co., Ill., Box 206.

WANTED.—A Sabbath-keeping broom-maker, one who understands the business thoroughly. Address, C. J. Lamson, Armada, Macomb Co., Mich.

In the report of the New York Conference, last week, the P. O. address of M. H. Brown was incorrectly given as Sanford's Corners, N. Y. It should be No. 2, Cherry St., Syracuse, N. Y.

THE post-office address of Miss M. L. Huntley, Secretary of the General T. and M. Society, also of the American H. and T. Association, will, until further notice, be South Lancaster, Mass.

WILL those who are sending reading matter to A. W. and F. M. Beach, Boone, Watauga Co., N. C., discontinue it at once, as it is doing them no good.

WANTED.—Homes among Sabbath-keepers, for three bright, healthy boys between the ages of eight and twelve, the two older, to work for their board and clothes for a few years and go to school winters. For the youngest, a permanent home is desired. Address P. A. Miner, Westhaven, Vt.

LIBRARIANS, TAKE NOTICE.—The address of the Secretary of Dist. No. 4, New York T. and M. Society, is Frank M. Wilcox, Ox Bow, N. Y. All mail connected with T. and M. business addressed to me should be placed in his care. My permanent address is as above.

Ox Bow, N. Y., Oct. 21.

### Books sent by Express.

J G Holroyd \$15.25, S T Nicola 8.80.

### Cash Rec'd on Account.

A C Hudson \$20.00, J F Bahler 35.00, D M Canright per B L Whitney 4.33, Ohio T & M Society per E H Gates 62.05, Ohio T & M Reserve Fund per E H Gates 172.95, Ind Tent Fund per S H L 2.00, Me T & M Society per J B Goodrich 50.00, Am H & T As., California initiation fees 3.25, N E T & M Society from Gen T & M Society 18.07, Ill T & M Society, J G Holroyd 10.00, Wm Ings per Mrs J M Rhodes 75 00.

### Mich. Conf. Fund.

Monterey per Leonard Ross \$24.00, L N Miller, tithe 6.00, Clio D S Tyler, tithe 8.00, E P Mansell per E B L 6.00, St Charles per J M Wilkinson 10.00, Alaedon 59.76, M B Miller, tithe 25.00, Charlotte, V A Merriam 1.75, Estella per J Harvey 16.00, Ont., Canada, per Lydia Brown 23.00, Green church 27.26, Burlington per H Miller 15.00.

### Gen. Conf. Fund.

Ill Conf tithe per J J Carlock \$100.00, N E Conf tithe per S N Haskell 300.00, Mrs M M Rencher, tithe 50c.

### English Mission.

J D Fleck \$2.50, Sarah Fleck 2.50, Lyman Hicklin 2.50, Hannah Hicklin 2.00, E S Walker & wife 7.00, Artie Walker 5.00, a friend 250.00, C A Stanford 15.00.

### Swedish Mission.

Church at Lansing, Iowa, \$9.75.

### Gen. T. & M. Society.—Life Members.

Mary F Welch \$10.00.

### Shares in Publishing Association.

Frank Starr \$15.00