

Adventist Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

VOL. 60, No. 38.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 18, 1883.

WHOLE No. 1532

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

LOVE AND YOUTH.

BY T. R. WILLIAMSON.

"Whom the gods love die young," the ancients said,
And meant not that God's love took from the earth
The gladdest and most beautiful, who fed
The grim old world with bonny, harmless mirth.

They rather meant that they who seek the springs
Of love divine, and bathe therein alway,
Shall mount the frowning years on eagle's wings,
And find their youth renewed from day to day.

They are not old whose sparkling youth shall last
Long as the "Great White Throne" itself endures;
What though they work, and rest when work is past,
Here where death hurts them and the grave immures.

Young! young, still young, though late life's changes fall,
Whom the Lord loves die young at any age.
Eternal June-times pendant o'er the wall
Bless with their flowers the wintriest pilgrimage.
Tallmadge, O.

Our Contributors.

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

PROPHETS AND THEIR PREROGATIVES.

BY ELD. W. H. LITTLEJOHN.

It is well known to those acquainted with Seventh-day Adventists, that they claim to have in their midst a manifestation of spiritual gifts. They believe that for the last thirty-nine years the Lord has at sundry times spoken to them through the person of Mrs. E. G. White. This peculiar tenet of their faith is exceedingly unpopular at the present time, and is made the grand center of attack by their opponents. This is not surprising when we remember two things: First, that there is in our day an almost universal unbelief in the perpetuity of the prophetic gift; and, secondly, that were our opponents to concede that the miraculous manifestations found among us are genuine, they would also be compelled to admit the correctness of the views which we hold in regard to the Sabbath and other points which have been approved by the manifestation in question.

The lines of argument which are resorted to for the purpose of overthrowing the claim of Mrs. White are various. Some of them relate to the general doctrine of the perpetuity of spiritual gifts; others to considerations of a personal nature. It is the purpose of the writer of this article to consider only two criticisms which are of the latter character. The first of these is based upon the fact that Mrs. White is in the habit of quoting from visions, which she claims were given to her some time in the past, such portions and such only as may suit her present purpose.

It is objected, for example, that in a little work entitled "Experience and Views," put forth by her in 1851, she declares that the Lord showed

to her certain things in a vision which she had years before, and that in doing so, she left out of the work in question all mention of certain other things which she saw in the same connection. These omissions, it is claimed, cover about fifty lines of the original vision as published elsewhere.

The gravity of this charge depends upon two things: First, whether in her later work, she claimed to give all which she had seen in the vision to which reference was made; and, secondly, whether it is the province of a prophet to reproduce at any given time such portions of a vision as may best serve his purpose at the time being, while leaving out certain other portions which, to his mind, are not important to the object which he has in view. As regards the first of these positions, it is enough to say that Mrs. White nowhere states in "Experience and Views" (the work in which it is claimed that the omission occurs) that she is giving the whole of the original vision to which she is referring. Had she done so, then the charge of dishonesty might have been urged with great force. Inasmuch, however, as she did not do so, that charge could not be maintained, and the whole discussion must turn on the question found in the second proposition given above; *i. e.*, the right of a prophet to narrate such portions of a given prophecy as he may think expedient at the time, leaving out such other portions as in his judgment it may seem advisable to omit.

It is frankly conceded that in "Experience and Views" Mrs. White did not mention certain things which she saw at the same time at which she had a view of the things narrated in that work. It is denied, however, that those portions that are omitted contained anything which was untrue in fact, or which was of such a nature that she was ashamed to have it republished. There is not one sentiment in the omitted passages which is not in harmony with the faith of Seventh-day Adventists at the present time. We must therefore look for the occasion of the omission in some other direction.

We understand that Mrs. White claims that the reason why, in this as in other cases, she has omitted certain parts of certain visions, is found in the circumstance that in her judgment they possess simply a local, or temporary interest, or because brevity required that she should only reproduce those portions of her previous visions which would be likely to conduce to the highest interests of those for whom she may have written at any given time. To our mind, such a defense on the part of Mrs. White is perfectly satisfactory. In matters of this kind, the prophetess herself must be the sole judge. To take the position that she has no right to select out certain things which have been shown to her, without making mention of certain other things which she saw at the same time, would be preposterous in the extreme, as well as unscriptural,—preposterous, because in a single vision, matters are presented before her mind of a widely varying nature. Some of them relate to individuals, some to the church at large, and some, perhaps, to national affairs.

Now suppose, for example, that she wished to communicate to the church at large that which had been shown her respecting their spiritual condition; would any man insist that while doing so it would be necessary for her to narrate all which she had seen at the same time concern-

ing individuals and nations? Once more: Suppose she should wish to state to a single individual that which had been revealed to her concerning his moral status. Will it be required that before entering upon that task she should pause to communicate to him all which had been revealed to her concerning a score of other men? If such were the case, we hardly know which should be pitied the more, the prophetess who is compelled to write and re-write whole books in order to reach the end of communicating to an individual that which might have been stated in a few words, or the individual himself, who would be compelled to read whole volumes in order to obtain the information which was really inclosed in a few lines. Common sense would teach one that the Lord would never require at the hands of any one so unreasonable a thing. It would also dictate that a prophet must have the prerogative of determining how much or how little of what he had previously seen should be employed on any given occasion.

In harmony with the decisions of human judgment on this point, is the practice of inspired men as recorded in the word of God. By way of illustrating this point, attention might be called to the vision which Paul saw near Damascus. It will not be disputed that Luke was guided by the Holy Spirit in writing out the account which he gave of that event. It will be admitted, also, that if Paul, in the two addresses delivered by him to the mob at Jerusalem and before Agrippa at Cesarea, withheld anything from the account which he gave of the vision at Damascus, it was right for him to do so.

For the purpose of determining whether he did give the vision in full on both of those occasions, and also in order that one may decide whether Luke recorded the vision in question in precisely the same words in which Paul narrated it, we append the account of the matter as given by Luke in the Acts. It is as follows: "And as he journeyed, he came near Damascus; and suddenly there shined round him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

It will be observed that the phraseology of the above differs considerably from that employed by Paul when speaking of the same occurrence in the 22d and 26th chapters of Acts. It will be noticed, also, that the record of Luke is much more brief than the narrative of Paul. Luke's account is embraced in fifteen lines of the Bible, while that of Paul, as given in the 22d of Acts, covers eighteen lines; and the one by the same apostle in the 26th chapter has twenty-six lines. Thus it appears that the shorter account, as given by Luke, is not so long by eleven lines, as the longer one given by Paul, and that the account given by Paul, in Acts 22, is eight lines shorter than the account of the same event as given by him in Acts 26. But these are not the most important discrepancies to which attention is called.

If the reader will turn to the 22d and 26th

chapters of the book of Acts, and peruse the addresses which Paul made to the Jews at Jerusalem, and to Agrippa at Cesarea, respectively, he will find that Paul on these two occasions, varied his account of the vision at Damascus very materially, leaving out, in one, important facts and statements which are given in the other, and *vice versa*. Take, for example, the account in the 22d chapter, verses 6-10. There we have the following words, which Paul employed in narrating the vision at Jerusalem, but which he left out entirely when speaking of the same occurrence to Agrippa at Cesarea: "And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do."

Again: In Acts 26:13-18, we have the following words, which Paul employed in rehearsing the vision which he saw at Damascus, which words have nothing to answer to them in his narration of the same vision to the Jews at Jerusalem: "It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

It will be discovered at once, that the foregoing extracts are neither inconsiderable in size, when the length of the vision is taken into account, nor unimportant, as it regards the character of their contents. They both embody words of Christ, containing important directions or explanations. The vision was not complete without them. By omitting them, therefore, Paul committed a very grave offense, provided they are correct who insist that prophets have no right to select from their visions such portions as they may deem it expedient to narrate at any given time, leaving out such other portions as they may think advisable. What shall we say, therefore, respecting the theory of the persons in question. If it be a sound one, it impeaches the great apostle to the Gentiles. Shall we throw Paul overboard, and adhere to the opinions of those who virtually challenge his right to do what he did? Or shall we conclude that Paul's course, sanctioned as it was, by the Holy Spirit, was proper, and that these modern critics stand condemned by the record of the New Testament?

It will not take long for the humble believer in the inspiration of the Bible to decide that it would be safer for him to recognize the right of Paul to do as he did, than it would for him to adopt a conclusion which would rob him of all his confidence in Paul as one who, agreeably to the vision at Damascus, was chosen to do the very work which he did both at Jerusalem and at Cesarea; that is, to declare Christ before the kings and rulers of the earth. Having come to this conclusion, he will find no difficulty in harmonizing it with the dictates of sound philosophy; since a moment's thought will convince him that it would not be expedient for a public teacher like the great apostle to the Gentiles to present to every congregation a statement in full of everything which had at any time been revealed to him by the Spirit of the Lord.

But let us return, now, to the point which we were considering when the practice of Paul was taken up, by way of establishing a principle which should govern us in determining the prerogative of Mrs. E. G. White when acting as a prophetess. We think it is safe to decide that the intelligent reader has already concluded that those occupy untenable ground who objected to her course because she is in the habit of quoting certain portions of visions given to her in the past, as the circumstances of the case may seem to demand, leaving out certain other

portions as her judgment may dictate. He will see, at once, that if the objection offered would invalidate the claims of Mrs. White, they would also overturn those of Paul, and, indeed, every other prophet whose writings are found in the sacred Scriptures.

Before closing this article, it might be well to consider, in brief, one other stricture which is frequently pronounced upon the course pursued by Mrs. White, in the matter of allowing a few of her early writings to go out of print. It is claimed that such a course proves a disposition to suppress such writings on account of the character of their contents.

The syllogism which they employ would run somewhat as follows: 1. Whatever God inspires any prophet to write or speak, it is the duty of the said prophet to keep the same in print for the benefit of the church for all time to come. 2. Mrs. White has failed to do this. 3. Therefore Mrs. White has committed a grievous wrong, which should destroy confidence in her prophetic gift. It is not a little astonishing that this logic, if it may be called such, should have so much weight as it appears to have with many. The fact is that it really has no force whatever.

If it could be shown, which it cannot, that the contents of these writings were objectionable in themselves, then the case would be different; since it might be fairly inferred that the objectionable features were the real occasion of the disappearance of the writings in question. The mere omission to reprint, however, is very far from proving bad intention on the part of Mrs. White.

It is demonstrable that her published views will fill more volumes than those of any writer whose productions are found in the Scriptures. They now cover several thousand 12mo. pages, and constitute nearly ninety-nine hundredths of all she has ever written for the public eye.

So far as we are aware, there are at the present writing only a very few pages of her early productions which are not found in her published works. These are composed of several printed leaflets and cards, and perhaps two or three small tracts. The writings in question are very rare; but they are still possessed by a few of the pioneers of our work. The most of them were put forth to serve a special purpose in the matter of gathering out from the fragments of the "'44 movement" a company who should engage in giving the third angel's message. Having accomplished the design for which they were put in print, they were very naturally allowed to go out of print when the editions in which they were issued were exhausted. Such a course was the more justifiable on account of the constantly pressing necessity of publishing new views, which not only contain all the important doctrines embraced in the publications in question, but, also, new light of great significance to those who were steadily emerging from the darkness and disappointment which marked the close of the "'44 movement" into the light and hope of those who suddenly discovered that God was opening before them a new and glorious mission in connection with the restoration of his down-trodden Sabbath.

Having made a statement of the facts in the case as we understand them, it is now time to test the syllogism given above by the word of God. Can it be demonstrated from the Scriptures that it is the will of the Lord that everything that is given through inspiration should be handed down from generation to generation? If it is not, then the premises of the foregoing syllogisms are demonstrated to be unsound, and, consequently, the conclusion drawn therefrom to be unreliable.

It is not a little mortifying to be compelled to admit that there are those who are so ignorant of the plainest facts concerning the word of God as not to know that, in all human probability, the inspired writings which the Bible contains are a very small portion of what the Lord has seen fit to give, in time past, by direct revelations. Take for example, the period between the creation and the flood, which covers about sixteen hundred years. We know that Enoch and Noah were prophets of the Lord. That many others

likewise received revelations, there can be no doubt. That which was revealed to Enoch during the three hundred years when he walked with God, must have been very considerable in amount; and yet we have only the two verses in Jude which set forth anything which he ever saw in vision. That which is given us, also, respecting what was shown to Noah, renders it quite certain that he must have received much more through revelation than the record brings to view.

Descending to the period between the flood and the first advent, it would be an easy matter to demonstrate that it would have taken hundreds of volumes to contain all that was shown to the children of Israel through prophets. It is enough for the well-informed reader, to call his attention to the numerous prophets who are but little more than mentioned by name in the Old Testament. He will perceive at once that possession of the gift furnishes a fair presumption that they must have seen much more than the brief reference to them indicates.

Passing to the New Testament, we find the names of such prophets as Agabus, Simeon, Anna, the four daughters of Philip, etc., etc. So far as the daughters of Philip are concerned, not a solitary word of their production has ever come down to us. As it regards Agabus, Simeon, and Anna, but a few sentences from among their utterances have been preserved in the New Testament record. Besides the foregoing prophets which are mentioned by name, there was a host of men and women in the early church who possessed spiritual gifts and exercised them publicly, not one sentence of whose predictions has ever been recorded. Their names even, have passed into utter oblivion. 1 Cor. 1:1-8; 12:13, 14.

Should it be objected that the cases of the prophets mentioned above are not parallel to that of Mrs. White, because their predictions were never written out, it would be sufficient to reply: First, that written predictions are no more sacred than oral ones; secondly, that it is highly probable that many of the foregoing prophets put their predictions in writing; thirdly, that we know of a certainty that not only brief prophecies have been written out and then lost sight of altogether, but, also, that whole books which were written by inspired men have never found their way into the sacred canons of the Old and New Testaments. In proof of this, attention is called to the following: "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the vision of Iddo the seer against Jeroboam the son of Nebat?" 2 Chron. 9:29. On this verse Adam Clarke gives the subjoined comment: "These books are all lost." Other books besides the foregoing might be referred to, were it necessary; these, however, are sufficient in number to prove that it has not been an uncommon thing for God to direct by his providence that even whole prophetic books should be allowed to pass into oblivion after they had accomplished the purpose for which they were brought into being.

What, then, we inquire, shall be done with these facts? Shall we conclude, as the critics of Mrs. White (would be compelled to do should they reason in regard to them as they do in reference to the publications of Mrs. White), that either God or the prophets who wrote the books under consideration were ashamed of them and caused them to be "suppressed"? Such a question suggests its own answer. It is perfectly reasonable to conclude that God may with perfect propriety ordain that any given prophecy should be written out or put in print for the accomplishment of a definite purpose, and then be allowed to pass forever from public observation. But if God can do this without censure, it is not impossible that one of his prophets should be led by his Spirit to pursue a similar course of action without blame.

The great mistake of the opponents of Mrs. White is attributable to the circumstance that they are ignorant of God's dealings in such matters in time past. Their criticisms of Mrs. White

have been based upon the hypothesis that a prophecy once put in print was of such a nature that it must always, from the very necessity of the case, be kept in print.

This error being exploded, they will, if candid, find no difficulty in recognizing the right of Mrs. White to do as she has done: that is, to use her own judgment, in common with other prophets, both in regard to how much of a given vision should be quoted on any occasion, and whether it would be advisable to reprint every vision that had ever been put in type.

THE SURE WORD OF PROPHECY.

BY ELD. R. F. COTTRELL.

THE prophecies of Scripture are sure. We may trust implicitly in their fulfillment. When the time comes for the fulfillment of a predicted event, it is sure to take place. When the prophetic command calls upon men to shout, they *must* shout; otherwise the stones would immediately cry out. See Zech. 9:9; Luke 19:37-40; John 12:12-16. So whenever the time comes for a promised proclamation to be given, it is certain to be given; and it is impossible for it to be given before the proper time, in harmony with each and every point in the description. These remarks are for the benefit of those who need to learn *how* to believe. There is solid rock on which to base our faith.

The proclamation that is now spreading over the world, claiming to be that which was promised in Rev. 14:9-12, is either the true message, or it is a false fulfillment. If it is in perfect harmony with the prophecy in every respect, it is true; if not, it could easily be shown. This has never been done.

This message is either the work of God, or the work of the enemy of God and man. If the latter, how can we account for the fact that it has turned its thousands to the commandments of God? A corrupt tree cannot bring forth good fruit. But this fruit is certainly good. Satan does not turn men from breaking God's commandments to keeping them.

If it is a good work, God is its author, and it is what it professes to be, namely, the fulfillment of the third angel's message; for God cannot lie. This being true, it is the last message to men before the coming of Christ; and it will surely prepare a people for that event, by separating them from the worshipers of the beast, and uniting them in the commandments of God and the faith of Jesus.

If this work is of men, it will surely come to naught; and there is nothing to be gained by trying to mend it. But if God has set his hand to the work of fulfilling the prophecy, it will be done without fail, and without mistake. He knows how to fulfill his own word, exactly in the order in which it is given; and the universe combined cannot thwart his plan; but he will demonstrate to all that his word is truth.

With reasonings like these, we may silence every doubt and fear, both in regard to the glorious termination of this work, and the chosen means for its accomplishment. The work is the Lord's. We need not fear for its results; but each will have to give an account to God, whether we have obeyed the message, and have been workers together with God in it, endeavoring to keep the unity of the Spirit in the bond of peace.

The two distinguishing characteristics of the last of God's people on earth, upon whom the last war will be waged by the dragon's host, are that they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. It is that which inspired all the prophets of old. Rev. 22:9. It is evident that the people that have the testimony of Jesus have in exercise the gift of prophecy. If we, as a people, have not this gift in exercise, we are not the people described; and we may as well give up the whole advent movement as a delusion.

But it is not a delusion. It is the fulfillment of the sure word of prophecy. It has not yet

been subverted nor revolutionized in its course, and it will not be. It will be harmonious from beginning to end, because it is the work of God. Any attempt to mend it will prove a failure, as it has in all the past. It is wisdom to accept of it as the word of God promised it, and as it is. "Here will I hold."

COULD WE KNOW.

BY MARY A. STEWARD.

COULD we know, as on we journey
Through life's dark and lonely way,
All the woes that should betide us,
All the trials day by day;

How we feel that we would gladly
Lay our weary armor down;
But 'tis only through these trials
That at last we win the crown.

And that crown, though dearly purchased,
Will be cheap enough at last,
When eternity's bright morning
Throws its radiance o'er the past.

FAITHFULNESS.

BY ELD. M. C. WILCOX.

"HE that is faithful in that which is least is faithful also in much." Luke 16:10.

This is the Bible test of faithfulness. The highest praise which could be given of Moses was that he was "faithful in all his house." This faithfulness in little things was a marked trait in the character of David. The Lord chose him for the ruler of his people because he saw in him the elements of faithfulness,—a man after the Lord's heart. God tells Samuel to go down to Bethlehem and there anoint a king from among the sons of Jesse. David, the youngest, not comparing in personal beauty and noble appearance to Eliab, is chosen. What thoughts must have passed through his mind! What danger there was in his being exalted! Think of it, reader. From a shepherd's crook to a monarch's scepter; from the care of a flock to the kingship of the chosen people of God!

But he must first be proved. Not yet could he sit upon the throne, with willing, waiting vassals to attend his every behest and anticipate his slightest wish. He must go back to the weary, watching life of a herdsman. He must endure the scorching sun and pelting rain, the heat by day and the frost by night. Reader, do you not believe that such a life would have been irksome to you, had you been anointed king? Not so with David. Cheerfully he performs his allotted tasks, nobly he defends the flock from the lion and bear, beguiling the weary hours in communing with God and playing upon the harp.

He is sent down to the army of Israel with provision for his brothers and a present for their captain. Joyfully he goes on his mission from the hills of Bethlehem to the valleys of Elah. When accused by his brothers of selfishness in leaving home, he simply asks, "Is there not a cause?" referring to what he had brought them. In his simple faith he wonders that no one dare to meet the giant of Gath, seeing that he had defied "the armies of the living God." He is brought before Saul the king, who clothes the fearless, faithful youth in his own armor. But David had not proved such armor. He could not trust in it, though it be the best in all Israel. He will not go forth in royal honor, though anointed king. He chooses the simple stone and sling, and without armor, meets the mail-clad giant and returns victor. Israel is delivered by the faith of a simple shepherd lad, who went forth "in the name of the LORD of hosts."

On his return from the victory, what rejoicing resounds through the valleys, and over the mountains! The women of Israel, whose sons had been slaves to the Philistines, catch the refrain, and sing, "Saul hath slain his thousands, and David his ten thousands." What a time was this to proclaim himself king over Israel! How her down-trodden sons and daughters would have rejoiced that such a mighty deliverer was to be their ruler! But no, he must be still

further proved. Saúl, the king, in his jealousy, seeks to destroy him by sending him to fight with the Philistines; but the Lord is with him, and victory attends him. Then Saul himself tries to kill him, but David escapes out of his presence. He is then hunted by Saul and his army. From mountain to mountain, and cave to cave, he is pursued as a wild beast, but still he is faithful to God and the king. Again and again is his enemy delivered into his power; he will not put forth his hand against the "Lord's anointed." Urged repeatedly by his friends to avenge himself upon his enemies, he forbears. He can afford to wait God's time; his duty was to be faithful to the present hour. The Lord had anointed him king, and would enthrone him in due time.

What a contrast to the life of Saul, was that of David. Saul showed his want of character by failing in what would be called by the world "little things." In his impatience, he offered sacrifice at Gilgal, contrary to law and the injunction of the prophet. Blinded by this transgression he makes the rash vow recorded in 1 Sam. 14, which would have caused the death of Jonathan had not the people risen against it. Not thoroughly repenting of this, he is led into the sin of sparing wicked king Agag and the best of the spoil. So blinded has he become that he considers this of no account, and joyfully hails the prophet in these words, "Blessed be thou of the Lord; I have performed the commandment of the Lord." 1 Sam. 15:13. It was a small thing in the eyes of Saul to disregard the command of God. His life proves the truth of the saying, "He that is unjust in the least is unjust also in much."

Not so with David. Faithfulness in the minor affairs of life in his youth, fitted him for the important position of king of Israel. What an example to imitate, what a history to contemplate! Ambition found no place in his heart, faithfulness reigned there. And though in later years he twice fell under sins heinous in God's sight, his humiliation and deep repentance are examples for all. In his conflicts and triumphs, his sorrows and humility, were born the sweetest songs the world has ever known.

How is it with you, dear reader? Are you overcoming in little things? Think over and meditate upon the past. Are you calling of little account the things which God has commanded or forbidden, and which you are neglecting or doing? Begin with the little things. Beware of the "little foxes." Say not with Lot, "Is it not a little one?" "He that is faithful in that which is least is faithful also in much."

"THY KINGDOM COME."

BY S. O. JAMES.

HAPPY is our case if we can utter this prayer in the spirit. It means that we have given all to God, and are doing all in our power to help others; otherwise, how should we dare utter the petition to subject our work to the critical test it must bear? With this prayer in our hearts and on our lips (as it should be daily), shall we not *strive* to walk blameless before the Lord by humbling ourselves before him daily? Love for Jesus and his glorious appearing makes our labor light. What we do is for him and unto him. Precious Saviour! Then in confidence we love to pray, "Thy kingdom come," and in his own good time our prayer is answered. What three words can better express the heart's yearnings,—the longing for something better than earth affords!

Here the friendship of Christ is scorned; his good ways are perverted. Our hearts are sick of sin; but whether we wait in sorrow and sadness, or rejoice in exultant expectation, the eye of faith beholds the accomplishment of his righteous purpose, sees the crown held out, as it were, to cheer us on; and while we exclaim, "Thy will be done," we eagerly pray, "Come, Lord Jesus, come quickly."

—As long as a man rattles round in a small field, his only hope of doing better is in a still smaller one.—*S. S. Times.*

A CHRISTLESS LIFE.

BY ELIZA H. MORTON.

It is no uncommon thing to hear the remark: "I wish I had never been born, for life with its disappointments, separation from friends, accidents, sickness, death, and possibilities of sudden calamities, is not worth the living." It is true that the sinful pleasures of a godless life do not counter-balance the numberless ills of existence. The young may not realize this, but as years pass on, it becomes a reality to the most careless heart. A Christless life is an uneasy, restless, selfish, unhappy state of existence. The worldling seeks "lasting enjoyment," and finds "fleeting enjoyment and lasting pain." When the shallow springs run dry, when the brilliant leaves wither and fall, and the chill blasts sweep over the heart, a wilderness of unsatisfied hopes is left as an inheritance.

The hardened infidels shudder with awesome fear over the grave, and stand abashed at life's sudden changes and frequent gloom. Col. R. G. Ingersoll made the following observations in a funeral address over the remains of John G. Mills, a somewhat prominent newspaper writer: "Again we are face to face with the great mystery that shrouds the world. We question, but there is no reply. On the wide, waste seas there drifts no spar. Over the desert of death the sphinx gazes forever, but never speaks."

What a dreary prospect! No star of hope, no ray of light, and no voice from the great Beyond. A Christless life has no hope, no light, and no glorious future. How drear! How chill! How uninviting!

Those who have felt the peace which is "like a river" know the contrast; and the history of the world teaches with solemnity the impressive lesson that a Christless life is an unworthy life.

Portland, Me.

BECAUSE IT'S ACCORDING TO LAW.

BY N. J. BOWERS.

"WHY are you people so particular about keeping the seventh day of the week? All the Lord wants is one-seventh part of the time. Any seventh day will do." I suppose the above question and following assumptions have been asked and made at least ten thousand times, and will probably be asked and made ten thousand times more. The answer we make to the question is, *Because it's according to law.*

A good citizen will always obey a good law. We, as good citizens of the kingdom of grace, must obey the good law of God, which says: "The seventh day is the Sabbath of the Lord thy God." I have thought that this matter of any seventh day after six of labor being what the Lord demands, and not the seventh day of the week, might be shown to be wanting by reference to our national election law. This law directs that on the first Tuesday after the first Monday of November all eligible voters assemble at their voting places, and cast their ballots for President and Vice-President of the United States. *The law fixes the time of election as well as other matters pertaining to it.* Suppose a certain voting precinct decides to hold its election on some other day. The people argue, All the law wants is that we get together and vote; *the time when, is immaterial.* We will follow the "spirit" of the law. All the law wants is *that we vote.* They decide to hold their election on the first *Wednesday* after the first Monday. They assemble. There is the ballot-box, the tickets, the poll-books, the judges of election, and the qualified voters. Everything is ready. They vote. What will be the result? The entire vote of that precinct will amount to nothing. Why? *Because they didn't vote on the right day. Because they held an illegal election.* So of this any-day-of-the-week Sabbath-keeping. The people would n't keep the right day, and so it would n't count, *because it was not according to law.*

—Enterprise loses strength if its efforts bear no fruit.

THE FINAL TRIUMPH OF CHRIST.

BY W. C. WALES.

THE public appearance of Christ, as he comes in the clouds of heaven, will be the most glorious sight that ever earth beheld. It will be grand beyond description. The preparations that are being made for it are immense and inconceivable. Ever since the return of the great Advocate to the courts of Heaven, eighteen hundred years ago, the preparations have been making for this grand, triumphant day.

Once the King of glory trod our earth; but he came in disguise, and the world knew him not. From the cradle to the cross he was reproached, defamed and vilified. He was but the "carpenter's son," coming from ill-famed "Nazareth," and a willing associate of ignorant fishermen and degraded publicans; and the howling, scoffing mob on Calvary's dismal height, finally attested the low estimate placed upon him by those who "received him not." But by this amazing humility he obtained, and shall obtain, the highest glory, honor and exaltation. It was no trifle of a triumph that he enjoyed on that glorious day when he ascended up on high, victorious and exultant over death and demons, and leading through those glistening gates of pearl a multitude of ecstatic captives, the first to behold the glories of the new abode. No Roman conqueror on his triumphant day ever received honors worthy to be named in comparison with those that Jesus merited and obtained on that memorable day when he ascended up on high,—and when, at the command, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in," as a mighty conqueror he entered those gleaming portals of the sky, while millions of impatient harps, and innumerable adoring lips, poured forth the long, glad note of welcome, honor, and glory.

But his triumph will not end here. He will come to our earth again. And before those who publicly reproached and disgraced him, his rank will be vindicated, and his name honored. When he endured shame and contempt, and suffered bitter and ignominious death, it is highly reasonable, and, indeed, absolutely necessary, that he should be proportionately honored and glorified.

If any man had been publicly disgraced, belied and slandered, and had suffered public punishment unjustly, and was afterward to go into a far country, and there be highly advanced, he would never consider his triumph absolutely complete till he had returned with all his ensigns of glory and dignity, and entered in splendor the place where he had thus been dishonored and shamefully treated; and he would consider one day's triumph there as wiping away his reproach more effectually than all the possible honors that he could receive in a far distant place, where they could not be known and seen by those who had abused him.

And shall not the glorious Redeemer, who was despised and rejected of men, who was a man of sorrows and acquainted with grief, who hid not his face from shame and spitting, who was scourged, crowned with thorns, mocked, derided, and finally crucified between two thieves,—shall he not return again to earth in triumph, and rule with power and majesty? Surely it seems reasonable to suppose that he will; and the Scriptures plainly declare that this shall be the case.

And it seems reasonable that his faithful followers, who have been disgraced on earth, and have suffered persecution and reproach with and for him in all ages, should be glorified with him. And thus Paul declares: "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

That grand and awful day approaches! The King of kings and Lord of lords, will soon appear in his beauty! Whose heart can conceive, tongue declare, or pen describe, the glories and terrors of that day, when the almighty Saviour shall descend triumphant, and all the shining

hosts of celestial warriors that have followed his direction and example shall compose his majestic train? Shall you and I, dear reader, be prepared to unite with that resplendent throng?

CHRISTIANITY VS. INFIDELITY.

BY J. M. HOPKINS.

IN business transactions we buy, sell, and exchange for the purpose of getting gain. A man would be thought unwise who would cumber himself with the cares and perplexities of business if no profit would accrue therefrom. This principle applies to every transaction whether religious or secular. Men of intelligence should be inspired by some prospect of reward for their pains-taking and toil. But the infidel comes to the Christian, and says: "Lay aside your Bible, dismiss your views of Christianity, of God, of Heaven, etc., and accept what we offer. Do not be narrowed down by religious scruples. Come with us and enjoy the beauties of nature. Have liberty of thought. Share the pleasures of the world."

Now we ask our infidel friends: "What will you give us in exchange for Christianity, that we may be benefited by the exchange? What inducements do you hold out that are superior to those offered by Christianity? Unless there is something better we do not care to make the change." We turn to those who reject the Bible, who talk of liberty, etc., and inquire, "What more liberty have you than the Christian? You explore the fields of science; so can I. You believe and rejoice in that which is consistent; so do I. You enjoy the pleasures of life, of society; so do I, all that are pure, beneficial and truly enjoyable." Anything that is attended with injury to the mind or body is not liberty, is not truly enjoyable; it is slavery. You say that you see much in nature that is elevating to the mind. I agree, and lay claim to all the benefits thus experienced by the infidel, and am able to see in nature the handiwork of my Creator, rejoice in the beauties I there behold, and thus am constantly reminded of my heavenly Father and led to love him more.

The infidel urges that he can enjoy the pleasures of society more than the Christian. I reply: Christianity unfits no one for sociability. The true Christian carries with him a passport which gives him admittance to the best society. In the home circle Christianity inculcates principles which shine amid the trials and turmoils of life like precious jewels and burnished gold. In his deal with his fellow men, Christianity requires strict honesty and uprightness. It excels in industry, economy, temperance, education, and all that tends to make humanity better; infidelity excels in nothing. Thus we see that the Christian has all the good, all the pure, all that is enjoyable, that infidelity offers. Why, then, I ask, shall we exchange? But, looking beyond, what prospect is held out by the infidel respecting a life beyond this life which is more or less fraught with trials? What hope to cheer, what is there to buoy up the weak and weary one. To this, infidelity gives no response. All is dark, unknown. No hope, no life beyond.

My infidel friend, are not these things true? Have we misstated the case? We think not. Then we ask, Why should we exchange Christianity with all its purity, beauty, blessings, and hope, for your views which fall infinitely behind those of Christianity,—yes, as much behind, as Heaven, with all its bliss and eternal life, is superior to death? Rather, we would earnestly invite our infidel friends to turn from their hopeless, unsatisfactory position, accept the blessings offered by Christianity, and a home in the kingdom of God.

—God give us men. A time like this demands
Great hearts, strong minds, true faith, and willing hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinion and a will,
Men who have honor, men who will not lie.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Wrangle in selfish strife,—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

The Home.

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

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow—
Half is real, half they borrow;
Full of rocks and full of ledges,
Corners sharp and jutting edges.
Though the joy-bells may be ringing,
Not a song you'll hear them singing;
Seeing never makes them wise.
Looking out from down-cast eyes.

All in vain the sun is shining,
Waters sparkle, blossoms twining;
They but see through these same sorrows
Sad to-days and worse to-morrows;
See the clouds that must pass over,
See the weeds among the clover—
Everything and anything
But the gold the sunbeams bring.

Draining from the bitter fountain,
Lo! your mole-hill seems a mountain.
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power.
Gathering chaff, ye tread the wheat,
Rich and royal, neath your feet.

Let it not be so, my neighbor;
Look up as you love and labor.
Not for one alone woe's vials;
Every one has cares and trials.
Joy and care are linked together.
Like the fair and cloudy weather.
May we have, oh let us pray,
Faith and patience for to-day.

—Sel.

DARK DAYS.—Many of the darkest days in history have borne the choicest fruit to the glory of God and the good of man. It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have rested content in Egypt; out of the bondage came the exodus, and out of the exodus, the Messiah. It was a dark day when the ardent, brave, eloquent Stephen, hope of the early church, was stoned; but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world-wide preaching of the gospel. It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old World; but out of it came America. Darkest of all days was that on which the sun hid his face from the divine Man expiring on Calvary; yet all our hopes and all our happiness come from that day.—*National Baptist.*

SHUN THEM.

YOUNG women, in treating dissipated young men as equals, do a wrong that they can scarcely realize. Such men should be made to feel that until they redeem themselves, until they walk with correctness and honor in the path of right, good people will stand aloof from them. Girls who respect themselves will not be seen with such young men, and will decline to receive them on the familiar footing of friendship. It is a mistaken kindness to poultice when caustic is needed, and I am inclined to think that a little sharp decision on the part of the young girls to-day, would go far to correct the general looseness of morality among young men.—*Women's Journal.*

WHY SOME PEOPLE ARE POOR.

BECAUSE out of doors, loose hinges and boards are not tightened; the liquid portion of the manure is allowed to leach away; wagons, carts, machines and tools are left out of doors to decay, rust, and be lost; hay and stalks are fed upon the ground instead of putting them into a rack; cattle are left out in cold storms, to worry off their flesh; all repairs of tools are left until they are wanted, and precious time is lost in waiting for them. In-doors, cream is allowed to mold and spoil; silver spoons are used to scrape kettles; the scrubbing-brush is left in the water; nice-handled knives are thrown into hot water;

brooms are never hung up, and are soon spoiled; dishcloths are thrown where mice can destroy them; tubs and barrels are left in the sun, to dry and fall apart; clothes are left on the line, to whip to pieces in the wind; pie-crust is left to sour, instead of making a few tarts for tea; dried fruit is not taken care of in season, and becomes wormy; vegetables are thrown away that would warm for breakfast; the cork is left out of the sugar jar, and the flies take possession; bits of meat are thrown out that would make hashed meat or hash. In a word, nothing is taken care of, but everything is thrown aside for "a more convenient season."

SLEEP.

ONE of the cheapest medicines that mortals can use is sleep. It is a sovereign remedy for weakness; it relieves languor; it cures restlessness, uneasiness, and irritability; it will remedy headache, toothache, backache, and heartache; it always cures nervousness.

When weary, we should rest; when exhausted, we should sleep. To resort to stimulants is suicidal. What weary men need is sleep; what exhausted women need is sleep. The lack of sleep produces neuralgia, paralysis, and insanity. Many a person dies for want of sleep; and the point where many a sufferer turns him back from the very gates of death to the open path of life is where he sinks to sleep. Of almost every sick man it may be said, as of Lazarus, "If he sleep, he shall do well."

Another excellent medicine is sunshine. The world requires more of it, morally and physically. It is more soothing than morphine, and more potent than poppies. It is good for liver complaint, for neuralgia, for rheumatism, for melancholy,—for everything. Make your rooms sunny and cheerful; build your houses so as to command the sunlight all day long.—*Sel.*

ONLY A WEE SICK LAD.

In a pottery factory here there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his "wee lad," as he called him, a flower, a bit of ribbon, or a fragment of crimson glass, indeed anything that would lie out on the white counterpane and give a color to the room. He was a quiet, un-sentimental man, but never went home at night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him.

And by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups upon their wheels, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another engravings in a rude scrap-book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them, so he understood all about it; and believe it or not, cynics, as you will, but it is a fact, that the whole pottery full of men, of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind, and some dropped swearing as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day, now, some one did a piece of work for him, and put it on the sandy plank to dry, so that he could come later and go earlier. So, when the bell tolled, and the little coffin came out of the lowly door, right around the corner, out of sight, there stood one hundred stalwart working men from the pottery, with their clean clothes on, most of whom gave a half-day's time for the privilege of taking part in the simple procession, and following to the grave that small burden of a child which probably not one had ever seen.—*Cincinnati News-Journal.*

Choice Selections.

HOW SHALL I PRAY?

FATHER, how can I thus be bold to pray
That thou shalt grant me that or spare me this?
How should my ignorance not go astray,
How should my foolish lips not speak amiss
And ask for woe when fain they would ask bliss?

How shall I dare to prompt thee, the All-wise,
To show me kindness?—Thou art ever kind.
What is my feeble craving in thine eyes
Which view the centuries vast, before, behind,
And sweep unnumbered worlds like viewless wind?

Thy goodness ordereth what thing shall be,
Thy wisdom knoweth e'en my inmost want;
Why should I raise a needless prayer to thee,
Or importune Omnipotence to grant
My wishes dim, short-sighted, ignorant?

And yet I come,—for thou hast bidden and said,—
But not to weary thee, or specify
A wish, but rather with this prayer instead:
"O Lord thou knowest; give it or deny,
Fill up the cup of joy, or pass me by."

Just as thou wilt is just what I would will,
Give me but this, the heart to be content,
And if my wish is thwarted, to lie still,
Waiting till puzzle and till pain are spent,
And the sweet thing made plain which the Lord meant.
—Susan Coolidge, in *S. S. Times.*

HEALTHY PIETY.—The stoutest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer, "I have a great work to do, therefore I cannot come down."—*Sel.*

HAD AN EYE ON HIM.

"THAT young Brown has become a Christian, has he?" So said one business man to another. "Yes, I heard so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out of the store, and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of "being one of the saints,"—if he stood up manfully for his new Master, and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on the Sabbath, he was very glad to see that Brown rested on the Lord's day and hallowed it. Though the Wednesday evening bell never drew the merchant to the prayer-meeting, he watched to see if Brown passed by. Sometimes he said, "Where are you going, Brown?" and always received the prompt answer, "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself, "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christian, others watch to see if you are true—if you will do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the missteps alone, but also the earnest wish to please him. He, too, has places of trust. The work is pleasant and the pay good. These places may be for you when, through his strength, you have proved yourself true.

Fix your eye on Him, and he will keep you in the way.—*Congregationalist.*

GETHEMSEANE.

BEHIND the misty vale of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it on your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.
All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and do not see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane.

A LOST LOCOMOTIVE.

A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring to recover so valuable a piece of property. The bottom is quicksand, but even quicksands have limits, and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine.

By and by, the silent, mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many millions of years old the human race must be.—*Boston Transcript.*

CARLYLE ON DARWINISM.

I HAVE known three generations of the Darwins—grandfather, father, and son—atheists all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: "*Omnia ex conchis*,"—everything from a clam-shell! I saw the naturalist not many months ago; told him that I had read his "*Origin of Species*," and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

A good sort of a man is this Darwin, and well-meaning, but with very little intellect. Ah, it's sad and terrible to see nigh a whole generation of men and women professing to be cultivated, looking around in purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog-spawn; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity,—the more come back to me the sentences in the catechism, which I learned when a child, and the fuller and deeper the meaning becomes: "What is the chief end of man? To glorify God and enjoy him forever." No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.

PAPER, AND ITS FUTURE.

[THE following is but one of the many special manifestations of invention and discovery which mark the present age. Paper, formerly considered one of the fraillest of substances, stands among the strongest and most useful known to modern science and art. Paper is king. M. C. W.]

Paper car-wheels are composed entirely of paper rings pressed under a weight of six tons to the inch, and then fastened by means of bolts and steel tires, when they are ready for use. If the tire should wear or fall off the wheel, or if the train should run off the track, there would be no dan-

ger of their breaking, as they are flexible, and would spring. A paper ball can be rendered so solid that nothing but a diamond tool can cause an indentation in it. At the mill is a square block of compressed paper fastened on a turning lathe, and so hard that, if a fine steel chisel is held against it when it is moving, instead of cutting the paper it will break the chisel into a hundred pieces. The strength is astonishing. You can take a £5 note of the Bank of England, twist it into a kind of rope, suspend 330 pounds upon one end of it, and it will not injure it in the slightest degree. Bath-tubs and pots are formed by compressing the paper made of linen fibers annealed; this is painted over with composition, which becomes a part thereof, and is fire-proof. The tubs last indefinitely, never leak, and, put in the fire, will not burn up. You can beat on them with a hammer and not injure them. Plates compressed and annealed are durable; you can not only wash, but drop them upon the floor and stand upon them. The forks and knives can be used for all general purposes. Paper can be substituted for wood, converted into picture frames, and colored like walnut, cherry, and the like.

Bedsteads are fashioned the same as car-wheels, only of long strips instead of rings. They are very beautiful and lasting. A house can be literally constructed and furnished with every convenience in paper. The printing-press, type, and all the fixtures of the office, could be concocted out of this material, and more cheaply than the ordinary kind. A complete steam engine can be thus manufactured and do all required duty. Clothes and shoes will come in the future. Twenty-nine hours are needed to transfer linen fiber into a car-wheel.

The statement from Lansingburg, N. Y., that a firm there has just completed a paper steam-boat for a Pittsburg company is not surprising. The vessel is twenty feet long, and will accommodate nearly three dozen people, and has a carrying capacity of three tons. The sheathing is three-eighths of an inch thick, and a bullet from a revolver fired at it from a distance of four feet made no abrasion in it. The *Baltimore News* says that the next thing we shall hear of, will be the paper locomotive. Some one has already constructed a light and pretty paper railway carriage. Paper wheels are very common, and an inventor is confident that he can make paper rails a success. Paper ties are fixed facts, and much superior to those of wood. Paper houses have long since lost their novelty, and almost every imaginable small article of common service has been formed out of paper. In short, where will the uses of paper end?

Men, and they are not enthusiasts, predict that the day is not far distant when, from the solid and hardened pulp, everything will be manufactured that is now made from wood and iron. Thus we see, at least in the case of the former, how nature always preserves the balance of compensation. Our forests are fast going—at the present rate of destruction some even of those now living may see the end of them. But already, for most of the purposes to which we turn them to account, paper supplies the place. In many cases also the paper is really better than the wood. It is always less expensive, and, in most instances, will last much longer. It can, moreover, be made fire-proof, so that when we shall come to build our houses of it they will be practically indestructible at much less cost than at present, and of course down will go insurance rates. And yet it is a comparatively little while since this fabric began to be used for other than writing and wrapping purposes. As to paper itself, it may be said to be absolutely inexhaustible, for there is hardly any material, from wood, rags, husks, peat, or turf, leather, and weeds to gutta percha, from which it cannot be made. The poets have often sung the wonders of iron—let them celebrate the glories and marvels of paper.—*Sel.*

—Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

—Whittier.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:7.

A SHEAF OF RICHEST GRAIN.

HE saw the wheat waiting,
All golden in the sun,
And strong and stalwart reapers
Went by him, one by one.
"Oh, could I reap in harvest!"
His heart made bitter cry;
"I can do nothing, nothing,
So weak, alas! am I."

At eve a fainting traveler
Sank down beside his door;
A cup of cool, sweet water
To quench his thirst he bore;
And when, refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of Harvest,
He cried: "Oh Master kind!
One sheaf have I to offer,
And that I did not bind;
I gave a cup of water
To one athirst, and he
Left at my door in going
The sheaf I offer Thee."

Then said the Lord of Harvest:
"Well pleased with this am I;
One of my angels left it
With thee as he went by.
Thou mayst not join the reapers
Upon the harvest plain,
But whoso helps a brother
Binds sheaves of richest grain."

—Eben E. Reaferd.

REPORT OF MINNESOTA T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,	293
" " reports returned,	176
" " families visited,	277
" " letters written,	246
" " new subscribers obtained,	189
" " pages tracts and pamphlets distributed,	81,406
" " periodicals distributed,	1,907
Received on membership and donations, \$43.81; on sales, \$293.63; on periodicals, \$625.31.	

NETTIE G. WHITE, Sec.

REPORT OF NORTH PACIFIC T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,	121
" " reports returned,	47
" " members added,	10
" " dismissed,	2
" " letters written,	306
" " families visited,	107
" " new subscriptions obtained,	27
" " trial subscriptions obtained,	7
" " Signs taken in clubs,	266
" " pages tracts and pamphlets distributed,	37,916
" " " " " sold,	25,611
" " periodicals distributed,	1,746
Received on periodical fund, \$142.02; on T. and M. fund, \$78.11; on reserve fund, \$141.85; on tent fund, \$67.60.	

Mrs. C. L. BOYD, Sec.

CANVASSING IN UPPER COLUMBIA CONFERENCE.

THE prospects before us are quite encouraging. From a recent letter we learn that Bro. Harper has been canvassing The Dallas, Or., and has obtained one hundred and fifty orders for "*Thoughts on Daniel and the Revelation*." He and another brother intend to canvass the important towns in this "Upper Country." There appears to be an increased determination on the part of several to labor in harmony with the resolutions adopted at our last annual meeting. We know of three brethren and one sister who are planning to devote their time to this work. There are others who wish to attend the school at Healdsburg, Cal. Eld. A. T. Jones is now superintending the building of a church at Farmington, W. T., which is expected to be ready for dedication during the State quarterly meeting to be held there (D. V.) about the middle of October.

Dear brethren and sisters, let us take courage and go forward to the end, then we shall receive our reward.

C. T. FORD.

CANVASSING.

WE look upon the canvass for "*Thoughts on Daniel and the Revelation*" and the *Signs of the*

Times as being by the providence of God; and therefore we may expect that these publications will be well adapted to meet the wants of the cause and the peculiar arrangement of society at this late hour of time; and we may reasonably expect, also, that some discretion will be needed to put each in its proper place, and thus accomplish the most good with the least expense, and in the shortest possible time. And if these go hard at times, it will be no more than we have reason to expect.

We have said that we think it would be a great mistake to put all the force on the *Signs* canvass. Good reasons may be given for this, some of which we will give in this article. The difficulties we meet in making a specialty of "Thoughts" are: 1. In many cities and large towns we have a very high license to pay for canvassing for the book, which increases our expense considerably. We can afford to pay a State license of from ten to twenty dollars a year, but when they require five dollars a week we cannot afford it. 2. In cities we meet a large class of people who are not able to purchase so high-priced a book, some of whom would be glad to read; and we meet another large class who are too rich to feel the need of such knowledge as "Thoughts" contains, but would spend a small sum to gratify their curiosity, some of whom might, after a while, come to know the value of such literature. 3. In cities there is a middle class who will buy such books from agents. This class we find nearly canvassed to death. Many have just bought one or two books, and others have bought books they did not want from poor women who were trying to make a living for themselves or families. Therefore a great deal of ground must be gone over, and a great many persons canvassed with much hard work, and sometimes little success. Of course there are exceptions to this rule, and so experienced workers sometimes get the inside track in large places, and reap a rich harvest of sales. All good agents are acquainted with these facts, and consequently advise beginners to take small towns and country territory to start with.

Now how nicely the *Signs* meets nearly all these difficulties. There is no license to pay to canvass for papers. The poor can easily pay the subscription price; any one of the middle class will readily spend two dimes more for something that will arouse his interest more than the books just bought; the rich can gratify their curiosity with but little expense; and thus the light may shine in some dark room where long since there has ceased to be a reverence for the word of God. Lastly, the work will not be so hard, and there is less money at stake. But then, the cities and large towns are only a small part of the vast territory that must be "lighted with his glory." There are the towns numbering from four to five thousand inhabitants, and less; and the broad countries where no license—unless, perhaps, a State license—has to be paid, and where men follow the plow as did Elisha,—men who were not reared in luxury and ease, but on hard-tack and hard work, and who, after polish, are prepared to be a help morally and financially to a good cause,—material to put in the back-bone of the third angel's message. Yes, there are hundreds of men who have not only two dimes, but three dollars and a half that they will willingly and gladly exchange for just such a work as "Thoughts on Daniel and the Revelation." Here, "Thoughts" can be sold readily, as has been proved by the sale of some 10,000 copies. Young men can thus begin their work in the ministry by missionary work while working with men in their own sphere.

Therefore, we may safely say, all things considered, that to canvass such country territory with "Thoughts," sometimes offering them the *Signs* when the order for the book has not been secured, and gathering names for the V. M. society, will be the best and cheapest way of getting the truth to the people.

In cities, the *Signs* will be the least expensive because it will take less time, and more will embrace the opportunity of reading, which is the important point with us. By this we do not mean that those who canvass for the *Signs* in cities should do nothing with "Thoughts," for many will be found who have seen the book noticed in the paper, and will be glad to get it.

Almost every day we meet ladies who canvass in cities, and make good hands at the work, in many cases doing even better than men. We notice that many of our sisters have just as good talent for the work of canvassing as the men who

are so successful; and we see no reason why we might not have a hundred lady canvassers for the *Signs* where now we have only one, if proper encouragement were given. We do not urge them to canvass for "Thoughts," as it is heavier work, the agent having to work in the country as well; yet many of them could do well with the book in the cities where they have canvassed for the *Signs* by re-canvassing the people for the book. We think there are good reasons for concluding that all our able-bodied young men who think of canvassing should devote their time to "Thoughts on Daniel and the Revelation," and that our sisters should canvass for the *Signs* in cities and large towns.

From first to last, let all find some place in which they can help forward the one great cause. The truth as it is in the moral law of God and the faith and testimony of Jesus Christ, and the great principles of temperance, is as precious as it ever was; and the reward for a life of harmony with it is as yet attainable. Never was it more necessary than now to cast away the selfish, the false, and the defiling things of this world, and be sincere workers for the glory of God and the benefit of men. There are those who are struggling to deliver themselves from many wrongs; there are those among the multitude sharing your own manhood who are passing down to death wailing as they go, "No man hath cared for my soul," who would be glad to know by experience that the religion of Jesus Christ is still cherished in tenderness by those who live.

GEO. A. KING.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FIFTH SABBATH IN SEPTEMBER.

(See *Instructor for Sept. 19, 1883.*)

NOTES ON THE TEXT.

(Acts 18: 18-28; 19: 1-20.)

ACTS 18: 22. **Went down to Antioch.**—Geographically speaking, strictly correct, the position of Jerusalem lying much higher than Syrian Antioch. Thus terminated his second missionary journey; it had occupied, roughly speaking, three years. During this period, he had traveled through large districts of Asia Minor, visited the cities of Philippi, Thessalonica, Berea, Athens, and Corinth, and returned by way of Ephesus and the sea to Palestine and Antioch. Everywhere, except perhaps at Athens and Ephesus, he had been resisted and violently treated by the Jews. Very important results, however, were gained, and flourishing churches were organized, not only in Galatia, but also in Philippi, Thessalonica, and Corinth, and perhaps other centers, which were permanent.—*Rev. Com.*

Ver. 24. **Alexandria.**—The Jews established themselves in great numbers in this city very soon after it was founded. Josephus says that Alexander himself assigned to them a particular quarter of the city, and allowed them equal rights and privileges with the Greeks. The Greek or Alexandrine version of the Scriptures was made here by learned Jews, seventy-two in number, and hence it is called the Septuagint, or Version of the Seventy.—*Amer. T. S. Bib. Dic.*

Ver. 28. **He powerfully confuted the Jews, and that publicly.**—His special training in Alexandria, coupled with his great knowledge of the Old Testament Scriptures, eminently fitted the eloquent convert for the peculiar controversy which the Jewish frequenters of the synagogue delighted in. It was perhaps the knowledge of that bitter hostile spirit to Jesus of Nazareth on the part of his countrymen at Corinth which led Apollos, conscious of his powers in such controversies, to desire this Corinthian mission. The expression *publicly* points especially to his work in public disputations in the synagogue and elsewhere.—*Rev. Com.* **Showing by the Scriptures.**—Proving from the Old Testament. Showing that Jesus of Nazareth corresponded with the account of the Messiah given by the prophets.—*Barnes.*

Chap. 19: 1. **Ephesus.**—Ephesus was one of the great commercial cities of the world, singularly well located both for inland and maritime commerce. It lay on the main road of traffic between the east and the west, and possessed a capacious harbor, formed by the river Cayster. It was built

by Androchis the Athenian in the 11th century, B. C., and rapidly increased in wealth and magnificence. On its streets, Asiatic elements mixed with Greek influences, and colored social life. The Romans made it the capital of the rich province of Asia. Its theater is the largest which has yet been discovered, and is said to have been capable of containing 30,000 persons. But the glory of the city was the stately temple of Artemis (Diana). The grandeur of Ephesus received its death-blow in 262 A. D., when it was sacked and laid waste by the Goths who came from beyond the Danube. Although rebuilt, it never regained its former glory. The site of the once splendid Asian metropolis is now utterly desolate. Shapeless piles occupy the ground where once imposing edifices stood; and the harbor, once the resort of the ships of all nations, is now a confused morass. The few remaining inhabitants are lodged in a miserable Turkish village called Ayasaluk, said to be a corruption of Hagios-Theologus (*the holy theologian*), the name by which John was known. Ephesus became one of the most conspicuous scenes of apostolic labors. The church was distinguished by having Paul for its founder, John for its counselor, and Timothy for its bishop.—*Rev. Com.*

Ver. 2. **We have not so much as heard, etc.**—That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to be baptized with the Holy Ghost (Matt. 3: 11; Luke 3: 16); but they simply meant that they had not heard that this Spirit, in his gifts, had been given to or received by any one.—*Clarke.*

Ver. 9. **School of one Tyrannus.**—It appears that the person in question was a *schoolmaster*, and that he *lent* or *hired* his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend. It is very likely that Tyrannus was a Jew, and was at least well affected to the Christian cause; for we have many proofs that individuals among them kept *schools* for the instruction of their youth, besides the schools or academies kept by the more celebrated rabbins.—*Ibid.*

Ver. 10. **So that all who inhabited Asia**—viz., the Roman province of that name. Ephesus was the capital of this province, the center of commerce and religious worship, to which the people resorted from all parts of the country. Hence the apostle had an opportunity to preach to a vast number, in addition to those who resided in the city; and at the same time, through the agency of those converted through his labors, he could have introduced the gospel into regions which he did not visit in person. It was but forty years after this that Pliny, in his celebrated letter to Trajan, says, even in reference to the more distant Bithynia: "Many of every age, of every rank, and also of either sex, are brought, and will be brought, into peril. For the contagion of this superstition has not only spread through cities, but also through villages, and country places."—*Hackett.*

Ver. 14. **Seven sons of one Sceva, a Jew, a chief priest.**—Whether he had been at the head of one of the twenty-four courses of the priests of the temple, or had once been the high priest at Jerusalem is not known. It is more probable that the rank he held was purely a local one in the synagogue of Ephesus. Prof. Plumptre suggests that it was a part of his art to assume the title of high priest.—*Rev. Com.*

—One night during the late war, the army was encamped in front of the enemy, when there was seen a gleaming light among the trees in front of the position. They thought it was the enemy's camp-fires, and began firing with their batteries upon the light. But soon the moon rose up from behind the trees, and they saw they had been directing their artillery against the radiant queen of night! And so upon Christianity infidelity rains its shot and shell, but it is like firing upon the moon in her inaccessible splendor.—*Rev. Edward Judson.*

—Oh lead me, Lord, that I may lead
The wandering and the wayward feet;
Oh feed me, Lord, that I may feed
Thy hungering ones with manna sweet,
Oh strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with a troubled sea.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 18, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

WHAT DOES IT MEAN?

THE fires and storms which have visited this country during the past few years, have been accompanied with strange phenomena, which so far have baffled explanation. Of the Wisconsin and Michigan fires and some of the Western storms, the REVIEW made mention at the time of their occurrence.

The late tornado at Rochester, Minn., it seems was not without its share of unusual features. Of these the *Scientific American* of Sept. 8, 1883, thus speaks:—

"The wind that destroyed the town of Rochester, Minnesota, August 24, was attended with many remarkable results. On the ground of F. A. Poole, opposite the court-house, a curious freak of the storm is to be seen. A pine board, about six feet long and four inches wide, is driven endways through the trunk of a maple tree six inches thick, and remains embedded in it."

"The wife of one farmer who was in the field, started for the house, but failed to reach it. She ran for a stake in the field, but was blown almost to pieces. The stake was driven through her body, and her limbs torn off, so that they have not yet been found.

"The Hon. John Mc Call, of Winona, was killed near his elevator. He had started for the house, across the way, but had evidently been caught in the air and whipped on to the earth, for the grass was swept clean where he was found, and every bone in his body was broken."

The *Scientific American* offers no comments upon these strange occurrences. But that board must have been driven as if from a cannon's mouth. Could it have been simply the force of the wind? And what power was it that tore the limbs from the body of that woman and bore them where no search could find them? Why was not the entire body driven away? What tore it asunder? Again, what kept the body of Mr. Mc Call in one place, hammering the ground with it till every bone in his body was broken?

The quotation calls these things "remarkable results," or "curious freaks" of the storm. It would rather seem as if a band of unchained demons rode upon the gale, and manifested the malignity of their nature upon everything that came in their path.

THOUGHTS FOR FREE-THINKERS.

WHEN the so-called free-thinkers reach a sufficient degree of freedom in the exercise of their thinking faculties, we hope they will bestow some thought upon a few facts stated by the *Detroit Evening News*, of Sept. 3, 1883. In that issue we find a notice of the "National Conference for the furtherance of Free Thought," held a few days previous in Rochester, N. Y. Of this Conference, Dr. T. L. Brown, of Birmingham, N. Y., was president; and in his opening address he said:—

"A brave thinker or an advanced talker, subjects himself to the creed-bound criticism of such guides to holiness as Joseph Cook and T. De Witt Talmage."

On this the *News* remarked: "This is indeed distressing. Revs. Joe and De Witt should be gagged. True, they are in turn subjected to the creed-bursting criticism of Col. Ingersoll, but it makes an obvious difference whether free thinking

and free criticising is done inside the church or outside of it."

Again, the *News* says: "But this congress has yet a weightier grievance. In the language of the president, 'Preachers are now about the only persons who wholly disobey the command, 'Six days only shalt thou labor'; they work the most on the seventh day.' This is the last theological hair that breaks the atheistic camel's back. A society of infidels to compel a better observance of the Sabbath on the part of Christians, is now in order, but for some reason the Rochester congress took no steps toward organizing it.

"President Brown's theme is, 'Who are free-thinkers?' but he fails to answer the question, except inferentially. Although he cannot, or does not, define what a free-thinker is, we are given to understand that it is a very important personage. 'The free-thinker,' he says, 'is worth more to humanity than all the preachers and priests combined.' As there are over seventy thousand clergymen in the United States, many of them fine fellows, presidents of universities, heads of charitable institutions and the like, the single free-thinker who outweighs them all and twice as many more like them in Europe, must be a man of considerable heft.

"Free-thinkers," explains the president, 'who have analyzed the forms and combinations of the nearest objects and plainly pointed out their relations and rational uses, not only save Christians from real evil, but make it necessary for them to more fully and correctly understand the material and immediate causes of disease and death.' From this and much more to the same effect; we are left to infer that all important discoveries have been made and all sciences built up exclusively by infidels, while Christians did all they could to prevent it. Possibly if President Brown had been free to think, he would have thought differently, but being restrained of that inestimable privilege, he thinks and talks queerly."

The *News* now gets down to solid talk; and it is this portion of its remarks which we especially commend to the reader in general, and the Free-thinker in particular. It continues:—

"As a matter of fact all the great discoveries which have shaped human history or laid the foundations of science have been made by Christians. Columbus, who discovered the new world; Galileo, who discovered the revolution of the earth; Sir Isaac Newton, who discovered gravitation and laid the foundation for the science of physics; Dr. Harvey, discoverer of the circulation of the blood and father of modern surgery; Dr. Priestly, discoverer of oxygen and first great promoter of chemistry; Linnæus, the founder of the science of botany; Hugh Miller, the expounder of geology, and Louis Agassiz, the great authority in zoology, were all Christians. That oldest and grandest of sciences, astronomy, is illustrated by Copernicus, a pious and humble priest, who determined the revolution of the planets, by Father Secchi, the master of solar physics, and by so long a line of Christian investigators that it has passed into an aphorism, 'The undevout astronomer is mad.'

"There have been many free-thinkers, ancient and modern, but we do not now recall one who either found a new country, or founded a new science, or whose name is linked with any great discovery. All this, President Brown, being an educated physician, must know; but, of course, being restrained of his freedom to think, he can hardly be held responsible for his strange perversion of facts.

"The spirit of President Brown and his fellow-scoffers is expressed in his closing sentence. 'I think,' he says, 'if there is a God, he can save us, if necessary, without careworn and expensive help. I have found it wise and good for me to

let them wholly care for themselves.' How different from this was the spirit of Howard, the prison reformer; of Florence Nightingale, the philanthropist; of Father Gallaudet, founder of the system for instructing the deaf and dumb; and of all the noble men and women whose pious and self-sacrificing devotion to the welfare of others has rendered their names immortal. How different the spirit and creed of Paul, of Loyola, of Xavier, of Vincent de Paul, of John Eliot, of Judson, and of the innumerable Christians who, taking their lives in their hands, carried light and letters into the darkest corners of the earth. Had the narrow and selfish sentiment expressed by President Brown prevailed among the early Christians, whom he affects to despise, the whole face of history would have been changed, and the Rochester congress would have been as impossible as it has been unprofitable. The fact that such a convention should be held and allowed to publicly denounce, with offensive blasphemy, what the great majority of their countrymen reverence, is itself a proof that in this country people are free to think and to say what they please. The pretense of 'furthering' that freedom is ridiculous."

THE LAW OF LIBERTY.

ST. JAMES twice uses this most expressive term: "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." James 1:25. "So speak ye, and so do as they that shall be judged by the law of liberty." James 2:12.

What is meant by the term "law of liberty?" This is a question of the highest importance, for this is the law by which we shall be judged at the last day. That judgment will be one of severity, for James adds: "For he shall have judgment *without mercy*, that hath showed no mercy; and mercy rejoiceth against judgment." Verse 13. This signifies that in the day of Judgment there will be no forgiveness of sins, because every man will then be judged according to his works. 2 Cor. 5:10; Rev. 20:11-13. When St. James says that mercy rejoiceth against judgment, he speaks of the state of things which now exists. The law of God even now condemns sinners, but the gospel of Christ delights to pardon every man who will repent. The justice of the condemnation is acknowledged by the sinner in the act of repentance; and it is acknowledged by the gospel itself in offering pardon to sinners through the death of Christ, who has suffered the curse of the law in their place.

The condemnation or curse pronounced by the law of God would never have been felt by man, and indeed would never have existed had not man sinned. So also that attribute of God which we call mercy or grace would never have been known to man had not man destroyed himself by sin. Thus when man was ruined by sin, the law of God could do no less than to pronounce its curse upon him. The mercy of God desired to save the sinner, but could not deny that he was justly condemned by the law of God. The wisdom of God found out the method by which to reconcile the mercy of God with his law, or truth. This was in the death of Christ as the substitute of the sinner. In his death mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85:10.

But this arrangement made two great days necessary. 1. The day of mercy or grace, during which sin may be pardoned and the gospel of Christ may be preached. This is the period during which "mercy rejoiceth against judgment." 2. The day of Judgment, when all sinners who have not obtained pardon shall be judged and punished. This is the day when we "shall be judged

by the law of liberty." And this is also the day when those who have showed no mercy "shall have judgment without mercy." James 2:12, 13.

The law of liberty is a law which was made to govern our *words* and to govern our *acts*. This is proved by the words of James: "So *speak* ye and so *do* as they that shall be judged by the law of liberty." We must speak as this law bids us speak, and we must act as this law bids us act. But we cannot speak and act in this manner unless we know what is meant by the law of liberty. Does the apostle James define this law and teach us what are its precepts?

If we read the verses which immediately precede verse 12, we can have no doubt what is meant by the law of liberty spoken of in that verse. Thus we read: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, 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. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment." James 2:8-13.

"The royal law" of verse 8 is therefore the same as the "law of liberty" of verse 12, and this is certainly the same as "the perfect law of liberty" of James 1:25. If we fulfill the royal law we do well; if we transgress that law we commit sin and are convinced by it as transgressors. This is therefore that law of liberty which was made to govern our words and our acts, and to judge us at the last day. This law contains the ten commandments, for the apostle quotes the sixth and seventh commandments and teaches that whoever breaks one of the commandments becomes guilty of breaking the whole law. A chain with one link broken is a broken chain. A watch with one wheel broken is a useless watch. A chair with one leg broken is a worthless chair. The law of God with one commandment broken is a broken law. It is not necessary to break every link in a chain to render that chain useless; it is not necessary to break every wheel in a watch in order to render the watch incapable of fulfilling its office; and it is not necessary to break every piece of which a chair is composed to make the chair of no value. Nor is it necessary to break all the commandments in the royal law in order that that law as a whole should be broken.

But how can the royal law which says, "Thou shalt love thy neighbor as thyself," and which says, "Do not commit adultery," and "Do not kill,"—how can such a law be called the law of liberty? How can we have liberty under the authority of a law which says "Thou shalt" and "Thou shalt not"? Liberty is secured to us by law when the law forbids everything that is evil and commands everything which is good, and this is precisely the office of the law of God. The prohibitions in the law of God are like the barriers erected near precipices to keep us from stepping over and being destroyed.

Sin is false liberty. Satan tells men that his service is perfect liberty, for he permits every one to do as he pleases. But when remorse comes upon them because of their guilt, they find that sin is the most abject slavery, and that they can hardly escape from it though they see ruin just before them. But the law of God is the law of liberty. It permits everything the Christian desires, and forbids only those things which he wishes to shun. The sinner regards the law of God as the law of bondage, because he has the law

of sin, or carnal mind, in his heart. Rom. 7:23; 8:2, 7. The Christian regards the law of God as the law of liberty, for the law of God has been written in his heart (Ps. 37:31; Jer. 31:33), and he delights to do the things contained in that law. Ps. 1:2; 119:97.

James says: "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. We have seen from James 2:8-13 that this perfect law of liberty is the moral law, or royal law, and that it includes the ten commandments. Now, whoever looks into this perfect law will see that the fourth commandment relates to the day which God sanctified in Paradise in memory of himself as the Creator of the heavens and of the earth. Ex. 20:8-11; Gen. 2:2, 3. He will see that if he fulfills the royal law he does well, and that if he transgresses one of its precepts he becomes guilty of breaking the whole law of God; for he breaks from the middle of the chain one of the ten links which compose the chain, or one of the ten precepts which compose the law of God.

If he is not a forgetful hearer but a doer of the work, he will be blessed in his deed, for he will keep the commandments. He cannot be justified by the law of God, for he has broken it; but as a Christian having the law of sin removed from his heart, and having the law of God written therein by the gospel of Christ, he can, according to St. James, fulfill the law of God, and in so doing he will do well. He will speak and act according to that law, knowing that he is to be judged by it.

But who may abide the day when sinners will receive judgment without mercy? Who will be able to stand when the day of mercy, or day of the gospel, will be past, and when men shall be examined in the light of the law of God? It cannot be those who go on in sin, and who refuse to repent. It cannot be those who neglect to seek pardon in the blood of Christ for their transgressions. Nor can it be those who, after having found pardon, dare to transgress the law of liberty. The men who will stand in the Judgment will be those who have clean hands and pure hearts, and who, having looked into the perfect law of liberty, have been doers of that law. Let us thank God that the time is not past during which mercy rejoiceth against judgment, and that it is still possible for us to find mercy and pardon.

J. N. A.

THE SUPPLEMENT AGAIN.

Most of the readers of the REVIEW are aware that a supplement was issued from this Office several weeks since, which was designed to answer certain gross misrepresentations which had been put in circulation respecting the acts and designs of some who hold positions of responsibility among us. The misrepresentations in question were published in the form of an "extra" of the *Sabbath Advocate*.

The issuing of our Supplement was delayed for a long time, as it was hoped that it would not be necessary to engage in so unpleasant a task as that of exposing the dishonesty of men who bear the Christian name. When it was at last issued, however, it was not characterized by any uncertainty in tone. To use the graphic language of a correspondent from California, it was "a dead shot." An evidence that it was appreciated by the brethren generally is found in the fact that over two thousand copies have been ordered over and above those which were sent out from the Office in the REVIEW, thus making an issue covering, in the aggregate, about nine thousand copies. Of the number given above, the California Conference ordered one thousand, and the New England Conference five hundred copies.

We wish now to call the attention of our people to the importance of giving a still wider circulation to the Supplement. The "Extra" to which the Supplement is a conclusive reply, has been scattered broadcast throughout the country wherever individuals could be induced to read it. If, therefore, we expect to counteract the evil effects of the poison which has been so generally distributed, we must see to it that the antidote shall have a distribution equal to that of the poison. The Supplement should be put into the hands of every reader of the *Advocate* and its "Extra." If this can be done, it will serve to destroy the confidence of those persons in the men who at the present time have the lead of the *Advocate* office.

The matter of the Supplement is now in the form of stereotype plates, from which we can print any number of copies which may be desired. In order to make this work as easy as possible, and to save postage, the REVIEW offers to mail the Supplement, postage-paid, to any number of addresses, at four cents per copy. Send in, as soon as possible, the names of persons to whom you would like to have the Supplement sent, taking pains to write each address as plainly as may be. Where five hundred or one thousand copies of the Supplement are desired, they will be furnished at the rate of two dollars and fifty cents per hundred.

W. H. L.

THE MAINE CAMP-MEETING.

THIS meeting was held upon the old ground at Waterville, where it has been held for several years past. The attendance was not large. Perhaps two hundred and fifty of our people were present. And there was not a large attendance of those not of our faith at any time during the meeting. Several hundred, perhaps, were present on Sunday to hear Sister White. The weather was rather cool for comfort, and for the time of year, but rather more comfortable than at the Vermont and Massachusetts meetings. Nearly all of the meetings were held in the small tent owned by the Conference, rather than at the stand fitted up in the grove. Meetings commenced Wednesday P. M., though many did not reach the ground as early as that.

Sister White came Thursday P. M., and staid till Monday A. M., and spoke once each day, besides attending other meetings. As usual, she spoke earnestly, impressing upon all the necessity of becoming familiar with the work of saving souls, laboring for Christ, and of being intelligent in all that concerns the most important interest of man, his elevation, his education here, and his salvation hereafter. She admonished the brethren and sisters of Maine to become more earnest in the work, to do what they could to bring the light of truth before their neighbors and fellow-men. She told them that it was not for the best to hold our camp-meetings year after year in one place, but that one or two years in one place was all that was profitable for the cause; that where it was held in new places curiosity would bring out many to hear, prejudice would be broken down, and the light of truth would thus reach many souls, who otherwise might not be reached till their probation should close. She told them it was of immense importance to use our greatest diligence in getting the light before the people; for events of great moment were soon to occur, and souls would be lost if we were not awake. These words produced a good effect, and the minds of all were made serious by them. On Sabbath P. M. there was a good move in the camp. Many came forward for prayers, a solemn spirit prevailed, and the meetings were profitable.

The labors of Bro. Van Horn were appreciated. He had some meetings with the children which were interesting and profitable. Bro. Boynton was with us at Vermont and Maine to help in the

canvassing work, and give instruction. He had a large class in both places, and quite a deep interest was manifested. He feels the greatest possible interest in getting our people to do something in the work of God, by getting subscribers for the *Signs of the Times* or by circulating our tracts and selling our books. Some thirty-five or forty attended these classes, and we feel sure they were benefited, and that many went home determined to try to do something in the cause in the future.

On Monday morning nearly \$700 were subscribed for our missionary funds. About one-half of the people went home in the early part of Monday, which greatly interfered with the interests of the meetings that day. This day should be the very best day of all, and it generally proves so, unless our brethren destroy its benefits by going home, and leaving the ministers with comparatively few to preach to. But we had solemn meetings, and God helped in the preaching, if many were not there to receive the good they might have had. We hope the influence of this camp-meeting will not soon be lost, and that greater efforts will be made for advancement the coming year.

GEO. I. BUTLER.

Ministers' Department.

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

THE CHURCH MANUAL.

(Continued.)

TITHING SYSTEM.—CONTINUED.

WHEN the tithes are laid aside promptly from time to time, as the income which we enjoy comes into our hands, the burden seems comparatively light. When, however, the matter is postponed, and we are compelled to raise the tithes for the whole year at once, the sum is necessarily so large that it is with difficulty at times that we are enabled to obtain it from those indebted to us. Nor is this all. Not infrequently the covetous, after they have let the matter run for a year, are strongly tempted to withhold it altogether, on account of the great amount which they are required to set apart at one time for the Lord. To avoid this temptation, therefore, it is an excellent practice for each family to provide itself with a tithing-box or coffer, in which the members can deposit their tithes from time to time, as money may come into their hands. This will be acting in harmony with the directions which the Lord gave to the Hebrews. They were forbidden to eat of the first-fruits until they had brought an offering unto the Lord. Lev. 23:10-14; Ex. 29:29, 30; Prov. 3:9.

At least as often as once in each quarter, the tithes should be paid to the church treasurer, and by him be forwarded to the treasurer of the State Conference. When this is done promptly and conscientiously by all the members of the church, there will be no lack of means in the treasury of the Lord. The State Conference Committees will find themselves possessed of abundant resources for the vigorous prosecution of the work over which they have the charge. The ministry, also, will not be perpetually vexed with the question of finance, but will be enabled to give their whole time to the preaching of the word. But perhaps the greatest blessing of all will be found in that increase of spirituality among the lay members of the church, which is both a cause and a consequence of cheerful liberality in the things of God.

LEGAL SOCIETIES.

Legal Societies for holding church property are made necessary by the statutes of all the States of this Union. Without an organization of this kind it would be impossible for an assembly of worshipers to have decided to them the lot

upon which they wish their church edifice to stand. Without it they could neither sue nor be sued. Indeed, the inconveniences which would arise were churches to fail in the matter of availing themselves of the provision for the formation of legal societies, are so numerous that we cannot attempt to mention them here. Suffice it to say, it is very important not only that legal societies should be instituted, but also that they should be organized in every particular in harmony with the laws governing in such matters. A failure to do this might result in the forfeiture of all the real estate owned by any given church.

It would be impossible to give directions here in regard to the proper method of organizing such societies, which could safely be followed in all the States of the Union. The laws of the States vary so materially on this subject that should we, for example, give directions which would be every way correct as far as the State of Michigan is concerned, those directions, if carried out by the brethren [in Massachusetts, might serve to lead them altogether astray. All that we can say, therefore, is that the churches in each State should be governed by the statutes of their own State in the formation of legal societies. Nor would it be safe for them in doing this to pass the matter over into the hands of men who have no experience in legal affairs. It makes no difference how intelligent a person may be in other respects, if he is not familiar with legal forms, he should not be intrusted with the drawing up of Articles of Association for Legal Societies. It is always safest and best in such things to obtain the counsel of a first-class lawyer. It may cost a few dollars, but there is too much at stake to admit of the running of risks.

When legal societies have been formed, great pains should be taken by the officers of the church that the Articles of Association shall be carried out in all their provisions. This is particularly true, however, in the matter of elections.

LEGACIES.

A legacy or bequest is a gift by will of personal property. A devise is a will or testament, properly of real estate.

As a general rule, and one to which there are very few exceptions, it is always best for an individual who is anxious to contribute of his means to the cause of God, to see to it that this is attended to before his death. In nine cases out of ten, where such matters are left to the executors of the will, the purpose of the legator is defeated either wholly or in part. All are familiar with the interminable contests which arise from time to time through efforts of heirs to set aside the bequests of those who have made the wills in which they themselves are interested.

When, however, it is found to be impossible for those wishing to make donations to our institutions, to do so during the period of their natural lives, the next best course is that of providing for such institutions by will. When this is determined upon, it should not be left until the last moment but should be attended to while the donor is in full vigor of health and in the complete possession of all his faculties. When it can be done, the services of a thorough-bred lawyer should be secured in order that the will may be made out in such a manner as will conform to the requirements of the law in every particular. An attempt to save a few dollars in the matter of a lawyer's fee, might deprive our institution of hundreds or thousands.

Should it be found impossible to secure the services of a lawyer as directed above, then the next best help available should be obtained. Under such circumstances the following form and suggestions will prove of service:—

Those who wish to will a portion of their prop-

erty to the Seventh-day Adventist Publishing Association, can insert in their will the following:

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as treasurer of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, to be applied under the direction of the trustees of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union:—

Signed, sealed, published, and declared by the said ———, as his last will and testament, in the presence of us, who at the request of the said ———, and in his presence and in the presence of each other, have hereunto subscribed our names as witnesses.

Wills in favor of the Seventh-day Adventist Educational Society, or Pacific Seventh-day Adventist Publishing Association, can be so made that the forms given above can, with slight variations of names, etc., be used in them.

RULES OF ORDER.

It has been said that order is Heaven's first law. In harmony with this thought we find that the apostle Paul commanded the Corinthians to do all things decently and in order. 1 Cor. 14:40. God was not pleased when certain individuals, belonging to the church of Corinth, brought confusion into the assembly by attempting to talk at one and the same time. The same principle which is involved in the orderly conduct of men in a religious service, would, when carried out, insure decorum in a business meeting in which the affairs of the church are to be considered. But good order cannot be preserved on such occasions without the adoption of some acknowledged standard which is to govern at such times. As the result of centuries of practical observation and experience, a code of parliamentary rules has been adopted by men of the world, which are believed to be as good as any which can be devised for the government of deliberative bodies. These rules for convenience of reference, are published in the form of manuals. As their insertion in a church manual would require more space than can be spared for such a purpose, it has been thought best to counsel all our churches to provide themselves with a copy of some one of these books. Were we to designate any one as preferable to the rest, it would be the "Diagram of Parliamentary Rules," by U. Smith. This work is an improvement on all similar publications, and is published by the S. D. A. P. Association.

It might not be out of place to throw in a caution right here respecting the use of parliamentary rules in the management of business meetings of a religious character. While it is desirable that every member of a church should familiarize himself with the standing rules of order, it should be remembered that such rules should never be employed simply for defeating the will of the majority. To pursue such a course as that, would be to imitate men of the world and to displease God. Those who are acquainted with parliamentary regulations should seek to enforce them for the sole purpose of aiding the brethren to transact their business in a strictly legitimate manner, and in the shortest time possible. Technical provisions should not be insisted upon when such a course would result in division and dissatisfaction.

By way of securing the Divine guidance, and for the purpose of making all present feel the difference between a business meeting of the world

and one of the church, it is well that the meetings of the latter should at all times be commenced with singing and prayer.

APOSTLES.

The term apostle in the original Greek signifies a messenger or envoy. In the outset our Saviour chose twelve men, who accompanied him during his ministry, and, with the exception of one, were witnesses of his resurrection. These men, with the addition of Paul, and possibly of Matthias, are spoken of in the New Testament as the apostles in a pre-eminent sense. Paul did not see the Saviour before the crucifixion of the latter, but as he appeared to him after his resurrection and ascension, he could with propriety attest the fact that Christ had arisen from the dead.

The twelve apostles, so called, held the highest positions attainable in the Christian church. They are named in order before the prophets, because they not only possessed prophetic gifts, but also miraculous powers. Their authority, when acting officially, was decisive in all matters that related to the church of Christ.

It is undoubtedly true that it was not the design of the Lord that the apostles as a body of twelve, sustaining the same relation to the church as did the original twelve, should continue through all time. Indeed it is questionable whether there have ever been in the church any persons who have been clothed with all the power and authority of the original apostles, since their day. It is a fact, nevertheless, which cannot be disputed, that it was the purpose of the Lord that an order called apostles, but varying somewhat in their endowments from the original twelve, should be perpetuated in the church. We find, for example, that Barnabas was called an apostle in Acts 14:14; also that Epaphroditus was so styled in the Greek original of Phil. 2:25; and that other brethren received the same title in 2 Cor. 8:23, where the original of the word "messengers" is the equivalent of "apostles."

Again in Eph. 4:8 we learn that when the Lord ascended up on high he gave gifts unto men. In verses 11-13 of the same chapter, we read that among the gifts imparted by the Lord to his church were apostles, prophets, evangelists, pastors, teachers, etc. The apostles here spoken of were, we understand, of the secondary order mentioned above, *i. e.*, men who received special endowments, qualifying them to act a leading part in the management of the affairs of the church, though not exalting them to a position equal, in all respects, to that occupied by the original twelve apostles. As the other gifts mentioned in the connection were to continue in the church, we see no reason why these should not continue also. In fact, we think we discover evidences in the history of such men as Luther, Wesley, Wm. Miller, and others, that they were messengers, envoys, or apostles, in the secondary sense of the word, whom God qualified, and sent forth, to act the part of great leaders in advancing the interests of his work. Such leading spirits always have had, and always must have, a place in the church of God. They furnish the credentials of divine authority, not only in the success which attends the work of God in their hands, but also in that voluntary recognition of their leadership which is spontaneously granted by the men of their time.

W. H. L.

(To be continued.)

—To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?—*Sir Thomas Browne.*

—Religion is no leaf of faded green,
Or flower of vanished fragrance, pressed between
The pages of a Bible; but from seeds
Of love it springeth, watered by good deeds.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

SAMARITANS AND THE TEN TRIBES.

Were the Samaritans of the ten tribes of Israel? E. M. P.

ANS. They were not. You are right in supposing that they were a mixed multitude imported from Assyria to occupy the territory formerly occupied by the ten tribes who had been carried away as captives. See 2 Kings 17:24-41.

PENTECOST.

Does Lev. 23:15, 16 prove that Pentecost always fell on the first day of the week? E. D. H.

ANS. It does not. The Sabbath there spoken of as the one from the day after which the seven weeks (here called sabbaths, verse 15) were numbered, was the 15th of Nisan. That being a day of the month was variable, sometimes falling on one, sometimes on another, day of the week.

SECRET SOCIETIES.

Is it right for Sabbath-keepers to belong to secret societies? S. H. P.

ANS. Those who have done so have usually found them an obstacle in the way of their spiritual growth. It is difficult to act with them for any length of time, without compromising our faith; besides, they are generally made up almost entirely of men of the world, intimate association with whom generally begets a distaste for the study of the word of God, and the society of his people. The apostle says that in the heavenly race we should lay aside every weight, etc. Heb. 12:1.

THE SIN UNTO DEATH.

What is the sin unto death? 1 John 5:16. S. O. T.

ANS. The sin unto death is that sin for which no atonement remains. The individual committing it must suffer the penalty of eternal death without remedy, because his course has been such as to exhaust the divine clemency before he has reached the end of his life, or the period at which the probation of most men terminates. The sin in question may be the sin against the Holy Spirit (Matt. 12:31), or it may be the falling away spoken of in Heb. 6:4-6; *i. e.*, a hopeless departure from God, as the result of deliberately continuing in sin after the mind has been enlightened.

MOSES AND HIS INABILITY.

Please reconcile Deut. 31:2, and 34:7. H. L. M.

ANS. At first glance there would seem to be a conflict between the texts quoted. A second thought, nevertheless, will remove the apparent discrepancy. It does not say, in Deut. 31:2, that he could not go out or come in either because of lack of sight or physical debility. It is certain that the hindering cause could have been nothing of that nature, since Deut. 34:7 teaches that his physical powers were unimpaired. We must look for some other cause. No doubt that can be found in the circumstance that God had announced to him that his work was done, and that he should no longer lead the people, as his time was come to die. Num. 27:12, 13, 17.

THE HOUSE NOT MADE WITH HANDS AND THE NEW EARTH.

How do you explain 2 Cor. 5:1? E. B.

ANS. In 2 Cor. 5:1, the mind of the apostle was directed to the reward of the saints in Heaven, because that is to antedate, or go before, their reward in the new earth. Immediately upon the second advent of Christ, the redeemed will be taken to Heaven, where they will spend a thousand years. Rev. 20:4-6; John 14:1-3. Subsequently the New Jerusalem will descend to this earth, where it will remain forever as the capital city of this globe. Rev. 21; Isa. 66. As remarked

above, the mind of the apostle in the text quoted turned to the New Jerusalem, in connection with the thought that this body will be dissolved, because it is thence that the Lord is to come to clothe us with the resurrection body, and because when we receive that body we go immediately to Heaven, where we are to spend the millennium.

By referring to the revised version of the New Testament, you will see that the word "eternal" is so used in 2 Cor. 5:1 that it teaches that the resurrection body will be eternal or immortal, and not that it will remain *eternally* in the heavens. For a more extended notice of the text, see "Man's Nature and Destiny," published at this Office.

OUTSIDE ATTENDANCE AT THE ORDINANCES.

Is it proper to have those not of our faith present when the ordinances are administered? I. H. P.

ANS. It would not be proper to throw the doors open to the public generally, but there is no objection to the presence of a few candid persons who are actuated by an honest desire to witness the administration of the ordinances, in order to inform themselves respecting the manner of performing the rite. Not long since, we were present on such an occasion, when a member of another church was so impressed by the solemnity of the spectacle that he actually moved forward and begged the privilege of participating in the ceremony himself.

THE CHURCH AS THE BRIDE.

How do you understand Rev. 19:7-9? Who is the wife, and who are those called to the marriage supper? R. J.

ANS. I understand that the wife spoken of in that verse is the New Jerusalem. The marriage supper of the Lamb takes place at the time when the kingdom is bestowed upon Christ. This is done when he takes possession of the New Jerusalem, or the capital city of the kingdom. Those who are called to the marriage supper are the saints.

It is no doubt true that the church is sometimes spoken of figuratively as the bride of Christ. 2 Cor. 11:2. It does not follow from that, however, that the city, or some other object, may not at times be employed figuratively in a similar sense. Christ is sometimes called the Father (Isa. 9:6), sometimes the Husband (Eph. 5:25, 32), and sometimes the Brother (Heb. 2:11, 12), of his people. Thus we see that a change of figures in these things is admissible when it is desirable that such a change should be made.

PAUL AND THE ORDINANCE OF FEET-WASHING.

As we have no evidence that the apostle Paul ever practiced foot-washing, how shall we reconcile that fact with the perpetuity of that ordinance, and with the declaration in 1 Cor. 11:1, 2, that the church kept the ordinances as he delivered them. G. A. Y.

ANS. In 1 Cor. 11:1, 2, the new version has the word *traditions* instead of *ordinances* (as in the margin), showing that the reference is not particularly to the ordinances of the Lord's house. Versions aside, however, your question is very easily answered in another manner, or rather in different manners. 1. Paul recognizes and virtually enforces the ordinance of foot-washing when he excludes from the list of those who should enjoy the charities of the church the widows who had not washed the saints' feet. 1 Tim. 5:10. 2. When a positive precept is given, as in the case of foot-washing, John 13:14, it must be carried out, whether or not we can demonstrate from the Scriptures that Paul, or John, or James, or indeed anybody else, ever did so. It would be an easy matter to show that there are many things that we do, or ought to do, which we cannot prove, except by inference, that Paul ever did. 3. The first verse of the chapter which you quote, 1 Cor. 11, really settles the whole question. Paul there states distinctly that he was a follower of Christ. To follow is to obey. It must be, therefore, that Paul obeyed all the commands of Christ. Foot-washing was one of the commands of Christ, John 13:14; therefore Paul habitually engaged in foot-washing; and as we are to follow his example, according to your own concession, we should do likewise.

TRUST AND DISTRUST.

DISTRUST thyself, but trust His *grace*!
It is enough for thee!
In every trial thou shalt trace
Its all sufficiency.

Distrust thyself, but trust His *strength*;
In Him thou shalt be strong;
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His *love*;
Rest in its changeless glow;
And life and death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In HIM for all—for ever!
And joyously thy heart shall own
That Jesus falleth never.

—British Evangelist.

Progress of the Cause.

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

THE BRITISH MISSION.

IN No. 32 of our British Supplement, under the heading, "A New Movement," we publish the following:—

"When writing our last report, we were at Great Grimsby. We spent one week in that borough and adjacent places where Bro. John has been holding meetings. We were gratified to see so good interest to hear the word. We spoke three times to the church that meets in Bro. John's house. While seeking to present to them the words of life, our own soul was watered. This company are steadfast in the truth, and are doing much missionary work by visiting from house to house and distributing tracts. The present appearance is quite a contrast with the situation a few months since. Then, Bro. John stood single-handed, laboring under many discouragements to reach the people. Now, he has a goodly number of devoted brethren and sisters, who seem willing and anxious to do all they can to hold up his hands, and encourage him in the work.

"During our week's stay with Bro. John, we had opportunity to see the working of what, to Seventh-day Adventists, is a *new movement*,—"open-air-services" in the market-place. One of our difficulties in this Kingdom has been to get the public ear through means within our reach. Public halls rent high; and it requires a great amount of advertising to draw the people into a hall to hear, especially on subjects of which they know but little, and upon which a public interest has not already been raised. Not being rich in this world's goods, we have had to economize in our expenses. For two seasons, we tried using a tent. Finding this damp climate very destructive to tents, we concluded that, in the long run, tents would be more expensive than halls. So we sold the tent, and have done the best we could in halls. Still we longed for some better way. Since the Salvation Army movement has come up in this Kingdom, the attention of both church and chapel ministers has been turned more fully to holding open-air services. This has been done to such an extent, and has worked so well, that it is looked upon with favor by all classes. Some of the Non-conformists of Great Grimsby even urged Bro. John to hold such services, telling him that he would reach more people, and the expense would be but a trifle. He finally obtained permission of the Mayor of Louth to hold two services per week in the open market, and of the Mayor of Great Grimsby to speak on Sunday evenings in the covered market. For these meeting-places there was no expense except for advertising. We have already told our readers in former numbers that, in this way, Bro. John was getting hundreds to hear him each week.

"Having not only the privilege of attending several of these services with Bro. John, but of speaking in the open air both at Great Grimsby and at Louth, we can say, it seems to us like the most feasible thing we have tried in this Kingdom to reach the public ear, and to create an interest in a place that can be followed up afterward in halls or in house-to-house labor. To see hundreds standing quietly, and listening respectfully to catch every word of the speaker, was truly interesting. In Ulceby we expected to hold an open-air service, but a heavy shower coming up at meeting time, we went into a hall. At the meet-

ings in Louth, Ulceby, and Great Grimsby, Bro. John is right in the midst of the Sabbath question. Some are deciding to obey. May God bless the seed sown in all ways, beside all waters."

J. N. LOUGHBOROUGH.

WISCONSIN.

ROCKVILLE.—We closed our meetings at this place Sept. 2. Seven were baptized, and twelve signed the covenant and were formed into a class. A Sabbath-school was also organized. A club of *Instructors* and of the *Signs* were taken, each five numbers. May God help the little company here to live out the spirit of truth.

Sept. 10.

N. M. JORDON,
H. R. JOHNSON.

INDIANA.

MIDDLETOWN AND FARMERSBURG, SEPT. 3.—We have now been at Middletown four weeks. The interest has been deepening, and eight or ten are keeping the Sabbath. Have sold \$7.33 worth of books, and received \$9 in donations.

Aug. 24 and 31, visited Farmersburg. Have completed an organization there of twenty-six members. A goodly number more are keeping the Sabbath who will unite soon.

VICTOR THOMPSON,
D. H. OBERHOLTZER.

DAKOTA.

HOWARD.—We have now closed our tent-labor in Howard. We met with some opposition toward the last, as the Congregationalist minister preached against the Sabbath. His effort was the poorest we have ever heard, and many of his own members were dissatisfied. We reviewed his discourse before a good congregation. We left ten or twelve keeping the Sabbath, and hope for others. A Sabbath-school was organized, and meetings will be held each Sabbath. Before leaving Howard we visited Altoona, in Beadle county, and organized a Sabbath-school and tract society. We have also held meetings in a school-house near Madison, and expect to continue them as the way may open. Our address is now Madison, Lake Co., D. T.

A. D. OLSEN,
M. M. OLSEN.

WEST VIRGINIA.

SHERMAN, JACKSON CO., SEPT. 6.—Commenced meetings at this place Aug. 25. The congregations have been small and irregular in attendance. The people generally admit that we have the truth, and we have reason to believe that some will accept it. One man, a member of the Christian (Disciple) church, asked me to supply him with tracts so that he could go to work among his people. I am having more calls to preach than I am able to fill. I expect to commence a series of meetings next Sunday night at the mouth of Little Sandy river near the Ohio. I have been greatly blessed in the work of preaching the third angel's message. When I left home I felt my great weakness in attempting to preach, and it was with fear and trembling that I commenced to warn the people; but when I drew near to God, and leaned upon his strong arm, fear left me, and I declared his truth boldly. Brethren, pray for me, and for the cause of present truth in West Virginia.

My address will be Ravenswood, Jackson Co., West Virginia.

W. R. FOGGIN.

KANSAS.

SEDGWICK AND HALSTEAD, SEPT. 11.—After closing meetings at Sedgwick, July 30, we went to Halstead, Harvey Co. A discourse was given on the Sabbath question at Newton City, in Temperance Hall, by special request. The next day one man began the observance of the Sabbath. We held eight meetings at Halstead. The people were mostly Quakers, and but little could be done, so we closed. A family of five, who were not Quakers, signed the covenant, and will meet with the Alta company.

We again visited the company at Sedgwick, and two more precious souls began the observance of God's holy law. Pitched our tent in this place Aug. 21. There were three Sabbath-keepers here,—two from Maine, and one old veteran in the truth from Wisconsin. We held our first Sab-

bath meeting last Sabbath. Eight have signed the covenant. One man eighty-three years old said, "I won't be here long to do anybody any good, but put my name down." We are having some opposition from a Campbellite who has a doctrine of his own. He believes in no law and no Sabbath since Christ. Our review is increasing the interest again. We hope for more precious fruit here yet.

GEO. H. SMITH,
GEO. H. ROGERS.

MASSACHUSETTS.

WORCESTER.—The interest relative to the truth is still on the increase in this city. Additional ones have taken their stand upon the Lord's side, and expressed themselves yesterday (the Sabbath) as fully determined to keep the commandments of God. Others met with us who are convinced, but have not yet yielded to the claims of God's holy law. My neighbor informed me that he thought he and his family would keep next Sabbath. Our meeting yesterday was a precious season. Several of the brethren from Lancaster and West Boylston met with us. There were twenty-one adults present, and all bore testimony in favor of the truth of God.

A sister came into our Sabbath-school last fall who became intensely interested in the study of the prophecies. Although seventy-two years of age, her place is never vacant. She is now rejoicing in the truth, and remarked yesterday in her testimony that she did not live in grumbling lane, but on thanksgiving street. We are still of the opinion that great good might be accomplished if a course of lectures could be given here by the proper person. May God direct in this important matter.

M. Wood.

UPPER COLUMBIA CONFERENCE.

GOLDENDALE, W. T.—Immediately after the Beaverton camp-meeting I joined Bro. W. A. Gibson here at the county-seat of Klickitat county. He had been canvassing for the *Signs* since the close of the Upper Columbia camp-meeting. Being the first effort in this part of our field, we decided to commence at the most important point. While preparing and waiting for the tent, we spoke four times in a school-house, twelve miles from town. Bro. Ford soon came with the tent, and we erected it on Main street, and commenced to labor for a people, many of whom, though kind, have allowed prejudice to deprive them of an offered blessing. We saw at first that we must make liberal arrangements, or secure only a small hearing. We therefore did what we could in neatly and comfortably furnishing our tent. We said, "We cannot, *must not*, fail!" We now rejoice to report that God's attendant blessing has given us some fruit.

Between seventy-five and eighty subscriptions to the *Signs* have been received. Three persons have been immersed, and last Sabbath we began our covenant list with eight names. A ninth person was at home. Many are convinced, and for some we hope. The battle grows hotter. Ministers are aroused. We have enjoyed our work in the Lord. Have spoken fifty-two times, three of the discourses having been reviews.

Our book sales have amounted to \$35.00. Two men having clear minds are deeply interested in the truth, and are studying it. One talks of going to Healdsburg College; the other, an infidel till we came here, says if he should decide this to be the truth, he will preach it. Mrs. C. came, a few weeks since, and has helped us much. Bro. Gibson and Ford are kind, industrious, and studious. Our peace has been like a river. Have rented a house, and intend to care for this young company through the coming winter, laboring some of the time in surrounding neighborhoods. Pray for us.

G. W. COLCORD.

VIRGINIA.

LAUREL GROVE, RILEYVILLE, MARKSVILLE.—Since the camp-meeting I have been laboring with the churches and scattered brethren. Aug. 24, I went to Frederick Co., where I joined Bro. Huffman in laboring with the little company at Laurel Grove, which was brought into the truth under his labor last winter. Sabbath was a day long to be remembered on account of the manifestation of the Holy Spirit in our midst. I found some of these friends growing in grace. The outside interest is good. Sunday, the 26th, Bro. Huffman gave a sermon on baptism before a large

and attentive audience, after which we repaired to the water, where seven were buried with Christ by baptism. We then retired to a private house where we organized a church of twelve members, all heads of families. Others will soon join. Church officers were appointed. On Sunday night we spoke to the people again. We left them of good courage, although they greatly regret to see Bro. H. leave the State. Bro. Fultz and Sister Lillie Woods met with them the two following Sabbaths, instructing in the Sabbath-school and T. and M. work.

Aug. 1 Bro. Huffman and I went to Page Co., and in company with Brn. Stillwell and Purdham we visited the little company at Rileyville. Found some firm in the truth. We tried to set before them the importance of laying aside every weight and of running with patience the race that is set before them. It was our intention to organize a church here, but found the company were not ready. Therefore, after consulting together, we thought it best for those who were ready to unite in church membership, to join with the Marksville church. Bro. Purdham will remain with them a week or two.

Sunday evening we returned to Marksville. Spoke to the people that night. Monday morning I returned home. Bro. H. remained a few days to visit and encourage the brethren and sisters. As I hear the Macedonian cry coming in on every hand, I feel like consecrating myself anew to God and his work. May he bless his truth in this part of his moral vineyard. Remember me at a throne of grace.

A. C. NEFF.

Sept. 11.

MICHIGAN.

HOYTVILLE, SEPT. 10.—Since our last report we have had considerable opposition. We thought it duty to remain here, as it seemed to take the people so long to decide whether they would obey or not. Occasionally, the number of those deciding for the truth is increased by one or two, and they now number about twelve. We hope for others.

F. D. STARR.
L. O. MOORE.

ELSIE, SEPT. 12.—The meetings continue at this place. There seems to be a good interest, although the cold weather has kept many from the tent. We have nearly finished presenting the Sabbath question. The evidence presented seems to have surprised a good many, yet we fear that only a few will have courage to separate themselves from the world and keep all the commandments of God. The outside attendance to our Sabbath meetings is good. If the weather will permit, we shall stay some time with this people.

L. A. KELLOGG.
GEO. O. WELLMAN.

VINCENT SCHOOL-HOUSE.—We closed our meetings at this place Sunday eve, Sept. 9, after continuing four weeks and preaching twenty-two sermons. The circumstances throughout were discouraging. Bro. Evans was sick and able to be with us but one week and to speak but once. Eld. Burrill was also prevented from being with us except to speak five evenings. This left my wife and myself alone most of the time, and to add to our difficulties, I had malarial fever every afternoon for sixteen days. Although I was able to fill every appointment, and visited nearly every day, yet it was not without difficulty that I did so.

One man and his wife have embraced the truth. This brother was a class-leader and superintendent of a Sunday-school, and we hope his influence may help to lead others who are favorable to accept the message. We remain some time to visit and labor as the way may open. I am improving in health, and we labor on with good courage in the Lord. Pray for us that we may be faithful and humble, laboring to acceptance.

C. C. LEWIS.

MISSOURI.

NEOSHO.—Aug. 3, Bro. E. G. Blackman and myself pitched the tent eight miles southwest of Neosho, near the post-office of Wales. Bro. Blackman had given several discourses here last winter, and the people were ready to hear. The congregations have been very good for a country place, averaging one hundred or more. Good attention has been given to the word spoken. Many are convinced on the Sabbath question and

kindred truths. A few have decided to obey. Bro. H. Woodruff joined us at the commencement of this meeting, and has been with us most of the time, assisting in this preaching.

August 27, I returned home, leaving Brn. Blackman and Woodruff to continue the meeting as long as the interest may demand.

DAN T. JONES.

ATLANTA.—Our meetings are progressing with increasing interest. We are now in the midst of the Sabbath question. Secret opposition has been strong from the first, but last night we were publicly challenged before an audience of about four hundred, by a Baptist minister, to discuss the Sabbath question. But as he positively refused to be governed by King James' translation, holding it to be incorrect, and as he also refused such authority as Greenfield, Robinson, Liddell & Scott, and claimed that the Greek lexicons are incorrect also, but stated that he could bring a *modern* linguist that *could* give the "correct Greek," we utterly refused to discuss with him, as we did not wish to be left to the mercy of every dreamer. His course created quite a sensation among the people, and some were very indignant. Have sold \$5.75 worth of books. We are of good courage, and ask the prayers of all the dear brethren.

Sept. 3.

C. H. CHAFFEE.
N. W. ALLEE.

WALL, SEPT. 6.—I am still trying to lay the truth before the people near Neosho. I have been almost alone for a week, Bro. Jones having been called home, and Bro. Blackman having to look after the interests of his family; but I have reason to believe that the Lord has been with me. I have been blessed with liberty in speaking, and the interest is increasing. A Baptist minister spoke against us last Sunday; but many of his own members said that his effort was an entire failure. I reviewed him as soon as he left the stand, and the Lord gave liberty. At night, after speaking from Ps. 135:13, those who believed that God's memorial (the seventh-day Sabbath), with the rest of the commandments, was binding and should be observed, were asked to rise. Fully one-half of the congregation stood up (and our tent was well-filled). In response to my request to know how many would keep the commandments, Sabbath and all, about thirty remained standing. We cannot tell yet how many will sign the covenant. Bro. Blackman is with me now, and we will remain here until camp-meeting, and do all we can to put the whole truth before the people. Pray for us that the Lord may give wisdom and humility, and prepare us to carry the last message to a dying world.

H. WOODRUFF.

NEW ENGLAND H. AND T. ASSOCIATION.

THE opening meeting of the fourth annual session of the New England Health and Temperance Association was held on the camp-ground at Worcester, Aug. 23, 1883, at 5:30 p. m. After the opening exercises, the report of the last session was read and accepted. The Committees on Nominations and Resolutions were appointed by the Chair.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 27 at 5. p. m.—Prayer by Eld. Van Horn. Minutes of the last meeting read and accepted. The Nominating Committee presented the following report: For President, D. A. Robinson; Secretary and Treasurer, E. D. Robinson. The report was accepted, and the nominees elected. The Committee on Resolutions presented the following, which was adopted:—

Whereas, It is necessary that we as a people rightly understand our relation to the work of God and his truth; and—

Whereas, In order to do this it is of the highest importance that in mind and body we sustain the right relation to the laws of our being; and—

Whereas, We believe that a proper observance of the principles of health and temperance will greatly aid in accomplishing this object; therefore—

Resolved, That we pledge ourselves to carry out more faithfully in the future than we have in the past the light that has been given us upon the Health and Temperance question; and that we put forth greater efforts to interest others outside of our faith in the subject of true temperance, in all its branches.

Meeting adjourned, *sine die*.

D. A. ROBINSON, Pres.

E. D. ROBINSON, Sec.

Special Notices.

TO INDIANA CHURCHES.

As our camp-meeting will be in session Oct. 1-10, it will interfere with the regular church quarterly meetings. In view of the fact that the quarter has nearly expired, we suggest that the quarterly meetings be held in all our churches the last Sabbath and first-day in September, Sept. 29, 30.

Let all T. and M. reports be handed in, so that the librarians can report the work of each church to the district secretaries at the camp-meeting. We earnestly request that all s. b. church treasurers collect all tithes, and pay the same to the State treasurer on the camp-ground. Let all these matters be promptly attended to, and let all pray during the quarterly meetings that the Lord may especially bless at our State camp-meeting.

S. H. LANE.

COLORADO CONFERENCE.

THE first annual session of the Colorado Conference will be held in connection with the camp-meeting at Denver, Sept. 26 to Oct. 2. The object of this meeting is to elect officers, and transact all other business pertaining to the Conference that may properly come before the meeting. Let each church and class see that delegates are duly elected and provided with credentials.

The first meeting of the Conference will be held Sept. 27, at 9 A. M.

E. R. JONES, } Col.
A. J. STOVER, } Conf.
D. H. SOGGS, } Com.

MEETING IN CANADA.

THE meeting-house in South Stukely, P. Q., is completed, and will be dedicated in connection with the general meeting which will be held in it Oct. 4-8, 1883. We shall expect Eld. S. N. Haskell at this meeting. Ministers from Vermont, and brethren and sisters and others who can come, are cordially invited to attend. It is greatly desired that all the friends of the cause in Canada shall be present at the beginning of the meeting and remain to the close. Those who can should bring bedding. Ample provision will be made for the people and the teams. Come, brethren and sisters, praying that the Lord may meet with us, and prepared to co-operate with the Lord in the work.

A. C. BOURDEAU.

WILL YOU ATTEND THE MICHIGAN STATE CAMP-MEETING?

THOUGH not an official member of the Conference, yet, dear brethren and sisters, I am anxious to see many of you at the coming State camp-meeting. The third angel's message is an advancing work, and all need to keep pace with its onward progress. It is to finally culminate in the coming of the Lord, and if we are not ready for that event, then all is lost. These general meetings are great helps to us in preparing to meet the Lord in peace.

Then, too, there is something more for us to do than to simply get ready for that event ourselves. "The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. The effectual fervent prayer of a righteous man availeth much."

Attend the camp-meeting. Take your children, especially those that are unconverted. If there is anything in this world for which we can afford to sacrifice, it is to prepare our children for the kingdom of God. And do not forget your neighbors.

Let us prepare for the meeting by commencing now to seek the Lord. May we not rest until we find his blessing, and have his power resting upon us. In this way, and this way only, will we be properly prepared to act a part in the closing work of the third angel's message when it goes with a loud voice.

M. B. MILLER.

TENNESSEE CAMP-MEETING.

THE brethren coming to the Tennessee camp-meeting will please leave Nashville on the 6 A. M. train on the 26th of September, so that they may reach the camp-ground the same day.

W. D. DORTCH.

MICHIGAN CAMP-MEETING.—REDUCED FARE.

THE Chicago and Grand Trunk and Michigan Central Railroads will grant the usual reduction of fare to those attending this meeting, viz., a fare and one-third for the round trip. Those who pay full fare in coming to the meeting will receive a certificate on the ground entitling them to return at one-third fare. Transportation from the stations to the ground will be provided for to quite an extent by the street-cars, the terminus of the line being about fifty rods from the camp-ground. Baggage can be carried by the baggage expressmen at ten cents each piece, and delivered on the ground. The car fare is five cents, which will make the total cost for a passenger and trunk fifteen cents, with a short walk at the end of the route. Those who prefer, can take a hack, and ride directly to the ground, which, with ordinary baggage, will cost 25 cents.

WM. C. GAGE, *Sec. Mich. Conf*

REDUCTION OF FARE TO INDIANA CAMP-MEETING.

THE Wabash, St. Louis, and Pacific R. R. will sell tickets at a reduced rate to Bunker Hill, Ind., where our camp-meeting will be held Oct. 1-10, on all their lines running through this State. Pay full fare on their lines to Bunker Hill, and on the camp-ground you will be furnished a certificate by which you can return to the station at which you took the line, at one cent per mile.

The Wabash own three lines of railroad in this State, the main line running from La Fayette to Ft. Wayne. Those coming over that line will change cars at Peru for Bunker Hill. Those coming over the Eel River division from Denver to Butler do not change cars, neither do those coming over the Indianapolis, Peru, and Chicago division running from Michigan City to Indianapolis. Please read carefully so as to fully understand. We expect to obtain reduction on Pan Handle lines.

The Chicago, St. Louis and Pittsburg R. R. (Pan Handle route) will sell excursion tickets to our State camp-meeting at Bunker Hill at four cents per mile round trip from Union City to Illinois State Line, and from Bunker Hill to Winamac, and at all stations between the station I have named. Call for camp-meeting or excursion tickets to Bunker Hill and return.

S. H. LANE.

IMPORTANT NOTICE FOR IOWA.

WE wish to call the attention of all our missionary workers to the following: Sister Alice Beaumont, our assistant secretary, has been called to act as secretary of the Dakota tract society, and it becomes necessary for her to go to her field of labor at once; hence she is expected to start this week. Sister P. A. Holly has kindly consented to do the work that Sister Beaumont has been doing. So we have ordered a good quantity of our books shipped to State Center,—enough so that we think Sister H. can fill all orders that may come in. The club of *Signs* will

also be sent to State Center, and she will send out all the papers to the subscribers. Let it be borne in mind that all orders for books, and all orders for periodicals and all communications which you would send to Sister Beaumont, should now be sent to P. A. Holly, State Center, Marshall Co., Iowa. Let there be no mistake about this, as there will be no one at Davenport, after Sister B. leaves, to attend to the mail.

We greatly regret to lose Sister Beaumont from our Society, but it seems to be necessary for her to go to Dakota, and we only pray that God may greatly bless her in her new field of labor.

E. W. FARNSWORTH.

COLORADO CAMP-MEETING.

As this will be the first meeting of the kind in this Conference, we are very anxious that it shall be a success both in the number that shall attend and in the results that shall be realized. To make it a success will require the earnest personal efforts of every Sabbath-keeper in the State, not only to be present himself but to induce as many of his neighbors and friends to come as possible. The cause in this State is young, and our people are few; for these reasons our meeting will be small at best; but if all come with right feelings and motives, earnestly seeking God, it may be large in the spiritual fruit it will bear, and in advancing the cause in this field.

The meeting is appointed at a time most convenient for all to come of any we could select. The most of our people have been prospered the past season, and we see no reason why there should not be a large percentage of the two hundred Sabbath-keepers in this Conference present at the camp-meeting. The General Conference has provided good ministerial help, and, beyond a doubt, the preaching will be all we could desire. A good location has been secured just out of the corporation of Denver, at the foot of Larimer street, and across the Platte river. The camp will be in a beautiful grove of cotton-wood, which will afford shade and protection. An artesian well near the ground will furnish an abundance of excellent water for man and beast. Arrangements have been made to rent or buy good tents at very reasonable figures for all who may come. Straw for beds will be furnished on the ground at cost; further than this, no provision will be made, as supplies of all kinds can be had at the stores near at hand as cheap as we can furnish them or cheaper. As the most of our people in this State have never attended a camp-meeting, we wish to say, Bring plenty of bedding,—straw-ticks, comfortables, blankets, etc.,—and such dishes as you may need and can conveniently bring. Let each church decide how many tents they want, and then send one or two of their number early in the week to pitch them and make other needed preparations.

Now, brethren and sisters, don't put off your coming till Friday, and then just stay over Sunday, but come so as to be at the first meeting, and stay till the last one. The T. and M. work will receive some attention at this meeting, and ways and means considered of reviving and successfully carrying forward this important part of the work of God. All members of the tract and missionary society will be considered delegates to this meeting. There will be plenty of our standard books upon the ground for sale.

A Sabbath-school will be held in the large tent Sabbath morning, at 9 A. M. The lesson will be the one in the *Instructor* for the fifth Sabbath in September. The papers will be distributed on the ground in due time. The Bible-class will have the 5th chapter of 1 Thessalonians for their lesson; and the little ones will have the same lesson they would have were they at home.

The business of the Conference will be attended to as appointed in this REVIEW.

Sister White has been invited to attend our meeting.

E. R. JONES.

News of the Week.

FOR WEEK ENDING SEPT. 15.

DOMESTIC.

—The Hudson River is lower than it has been seen before for a whole generation.

—The loss by fire in this country during the month of August aggregated \$10,000,000.

—P. Manny, the inventor of the Manny mowing machine, died near Freeport, Ill., Thursday.

—The defenders of Baltimore in 1812-14 attended religious services Sunday. Only six were present.

—Low water compelled a suspension Wednesday of a portion of the Amoskeag Mills, rendering 4,000 operatives idle.

—At Muncie, Ind., last Monday night, a \$5,000 package was taken from the United States Express safe. No clew.

—During a thunderstorm in Houston, Texas, Friday, Sept. 7, lightning struck and destroyed two residences and killed Louis Steiner, a blacksmith.

—A German Lutheran seminary, to be known as Concordia College, was dedicated in St. Louis, Mo., Sept. 9. Fully 10,000 persons were present.

—The lowest stage of the Ohio river at Cincinnati was reached Sept. 8, the depth being only four feet four inches. Last spring it was over 65 feet deep.

—Since the first of January, 115,181 packages of dry-goods were exported from New York, a larger quantity than was ever sent abroad before in the same period.

—The Collector of the port of Philadelphia has warned ship captains that France will treat as blockade-runners any vessels that attempt to land war munitions in Anam.

—At the Herr's Island bridge, near Allegheny City, Pa., Monday night, the boiler owned by the contractors exploded, fatally injuring one man and seriously wounding four others.

—After a full confession by Dick Liddell, one of the Jesse James gang, Frank James has been held by the authorities for another trial. The confession reveals almost every phase of crime.

—The Pemberton and Everett mills and others at Lawrence, Mass., are temporarily suspended because of the low stage of water in the Merrimac. Hundreds of employes are thus rendered idle.

—Members of the Salvation Army in Philadelphia have turned themselves loose as active politicians, and placarded the city with posters reading: "Wanted.—60,000 Christians to vote as they pray."

—Mr. Frank James, the glorified apostle of Missouri evangelism, declared, during the dark days of his prison life, that "there is a consolation in knowing that whom the Lord loveth he chasteneth."

—An epidemic of miscegenation has appeared in a narrow section of country near Rockingham, N. C. Nine negroes have run away with nine white girls within six months, and there is talk of lynch law.

—While a rehearsal was in progress Monday in Colville's Fourteenth street theater, New York, a stage bridge upon which a number of persons were standing, collapsed, and six of the party were severely injured.

—At Grapeville, Westmoreland county, Pa., Tuesday night, Joseph Pune was riddled with bullets while attempting to steal potatoes from a garden patch, and then dragged to the railroad and placed on the track.

—The Western Union Telegraph Company Wednesday declared a quarterly dividend of 1½ per cent. The gross earnings of the company for the fiscal year ended June 30 were \$19,454,902, and the net profits \$7,660,349.

—For seven hours Wednesday the wind blew at the rate of ninety-three miles per hour at Smithville, N. C., unroofing dwellings and destroying the wharves and fisheries. Few of the vessels in the harbor held their anchorage.

—At Wyandotte Station, Ark., Monday night, two freight trains on the Iron Mountain road came in collision. Both engines were demolished, six cars completely wrecked, and the track was closed to traffic for nearly twenty-four hours.

—While a construction train on the South Park railroad was coming down Kenosha Mountain last Saturday, the engine jumped the track and eight cars back of it were telescoped down the embankment. Conductor Livingstone, Engineer Foster, and brakeman Lake were injured, probably fatally.

—The late Horace Greeley's Chappaqua farm of seventy-eight acres, which originally cost \$75,000, was sold Sept. 8 under a court decree, his youngest daughter, Gabrielle, being the purchaser at \$10,000. Other parties present refused to bid against her.

—One thousand more Mormon converts passed through Detroit Wednesday en route to Utah. They are Scandinavians, Swiss, and Germans. Mormon emissaries were never before so active. They are now arranging to actively work the Northwest, and a good delegation is in Minnesota.

—Mr. Collins, a student in Lehigh University, at Bethlehem, Pa., was visited by a hazing party of sophomores Wednesday night, and to escape them, jumped from his window eighteen feet to the ground, fracturing the bones of his leg and receiving other severe injuries.

—In a narrow cut, near Patapsco Station, Md., a loco-

motive, and an excursion train bearing hundreds of passengers, dashed together Saturday, the 8th inst., with terrific force. One employe was killed instantly, both engineers were scalded horribly, but none of the excursionists were injured. The track was blocked for hours.

—On the Long Island railroad, near Montauk Junction, a collision between passenger trains occurred Tuesday evening, by which two persons were killed and eight wounded.

—In our news department last week we did not design to say that all were dead who were acquainted with the history of the notorious desperado, "Bill" Hickman, but that all who were acquainted with his career would be glad to learn that he was dead.

—Crop reports state that much damage was done throughout the North and Northwest by the recent frost, though not as severe as was first feared and reported. There will be a large falling off in wheat, cotton, corn, and other crops on account of the long-continued and wide-spread drought.

FOREIGN.

—The Count de Chambord left the pope \$90,000.
—A plot to kill King Alfonso while in Paris was frustrated by the police.

—There are 577 different editions of the Bible in the public library of Stuttgart, printed in over 100 languages.

—The cattle disease has spread all over England, and only American beef can be obtained in some sections.

—Governor Maxse, of Newfoundland, one of the famous 600 at the charge of Balaklava, died Saturday, Sept. 8.

—Prince George, the Princess Louise, and the Marquis of Lorne opened the Toronto Industrial Exposition Wednesday.

—The great seal of the United Kingdom is used with yellow wax for English documents, red for Scotch, and green for Irish.

—The cattle schooner, Mary Ellen, from St. Johns, N. F., for Antigonista sunk with all hands in the storm of the 30th of August.

—Aug. 28 and 30 sharp earthquake shocks were felt at St. Thomas, in the West Indies, causing much alarm, but no damage resulted.

—Berlin receives with disfavor the appointment by the French government of General Schmitz as Ambassador to Russia, because of his Alsatian descent.

—A sergeant and four soldiers raised a Republican flag on the Spanish frontier near Pamplona, Saturday, the 8th inst., and then fled to France.

—The United Methodist Conference, sitting at Belleville, O t., have decided to call the new organization "The Methodist Church."

—Agram and vicinity was the scene, Sept. 8, of serious rioting, several houses occupied by Jews being attacked. The military fired on the mob, killing and wounding many.

—Latest storm advices from Newfoundland report the wrecks by the recent great gale of three additional vessels, and the drowning of sixteen men. Two crafts were seen, one on its beam ends and the other bottom up.

—A French agent has been commissioned to visit the manufacturing cities of the United States to study the machinery and modes of working, for the purpose of gaining information which may better enable France to cope with American competition throughout the world.

—There is no romance about Cuban slavery. A girl who made her escape from bondage says she was branded on the back like cattle, and was hitched to a plow with two other slaves and made to plow a field, one of the three having a bit in her mouth, all of them being whipped along as though they were horses.

—A mob at Canton, China, burned the houses of European merchants, and also destroyed some of the wharves, but offered no violence to the persons of foreigners. A body of Chinese troops dispersed the rioters. British residents are indignant because at the present critical moment there are no English war-ships in Chinese waters.

—Between Hanoi and Santay, Sept. 1-3, the French forces engaged in a conflict with the Black Flags, the latter being protected by casement forts. On the third day the French carried the enemy's work by a bayonet charge, killing 500 of the Black Flags. The French loss was five officers and fifty-four men killed and wounded.

—The relief steamer, Yantic, has reached St. Johns, N. F., without tidings of Lieutenant Greely or any of his party. The Yantic brought Captain Pike and the crew of the Porteus, which vessel was crushed by ice on the 23d of July and sunk. Captain Pike and his party were exposed in boats for thirty-one days and nights.

—Wittenberg celebrated on Thursday the quatre-centenary of Martin Luther's birth. Fifty thousand visitors thronged the streets, which were appropriately decorated, fine weather prevailing. The Crown Prince of Germany opened Luther Hall, placed a laurel wreath upon the great Reformer's grave, and delivered an address, exhorting the people to uphold the evangelical faith.

—Russian agents, supposed to be military officers, are crossing into Bulgaria. Advices to London papers say Russia is determined to depose Prince Alexander and place an agent of its own on the throne, and to this end are making coalitions even with Nihilists. It is also reported that the relations between Germany and Russia are growing cold, and that the latter is forming an army north of the Pruth. Roumania's desire to join the triple alliance is considered to be Austria and Germany's answer to Russia's designs on Bulgaria.

Obituary Notices.

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

PERKINS.—Died, near Bancroft, Mich., July 31, 1883, after an illness of about eight weeks, Harvey Perkins, aged seventy years. For over nine years, Bro. Perkins had been a firm believer in the third angel's message, and died rejoicing in the faith. We miss him much. Discourse by the writer from Ps. 116:15.

F. D. STARR.

SPENCER.—Died at St. Charles, Sag. Co., Mich., Aug. 3, 1883, of bronchial consumption, our much loved brother, Franklin D. Spencer, in the prime of manhood, aged thirty one years. Brother Frank gave his heart to God at the Grand Ledge camp-meeting, having kept the Sabbath for twenty-two years. He was afterward baptized by Eld. A. O. Burrill, and united with the church at St. Charles. The two years of lingering sickness, with much suffering, was borne with great patience. In visiting him, an evidence was gained that he was a child of God, hence a child of the resurrection. A father, mother, three brothers, and two sisters, all in the truth, mourn for him the little time he may be absent, yet in patient waiting for the coming of the Master, and a happy reunion. Funeral services by the writer from Gen. 5:24.

C. STODDARD.

WISNER.—Died of consumption, in Lowell, Mich., Sept. 1, 1883, in the 29th year of her age, Mrs. Jennie L. Wisner, nee Miss Jennie L. Timothy, well known to many readers of the REVIEW. Although not a resident of Battle Creek since the commencement of her married life in 1875, she still retained her membership with this church, and remained faithful to the last in the performance of all the duties of that relation so far as could be done by a non-resident. About a year ago, hemorrhage announced the incipient stages of that dread disease which has now borne her to the tomb. She leaves a husband, Mr. E. E. Wisner, and two little daughters to mourn her loss. Funeral services Monday, A. J. Van Wagner, of the Presbyterian church, officiating. The following tribute to her worth and virtues appeared in the Lowell Journal of Sept. 5, 1883:—

"She was one of the truest and best of women, admired and beloved by all. Charming in manners, bright in the social circle, affectionate in the home, she lived a life of usefulness, and died as only the good can die—at peace with her Maker and all the world." U. S.

Appointments.

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

REMAINING CAMP-MEETINGS OF 1883.

KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI, Higginsville,	" 11-16
MICHIGAN, Battle Creek,	Sept. 25 to Oct. 2
TENNESSEE, Leach,	Sept. 27 to Oct. 2
COLORADO, Denver,	Sept. 26 to Oct. 2
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9

GEN. CONF. COM.

PENNSYLVANIA CONFERENCE.

THE ministers of the Pennsylvania Conference are requested to attend church quarterly meetings as follows:—

Eld. J. W. Raymond, Sunderlinville, Oct. 6, 7; Wheeler, Oct. 13, 14.

Eld. F. Peabody, Randolph, Sept. 29, 30; Port Allegheny, Oct. 6, 7; West Valley, Oct. 13, 14.

Eld. J. E. Robinson, East Otto, Oct. 6, 7.

Eld. J. G. Saunders, with the churches in Warren Co., as he may arrange.

Eld. D. B. Oviatt, Catlin, Oct. 6, 7.

D. B. OVIATT, Pres. Conf.

CANADA CONFERENCE.

THE next annual session for the Conference of Canada, and the regular annual meetings of the several societies in the Conference, will be held in connection with the general meeting in South Stukely, P. Q., Oct. 4-8, 1883. Hope that the churches will be prompt in appointing delegates and sending the usual reports. Workers in the T. and M. Society are invited to bring, or send in, a full report of what they have done. Shall expect to receive cheering reports from the friends in both Provinces.

A. C. BOURDEAU, for the Committee.

THERE will be a Sabbath-school convention held in connection with, and at the time of, the State meeting at Madison, D. T. We will be glad to see all that can come from every Sabbath school. We expect to have a variety of exercises, and we hope the occasion will be a profitable one.

A. D. OLSEN.

THE Mich. Health and Temperance Association will hold its next annual session in connection with the camp-meeting to be held at Battle Creek, Sept. 25-Oct. 2. Let all reports of work done during the past year be sent immediately to Miss Nellie Sisley, Battle Creek, Mich.

H. M. KENYON, Pres.

If the Lord will, I will meet the friends at Warrensburg, Mo., Sabbath and Sunday, Oct. 6, 7. Will Bro. D. T. Jones meet me there?

J. G. WOOD.

THE quarterly meeting for Dist. No 9, Iowa, will be held at Webster City, Oct. 13, 14. Eld. J. H. Durland will attend. A general attendance is earnestly solicited.

W. B. EVERHART, Director.

QUARTERLY meeting of the Jackson church at Tompkins, Mich., Sept. 22, 1883.

E. P. GILES.

THE quarterly meeting for Dist. No. 8, Mich., Sept. 22, 23, will be held at St. Charles instead of Vassar, as given in last week's REVIEW.

E. S. GRIGGS, Director.

No providence preventing, I will be with the church at Kalamazoo, Sabbath, Sept. 22.

H. VEYSEY.

HOWELL, Mich., Sept. 22.

J. A. OWEN.

Publishers' Department.

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

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.

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.

Mrs. VESTA J. OLSEN, Madison, Lake Co., D. T., would like to have those scattered Sabbath-keepers in Dakota, where there are one or more families who do not have Sabbath-schools, send her their names and addresses as soon as convenient.

My P. O. address is now State Center, Marshall Co., Iowa, to which all communications should be addressed.

E. W. FARNSWORTH.

The Kansas Sabbath-schools will please take notice that the P. O. address of Emma Enoch, State Secretary, will until further notice, be Salina, Saline Co. Kan.

M. ENOCH, Pres.

Our home P. O. Address will now be Mankato, Blue Earth, Co., Minn.

O. A. OLSEN.

My P. O. address, until further notice, will be Battle Creek, Mich., Box 1192.

H. A. ST. JOHN.

BUSINESS NOTES.

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

WANTED.—Good Sabbath-keeping blacksmiths and wagon-makers, to whom steady employment and good wages will be given, Address, Henton & Hayes, Sioux Falls, Dakota.

FOR RENT.—A good farm near Sioux Falls, tools, machinery, and seed furnished; teams also, if desired. To right party, a good chance. Inquire immediately of John Hayes, Sioux Falls, Dakota.

WANTED.—A good Christian boy (Sabbath-keeper) 12 to 14 years old to do chores for board, and attend school,—one that can care for a horse and cow. Good Sabbath-school and church privileges. Address, Clyde, O., Lock box 33.

W. J. STONE.

RECEIPTS.

Books Sent by Freight.—J. G. Brady \$170.00, R. M. Kilgore 75.00, S. E. Whites 239.73, Pacific Press 91.10, W. B. White 149.10, Mary Helleson 110.50.

Books Sent by Express.—W. A. Young \$5.18, R. F. Andrews 29.00, James Sawyer 18.00.

Cash Rec'd on Account.—John F. Hanson \$137, Wis. Conf. Fund, C. J. Harpham & wife, tithe 15.00, C. H. Bliss 20.00, Carl Herrguth 35.40, Kan. Conf. Fund, Mrs. C. L. Thinius, tithe 10.00, James Sawyer per A. Swedberg 5.00, H. T. Hoover 9.00, Pa. T. & M. Society per Mrs. D. C. Phillips 110.56, M. T. & M. Society per Mrs. S. Robbins 75.00.

Shares in S. D. A. P. Association.—I. N. Williams \$10.00, Nels J. Boese 10.00, Henry Workhoffen 10.00, Stephen Wright 10.00, Mrs. H. C. Evans 5.00, Bart Colby 30.00, Julia Winkley 10.00, L. F. Hovey 20.00.

Mich. Conf. Fund.—Quincy per G. A. Ernst \$3.25, Hickory Corners per Geo. Risley 8.47, Monterey 37.00, Otsego 7.00.

Mich. T. & M. Society.—Dist No 4 per A. Carpenter \$13.00, Dist No 4 per Elma Perham 50c, Dist No 11 per Emma Ashdon 18.62, per N. E. Sisley 2.30.

Mich. T. & M. Reserve Fund.—Dist No 4 per A. Carpenter \$15.00, Dist 11 per Emma Ashdon 6.46, Dist 11 per M. H. Ashdon 5.15, Dist 11, John Trotman 5.00, Dist 11, L. G. Wilbur 2.25, Dist 11, J. W. Morton 10.00, Dist 11, Mrs. Craw 1.00.

Inter. T. & M. Society.—Allen D. Smith \$10.00, Hattie L. Smith 10.00, P. A. Green 10.00, S. B. Whitney 10.00, Lizzie Conradi 10.00, A. H. Snyder 10.00, James S. Houseman 10.00, C. C. Whitney 2.00, Milo S. Whitney 1.00, Geo. E. Henton & wife 5.00, M. A. Stuart 5.00, Martha Sorenson 1.00 per N. E. Sisley 75c, A. M. Dompier 5.00, Esther Hersey 3.00, Geo. D. Taylor 5.00, Mary J. Johnson 1.25, L. W. White 10.00, Harriet Evans 1.50, Mrs. C. Colby 2.50, Ann E. Balch 1.00, Mrs. Rhoda B. Smith 10.00, Alice Cross 25c, E. P. Cram 1.00, Geo. Gibson 1.00, B. Haynes 5.00, W. G. Archer 10.00, Mrs. H. W. Barrows 10.00, Samuel J. Hersum & wife 10.00, Anna M. Barrows 25c, O. B. Clarke 50c, D. T. Bryant 50c, N. B. Redmond 25c, M. J. & W. R. Clarke 5.00, E. A. Goodrich 1.00, J. A. Davis 2.00, Mrs. H. A. Ham 5.00, Timothy Bryant 5.00, A. Friend 1.00, Willie M. Dow 10.00, Julia A. Burrill 1.00, J. B. Goodrich 10.00, Peruclia Nickerson 5.00, G. W. Varney 5.00, Mrs. C. H. Merrill 5.00, Horace E. Dow 10.00, G. H. Dow 10.00.

For J. N. Andrews.—A friend \$5.00, Mrs. I. F. Howell 50c.

European Mission.—Martha Sorenson \$1.00, P. A. Green 1.00, W. T. Henton & wife 5.00, S. B. Whitney 5.00, C. C. Whitney 10.00, Milo S. Whitney 1.00, S. J. Whitney 1.00, Jacob Reiswig 1.00, Susanna Goodell 1.00, Mahlon Olson 50c, C. H. Stack, thank-offering 1.00, Geo. D. Taylor 2.00, Mary J. Johnson 1.25, Harriet Evans 1.00, A. Friend 50c, Elmer Pierce 25c, Mary A. Smith 1.00, Alice Cross 25c, S. P. Cram 1.00, B. Haynes 5.00, Flora Chamberlain 25c, R. M. M. 5.00, M. E. B. 10.00, E. Colby 5.00, Mrs. C. W. Clark 1.00, W. H. Odette 1.00, A. A. Cross & wife 25.00, Betsy Martin 1.00, H. C. E. 5.00, Anna M. Barrows 25c, Osmon B. Clarke 50c, Reuben Tozier 5.00, J. A. Davis 1.00, S. T. McAllister 1.00, S. F. Grant 2.00, J. F. Goodrich 5.00, S. G. Davis 2.00, Mrs. C. H. Merrill 2.00, Lucinda Davis 2.00.

English Mission.—Martha Sorenson \$1.00, Augusta Powell 2.00, C. J. Smith 5.00, P. A. Green 1.00, Elma Crouser 1.00, Allen D. Smith 10.00, Hattie L. Smith 10.00, S. B. Whitney 10.00, C. C. Whitney 2.00, Milo S. Whitney 2.00, S. J. Whitney 1.00, S. C. Conroy 5.00, Widows Mite 50c, S. W. Harris 16.00, Mrs. Esther Trumbull 1.50, F. C. Watson, thank-offering 5.00, E. M. Watson, thank-offering 4.00, F. F. Camp \$3.00, Geo. D. Taylor 2.00, Albert J. Barton 3.00, Noah A. Gales 80c, Mary J. Johnson 1.25, Harriet Evans 1.00, Mrs. E. Colby 1.00, Warren Harlow 50c, C. A. Washburn 50c, Betsy Bassett 1.00, Alice Cross 25c, B. Haynes 5.00, E. Colby 5.00, A. Friend 25c, Mrs. Q. Durgin 50c, W. G. Archer 2.50, Susan L. Wells 10.00, A. A. Cross & wife 50.00, Mrs. H. W. Barrows 15.00, Mrs. M. Wilson 2.00, Anna M. Barrows 25c, Osmon B. Clarke 50c, Joseph Thomas 50c, Ada B. Marr 1.75, Mrs. A. E. Gerald 50c, Richard Hayden 50c, M. L. & W. R. Clarke 5.00, Reuben Tozier 5.00, Sarah Jacobs 1.00, A. Friend 5.00, Hallett Crowell 1.00, Win. Grant 1.00, J. A. Davis 1.00, J. B. Goodrich 5.00, Mrs. E. F. Whiting 1.00, Cora M. Whiting 1.00, A. Friend 1.00, S. G. Davis 2.00, Mrs. C. H. Merrill 2.00, Lucinda Davis 2.00.

Scandinavian Mission.—Alfred B. Olsen \$1.00, Martha Sorenson 2.00, P. A. Green 1.00, Julia Johnson 2.00, S. B. Whitney 5.00, C. C. Whitney 1.00, Milo S. Whitney 1.00, S. J. Whitney 1.00, Leer & Sattler 50c, Ole Jensen 5.00, J. C. Nelson 5.00, F. F. Camp 2.00, Geo. D. Taylor 50c, Albert J. Barton 2.00, Mary J. Johnson 1.25, Harriet Evans 1.50, Elmer Pierce 50c, Alice Cross 25c, E. Colby 5.00, Anna M. Barrows 25c, O. B. Clarke 50c, O. W. Pearson 1.00, J. A. Davis 1.00, J. B. Goodrich 5.00, Mrs. C. H. Merrill 1.00.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 18, 1883.

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Eld. O. A. Olsen reports that the state of his health will not permit him to attend the Nebraska and Colorado camp-meetings.

SPECIAL NOTICE.

On the first of next month the new two-cent letter rate of postage goes into effect. After that date three-cent stamps will not be so convenient for our use. Will all who have occasion to send stamps to this office, please hereafter send two-cent stamps, as we have all of the three-cent denomination that we can use for the present.

"WITHOUT ARE DOGS."

The following item appeared in the Detroit Evening Journal of Sept. 11, 1883:—

"A black and tan dog, belonging to the daughter of rich Chicago parents, was accidentally killed in New York last week. The body was placed in a satin-lined walnut coffin and sent to Chicago for burial. 'For heaven's sake don't say anything about it,' said the undertaker who had the job in hand, to a reporter, 'or we shall be swamped with that sort of business. It is growing all the time. No such thing as a dog funeral was heard of a few years ago, but we now have about two dozen of them a year.'"

We want a new language, a new dictionary, new terms, which will express deeper scorn, contempt, disgust, and more utter loathing, than any words now in use can set forth, or any powers of conception the human mind possesses can fathom, to adequately characterize such insane and beastly folly. Talk about the human race coming up from monkeys—some of them are fast going down to a lower level than that of monkeys. Poor children by scores languish and suffer at the very doors of such people, human beings of moral

worth that makes them precious in the sight of Heaven, are neglected and insulted by them, while with idiotic sentimentality they lavish their time, attention, and treasures, upon some contemptible cur.

Let us be thankful that in the future state such scenes can come no nearer the home of the saved than "without the city," and there only long enough to be wiped out by the purifying fires which shall melt up the elements of this world that they may be recast to form the fitting abode of nobility and righteousness forever.

"SUPPRESSION."

AND so Eld. W. H. Littlejohn has raised the cry of "suppression"! At least our friends of the Sabbath Advocate will naturally look at it in that light after reading his article, the first in this REVIEW, entitled "Prophets and their Prerogatives." According to their view he has made a very good showing that Luke and Paul are both guilty of "suppressing" a portion of what God revealed to the great apostle to the Gentiles. However this may be, our brethren and sisters will be well repaid in giving the article a careful perusal. Hand your papers containing the article to those who are trembling under the "load" (?), and if honest, it will strengthen them materially. We bespeak for the above-mentioned article an attentive perusal. M. C. W.

THE DELEGATES AND PROXIES FOR OUR ANNIVERSARY MEETING.

THE appointment of our General Conference for Nov. 8 involves the consideration of many important questions. We greatly desire that this Conference shall be in every sense a representative body of our people. Most important questions will come up for consideration. Our foreign missionary work will need especial attention. Important steps, such as the publishing of a paper in the German language, also one in England, and the establishment of a printing-office in Central Europe, besides other very important points, will demand notice. There are many questions relative to the progress of the canvassing work, obtaining subscribers for our periodicals, etc., which should be carefully considered.

We hope all of our Conferences in this country will try to be represented by those of the best talent, influence, and judgment. The appointment of delegates should be attended to immediately. Our institutions should see that blanks for proxies are sent to those who have shares, in time for them to be made out in season. The course last year seems to be as good as any we could adopt, and the share-holders of our different institutions were more fully represented than ever before. If this is done in time, the stock will be quite fully represented at our next anniversary meeting. Quite likely the share-holders residing in each of the Conferences will prefer to have the delegates going from that Conference represent their stock in many instances. If this is done, it must be known soon who are the delegates who will attend from each Conference, that proxies can be made out to them. It might be well to publish a list of the delegates beforehand, if their names can be ascertained. Let the Trustees of each of our Boards see that this is attended to in season.

GEO. I. BUTLER, Pres. Gen. Conf.

OUR COUNTRY'S FUTURE.

OUR own country, in almost any of its many phases, is a subject of thrilling interest; but when viewed from a prophetic standpoint it is vastly more so. "Time's noblest offspring," "the home of the oppressed of all nations," in the past, it is

about to become one of the fiercest and bitterest persecuting powers the world has ever seen. Power is to be developed; elements are to be focalized; influences are to be brought to bear; signs and wonders are to be wrought,—all professedly for the common good, but really against the religion of God's word. Times which will "try men's souls" as never before are upon us. I can only say as others have said, We cannot afford to remain ignorant of these things. Yet many of our people are unacquainted with these things, only as they have heard them discussed, for a short time, now and then.

How well and ably our country's future is treated, all know who have read the little work entitled, "The United States in the Light of Prophecy." Price, cloth binding, 75 cents; paper, 25 cents. The proofs given are irrefutable, the arguments invincible. The new edition just issued brings us down to the present time with its culminating and increasing evidences that the storm is about to burst upon the people of God. How such a work would establish our brethren, and help them enlighten others as regards both prediction and fulfillment. How it would help us to prepare for what is coming in the near future. We cannot afford to be ignorant of these things. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Dollars are spent year after year for needless things which ought to be expended for works on present truth. If you do not need them your neighbors do; purchase for them to read. "The wise shall understand" M. C. W.

MUSIC BOOKS.

Temperance and Gospel Songs. By J. E. White. Acknowledged by competent judges to be the best book of the kind ever issued. The music is new, by our best authors. Price in board covers, 30 cents.

Songs for Class and School. By J. E. White and Frank M. Davis. For Singing-school, Day school, Convention, and Fireside. Nearly every piece is written specially for this book by our best authors. A new system of instruction is introduced, which is invaluable to the new teacher as well as to the old, as it maps out the work for each lesson, and tells how to teach it. 160 pp. Price in board covers, 35 cents. A liberal discount to teachers.

Better than Pearls. A New Collection of the best Gospel Songs, Hymns, and Tunes for use in Tent and Camp-meetings, as well as in Revival, Social, and Praise Service. By J. E. White, A. B. Oyen, and C. W. Stone.

A careful selection has been made from a vast amount of material, which renders the book of special value for the purposes indicated. BETTER THAN PEARLS contains 112 pages, the first 70 of which are devoted to gospel songs, selected with regard to merit only from the best authors of the day. The remainder of the book contains over 50 tunes and nearly 200 standard hymns for church service, selected and adapted with great care, with variety sufficient for all occasions. CLOTH—40 cents per copy. BOARD—the usual style of Sabbath-school Singing-books—30 cents per copy.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Detroit, Jackson, Battle Creek, Kalamazoo, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 7.10 A. M., Battle Creek 7.58, arrive Detroit 12.10 P. M. All trains run by Detroit time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect July 15, 1883.

Table with columns for WESTWARD, STATIONS, and EASTWARD. Includes times for Chicago, Pt. Huron, Lapeer, Fht., Durand, Lansing, Charlotte, Bat. Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskell, Valparaiso, and Chicago.

Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time. Atlantic, Pacific, Day, and Limited Expresses run daily. Other trains daily except Sundays. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.