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AND SABBATH HERALD.

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

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JUST AS GOD LEADS.

BY J. M. HOPKINS.

"O Lord, I know that the way of man is not in himself; it is not in
that walketh to direct his steps." Jer. 10:23.
"Lead me in thy truth, and teach me; for thou art the God of my
salvation; on thee do I wait all the day." Ps. 25:5.

Just as God leads! And can it be
That God will notice even me?
Will deign his sovereign grace to lend,
To lead, protect, direct, defend?

Just as God leads! Oh, wondrous love!
That smiles on me from heaven above;
That seeks to make my case its own,
And blessings pours from Heaven's throne.

Just as God leads, my heart replies;
And, looking upward to the skies,
I pray thee, Father, take my hand,
And lead me through this desert land.

Just as God leads me I will go,
Content, whate'er my lot below,
If I may share his loving smile,
Accepted as his own dear child.

Just as God leads, though dark the day,
Though trials press me on the way;
Not even Jordan's swelling tide
Can harm me when I'm near his side.

Just as God leads! I may not see
The path he has marked out for me;
But trusting wholly in his care,
Nor grief nor ill can reach me there.

Just as God leads I'll follow on,
Rejoiced his righteous will to own;
And when the toils of earth are past
He'll lead me safely home at last.

Matfield, Minn.

Our Contributors.

When they that feared the Lord spake often one to another; and the
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.

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

FROM CALIFORNIA TO ENGLAND.

JULY 13, in company with my son, W. C. White,
a party of ten, we left California on our long
templated journey to Europe. For months I
looked forward to this journey with anything
pleasure. To travel across the continent in
heat of summer and in my condition of health,
and almost presumptuous. Since attending the
of camp-meetings in 1884, I had suffered
mental weariness and physical debility. For
months at a time I had been able to write but very
little. As the appointed time for starting drew
near, my faith was severely tested. I so much
needed some one of experience upon whom I could
rely for counsel and encouragement. My courage
was gone, and I longed for human help, one who

had a firm hold from above, and whose faith would
stimulate mine. By day and by night my prayers
ascended to heaven that I might know the will of
God, and have perfect submission to it. Still my
way was not made clear; I had no special evidence
that I was in the path of duty, or that my prayers
had been heard.

About this time my son, W. C. W., visited
Healdsburg, and his words were full of courage
and faith. He bade me look to the past, when,
under the most forbidding circumstances, I had
moved out in faith according to the best light I
had, and the Lord had strengthened and supported.
I did so, and decided to act on the judgment of
the General Conference, and start on the journey,
trusting in God. My trunk was packed, and I
returned with him to Oakland. Here I was in-
vited to speak to the church Sabbath afternoon. I
hesitated; but these words came to me with
power, "My grace is sufficient for you." The
struggle was hard, but I consented. I then felt
that I must seek God most earnestly. I knew
that he was able to deliver in a manner that I
could not discern. In thus trusting, my fears
were removed, but not my weakness. I rode to
the church and entered the desk, believing that
the Lord would help. While speaking I felt that
the everlasting arms were about me, imparting
physical strength and mental clearness to speak
the word with power. The love and blessing of
God filled my heart, and from that hour I began
to gather strength and courage. The next Mon-
day I had no hesitancy in stepping on board the
cars en route for Michigan.

I here learned over again the lesson I have had
to learn so many times, that I must lean wholly
upon God, whatever my perplexity. He will never
leave nor forsake those who commit their ways
unto him. We must not depend on human strength
or wisdom, but make him our counselor and guide
in all things.

Although I had prayed for months that the
Lord would make my path so plain that I would
know that I was making no mistake, still I was
obliged to say that God hangs a mist before my
eyes. But when I had taken my seat on the cars,
the assurance came that I was moving in accord-
ance with the will of God. Friends had come to
the depot to see us off. It was a place of great con-
fusion, and I had not been able to bear anything
of the kind for months. But it did not trouble
me now. The sweet peace that God alone can
give was imparted to me, and like a wearied child,
I found rest in Jesus.

At Fresno, Cal., we were happily surprised to
receive a visit from Bro. M. J. Church and his
son, who came into the car laden with an abun-
dant supply of peaches, grapes, and melons. The
grapes were of the choicest varieties, and the
peaches were large yellow ones, some of which
measured ten inches around. This supply, so
timely, was a blessing to us all the way to Michi-
gan. We enjoyed a pleasant but short visit with
these brethren, and then were again on our way.

The weather the first part of our journey was
exceedingly oppressive. At one place the ther-
mometer stood at 125° in the shade. In Southern
California and Arizona the wind was as hot as
though it came from a furnace. This was what I
had dreaded; but to my great surprise I was not
exhausted with the heat. As usual, we carried
with us our own lunch baskets, and ate two meals
a day regularly. These meals consisted of fruits
and bread, without tea or stimulant of any kind.
The blessing of the Lord continued to rest upon
me, and I grew stronger every day.

By special arrangement with the railroad com-
pany we had the promise of a car to ourselves
from Mojave. This we had, with the exception of
three gentleman passengers. The change at this
place was made with very little difficulty. The
car we were to occupy was drawn up beside the
one we were in, and our goods were quickly and
easily transferred. We were well accommodated,
and felt grateful for the privilege of being where
we could erect the altar of prayer and have relig-
ious service on the Sabbath. From time to time
some of the train men would drop in and listen.
My attention was attracted one day to a young
man who did not seem to know what to do with
himself during the service. At one time he would
seem ready to cry, and at another would manifest
great pleasure. He afterward stated to Bro. Lunt
that it was the first prayer he had heard for five
years, yet in the home of his youth prayer was
offered by his parents every day.

I am convinced that we lose much by forgetting
Jesus when we travel on the cars or on the boats.
Those who are Christians will confess Christ in
their choice conversation, in their sobriety, in their
Christ-like deportment. There will be temptations
to let our thoughts and words flow in the same
channel in which those of worldlings flow. But it
should be kept in mind that "in the multitude of
words there wanteth not sin." We cannot while
upon the cars enter our closets and there be alone
with God; but we can gird up the loins of our
minds, and uplift our hearts to God in silent prayer
for grace to keep the mind stayed upon him, and
he will surely hear us.

Whenever our cars stopped long enough, Bro.
Lunt would improve the time by doing missionary
work near the station. At one place he obtained
a subscription for the REVIEW from a man who
had been at the Sanitarium at Battle Creek, and
was acquainted with the arguments on the Sab-
bath. He was head machinist in one of the rail-
road shops, and received a large salary. "But,"
said he, "what good will money do me if earned at
the expense of my soul?" He was anxious to find
work where he could keep the Sabbath and have
religious society and the privilege of attending
meetings.

We reached Kansas City Sunday, where we
found a chair car in waiting for our party. The
change here was easily made, and the next day we
reached Chicago. Here we were met by Brn.
A. R. Henry and W. C. Gage, who accompanied
us to Battle Creek. We can truly say that the
journey across the plains was accomplished with
as little inconvenience and weariness as we have
ever experienced in the twenty-five times that we
have passed over the road. The Lord blessed us,
and we feel it a privilege to give him all the glory.
At Battle Creek I was pleased to meet my dear
children, Edson and Emma White, and in their
home we found quiet and rest.

We spent one Sabbath with the church there. I
spoke in the forenoon and in the afternoon attended
the social meeting. It was a precious privilege for
me to bear my testimony, and listen to the tes-
timonies of the brethren and sisters. The Lord
seemed very near, and his presence is always life,
and health, and peace. The thought would arise,
We shall never all meet here again, but shall we
meet around the great white throne? Who of this
large congregation will be missing in the paradise
of God, and who will be among the conquerors,
and sing the song of triumph in that home of eter-
nal bliss?

Sunday evening I spoke to a large number of
the patients at the Sanitarium. I tried to present

before them the high claims that God has upon us individually, and the importance of having all our desires, our appetites and passions, under the control of intelligent reason. The new addition to the Sanitarium makes it a large, commodious building, and it is already well filled with patients. Everything seems to be planned with reference to the health and convenience of those who go there for rest and treatment. Their tables are spread with an abundance of good, plain, nourishing food, and I could but feel that if any were dissatisfied with it, their taste must be very much perverted.

Tuesday night we were in meeting till a late hour, seeking to present before the workers there the great good that might be accomplished if they were connected with God. The Lord designs that the Sanitarium should be a means of great good. Regular religious meetings are held there, also a thoroughly organized Sabbath-school. All are invited to attend these services, and as the result many souls are brought to a knowledge of the truth.

I feel it to be my duty to here caution my brethren against receiving reports that they may hear against the Sanitarium. We have been upon the ground, and we believe that those who act a leading part there are trying to work from a Christian standpoint. Those who complain have but little knowledge of the cares and perplexities that the real workers bear, and oftentimes are ignorant of the efforts that are being made for their welfare. If complainers would pray more, and fret and murmur less, we believe that they would improve not only their spiritual condition but also their physical health. This institution is one of God's instrumentalities, and we would warn our brethren to be cautious how they say one word to lessen its influence. It is easy to take a surface view of matters, and to slightly misrepresent the work and the workers. Much harm is often thus done. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Here not only the one who makes the complaint is condemned, but the ones who take up this reproach, who cherish it, and repeat it. If reports come to you against the Sanitarium, do not receive them till you have positive evidence that they are true.

Wednesday noon, July 29, we resumed our Eastward journey. At the request of friends, we stopped over a few hours at Rome, N. Y., where we had a profitable visit with Brn. Miles and Brown, and Bro. Whitney and family. We were pleased to see the arrangements that have been made here for doing missionary work. A small but neat and well arranged building has been erected, the lower floor of which is used for mission work and a reading room. The basement contains a small job press, while the upper floor is fitted up for a school. It is not expected that this school will require a large amount of means to carry it forward, but it is to meet a present necessity, to educate missionary workers, and to prepare the children to enter the Academy at South Lancaster. Everything has been done with thoroughness and neatness, and yet I saw no evidence of extravagance. The brethren in New York are abundantly able to sustain this mission nobly, and we feel sure that none who have the cause of God at heart will feel that the plans made to bring the light to those in darkness are too ample or too expensive. Those things which concern our eternal interest are of infinite importance, and should be exalted above every temporal interest. May the God of wisdom guide the ministers and workers in this important field, and may every member of the church feel that the work is his, and do all that he can to sustain it.

We left Rome about ten o'clock at night, expecting to take a sleeper; but on account of some train having missed connection we were not able to do so, and were obliged to change cars twice during the night. Our next stopping-place was at Worcester, Mass., where Eld. Canright was holding tent-meetings. We reached this place about half past eight, and found an appointment out for me to speak that night. I was weary, but the Lord gave me strength to address the people. The next day was Sabbath and about eighty were present. Some of these were keeping the Sabbath for the first time. Sunday evening the tent was well filled,

and the people listened with the most respectful attention. Quite a number in this place are fully established in the truth. The work moves slowly in the large cities, for it has great opposition to encounter.

Monday, Aug. 3, we went by private conveyance to South Lancaster. This ride of seventeen miles was a rest to me, as were also the few days spent in the quiet home of Sr. Harris, although most of my time while there was spent in completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster.

A short ride on the morning of the seventh, brought us to Boston. The steamer on which we had secured our passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. Although we had secured tickets at quite a low price, we were accommodated with very pleasant, roomy state-rooms, well furnished and well located. As we commenced the Sabbath with prayer the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet.

The weather the first part of the journey was quite pleasant, and we spent much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The last part of the way we had a great deal of fog, which caused us to run slow, and made the journey somewhat monotonous. Although the ocean was so rough for several days that the port-holes had to be closed, I suffered less from seasickness than I had anticipated. The arrangements for ventilation were excellent.

I cannot speak too highly of the steamer *Cephalonia*, which was our home for nearly eleven days. The captain and all the officials were kind and accommodating. The cooking was more sensible, the food more palatable, than will usually be found on board boats. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who enjoyed meat could have it prepared in almost every shape. The motion of the boat was not so great but that I was enabled to write over one hundred pages of important matter during the passage.

The evening of the 13th we arrived at Liverpool. Here we were met by Brn. Drew, Wilcox, and O'Neil, and taken to the comfortable home of Bro. Drew. After a season of thanksgiving to God for his preserving care during the journey, we retired to rest. The next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, the headquarters of our publishing work in England. We went at once to the mission house, or office of the *Present Truth*. Here we met our old friends, Bro. and Sr. Mason, from Woodland, Cal., Eld. Lane and wife, and Sr. Jeunie Thayer. With these dear American friends we feel quite at home, and expect to tarry a few days.

I look back on my journey with surprise and with feelings of gratitude for the strength I have received. Since leaving California I have traveled over seven thousand miles, written over two hundred pages, and spoken thirteen times; and my health is much better now than when I started. To the Lord be all the praise. It is no longer a question with me whether I am in the path of duty. Europe is a vast missionary field, and there is a great work yet to be done.

Gt. Grimsby, Eng.

DIFFERENCE OF OPINION.

BY ELD. M. E. KELLOGG.

WHILE recently conversing with a gentleman upon the subject of the Saviour's advent, he asked what reasons I had for believing his coming to be near. I called his attention to the signs foretold by Christ in Matt. 24—the darkening of the sun and moon, and the falling of the stars—showing him also how and when these predictions were fulfilled, and then referred him to Christ's words: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . So likewise ye, when ye shall see all these things, know that it is near, even at

the doors." Matt. 24:30-33. He replied: "There is a difference of opinion in regard to those things. I was well aware of this before. There is a difference of opinion" in regard to the meaning of these words of Christ, and it is the difference between faith and unbelief. And as we study the record of God's dealings with mankind in the Bible we see this same "difference of opinion" had an early origin. There was a "difference of opinion" between Cain and Abel. God had made known to our first parents the plan of salvation through which they might recover themselves from the effects of the fall.

A Saviour was promised. The seed of the woman was to bruise the serpent's head; and in order for them to be benefited by the plan, it was necessary for them to manifest faith in its provisions by sacrifices typical of the great sacrifice to be made for them on Calvary. Abel believed. "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4. His faith led him to bring a firstling of the flock—something that would fitly represent the "Lamb of God" who was to take away the sin of the world. Thus obtained witness that he was righteous, testifying of his gifts. Cain had a "difference of opinion." His offering showed his unbelief. He lost favor with God, became filled with envy, envied his brother, and became a vagabond in the earth; and all because of a "difference of opinion." But this was only the beginning. The diversity of the diversities of opinion for four thousand years. The days of Noah, of Moses, of Samuel, and of the prophets, were times when the line between faith and unbelief was often sharply drawn. Men ventured to slight Noah's warning. They doubted the leadership of Moses. They turned a deaf ear to the warnings of the prophets, and doubt thought their unbelief was a noble independence of mind and freedom from blind credulity. The record of those days was given us for our profit, that we may avoid a repetition of the same errors; and yet men dare to doubt when God has spoken.

When the Saviour of men appeared on earth the Jewish people were living in almost daily expectation of him. When his herald, John, began his work, "all men mused in their hearts, whether he were the Christ or not." But John said, I am not He; and pointed his followers to Christ as the Lamb of God who was to take away the sin of the world. Many prophecies were accurately fulfilled by Christ. He came at the time—at the end of the sixty-nine weeks of Daniel's prophecy. Every event of his life from birth to the tragic scenes of Gethsemane and Calvary, was foretold by the prophets of past ages. As we look back to those days, we wonder why any one should have doubted his divinity or mission; yet the New Testament is also a record of "differences of opinion." "Some said, He is a good man; others said, Nay; but he deceived the people." The scribes and Pharisees rejected the counsel of God against themselves. Their opinion was simply unbelief. They had seen the prophecies and claimed to believe them. They were as well acquainted with the evidences of Christ's Messiahship as were John and Peter. For his works were not done in a corner. They thought these evidences not sufficient to lead them to faith upon, and demanded of him that he should show them a sign from heaven; and finally filled prophecy themselves by rejecting and defying him. Acts 13:27. But all were not faithless. A few believed what the prophets had spoken, and they said, "We have found him whom Moses in the law, and the prophets, have written, Jesus of Nazareth, the son of Joseph." "He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, even them that believe on his name." John 1:45-12. Their faith grasped the evidences of his Messiahship, and though they had many trials of faith yet they succeeded in planting the truths of Christianity so firmly that the billows of unbelief have never been able to submerge them.

Will history repeat itself in the last days? Will there be "differences of opinion" in regard to the fulfilling signs and the coming of the Saviour? Will there be faith on one hand and unbelief on the other? So I read in the word of God. The evidences when on earth that he was

ist, were no plainer than are the signs to-day of his coming the second time. A Jew to-day can be as good an argument against the Messiahship of Jesus, as can the modern sceptic against evidences of his near approach. Unbelief "My Lord delayeth his coming;" but faith sings, "He is near, even at the doors!" And the warning message is proclaimed more and more, "differences of opinion" will lead men to sides. When the Lord comes he will find classes upon earth; one class saying "peace and safety," to whom he will come as a thief; the other class, not in darkness, will exclaim, "Lo, this is our God; we have waited for him, and he will appear." Isa. 25:9. Which company shall we be among? May we be with the faithful who will be found watching, and to whom the Master will say, "Well done."

LETTER TO A FRIEND.

BY CHAS. P. WHITFORD.

DEAR FRIEND: Your kind letter of July 5 came before me, and its contents carefully noted. The question has been considered, and I shall try to answer it. You ask:—
Now tell me, if you can, why did, and how did I enjoy this day's Christian duties as I did, was displeasing my heavenly Father in this [keeping Sunday]? Of course if I was not doing what I was doing wrong; and 'God is angry with me every day.'

In reply I will say, that God does not bless people as an evidence that they are correct in religious practice. If that were true, what class of people would not prove they were right in faith and practice. When God's Spirit fills our hearts, it comes as the result of the faithful performance of that which God sincerely believe God requires; but we should not for a moment conclude that because we do receive the blessing and favor of Heaven, we are in harmony with all God's requirements. The early reformers had acted on this principle, and the Reformation would have been? In following after Bible truth our feelings are no safe guide to guide us to correct conclusions. The Bible is the revealed will of God, and was given us that we might know how to properly refer ourselves to its Author. And you certainly should not consider it unchristian or unkind when we have that any influence, feeling, or spirit that leads away from that word is not of God. It is not indeed, it is extremely dangerous, to build a false faith on a Christian experience. Without the Bible, we should be in a similar condition to a mariner at sea without sails, chart, compass, or anchor, drifting, drifting, we know not where. There is a spirit of error in the world as well as a spirit of truth. The one emanates from Satan, the other from God, the Author of truth.

Now go with me to John 16:13, where we learn that "the Spirit of truth . . . will guide you into all truth." You and I both profess to be led by the "Spirit of truth;" but we are led in opposite directions. You have been led to keep for the Sabbath the first day of the week, called Sunday, and have been led to keep the seventh day, or Saturday. Can it be possible that the "Spirit of truth" would lead you to the observance of one day and me of another? It is plain that both days are not the Sabbath of the Bible. It is equally plain that that one of us is in error respecting which day is the Sabbath. And now the question comes before us with force, How shall we decide which is right and which is wrong? Do you think it will be safe to conclude that because we both profess to enjoy the blessing of God, to feel well, and are both right? Would it not be better to conclude with the prophet, that "the heart is deceitful above all things," and that by the "spirit of error working through it, it is possible we may be led away from God and Christ and heaven?" I say, Give us Bible proof and we will be satisfied. But when clear and forcible Bible truth is rejected, and the error exposed in open daylight, the stubborn will usurps the place of reason, and says, "No, I will not have it so; for it is not as I think it to be. We need not go to the insane to see that the mind deceives itself. We will go to our friend who reasons correctly on metaphysics and all ordinary affairs of life, and let him give us proof on proof that "the seventh day is the Sabbath of the Lord," and find that on that

subject our friend will violate every rule by which he acts in all other things. He allows his Christian experience, his feelings, or his will, and not his reason and the word of God, to decide. Oh! let us remember that we can say no more against the Bible than it can say against us. When we find that our practice is not in harmony with the Bible, let us acknowledge that the Bible speaks the truth against us, however humbling it may be to our pride. No, my friend, it will never do to fall back on our Christian experience or our feelings to justify a course that is in direct and flagrant violation of the plain commands of God. Let us acknowledge the truth and obey it, however humiliating it may be; and remember that the Spirit of God and his word are in perfect agreement, and that that word says, with no uncertain sound, to every man in the wide world, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

There is no disguising the fact that this Sabbath question is fast gaining the lead of all public questions. The great multitudes, constituting governments and nations, are rapidly wheeling into line in support of the claim that Sunday is the Sabbath, and must be so kept under a penalty of law. There are a few, a little company, who, in opposition to this, maintain that "the seventh day is the Sabbath of the Lord," and must be so observed. And this question as to which day is the Sabbath, is not left for our decision any more than the question as to who is the true God was left to the decision of the people in the days of Elijah. The Lord himself has decided this question as well as that. What matters it though four hundred and fifty prophets, with the second Jezebel (Rev. 2:20) at their head, should all say that Sunday, the first day, is the Sabbath; until they point to a verse in the word of God that says plainly, The first day is the Sabbath of the Lord,—until then, their word on that subject is no more to be taken as the truth than was the word of the four hundred and fifty prophets of Baal that Baal was the true God. And after the manner of Elijah we say to all, Write these two questions: (1) Is the seventh day the Sabbath? and (2) Is the first day the Sabbath? Then whichever one the word of God in the Bible says is the Sabbath, let that day be the Sabbath. And if the Bible says that "the seventh day is the Sabbath of the Lord," keep it; but if the Bible says the first day is the Sabbath of the Lord, then keep that.

Now, my friend, I have in weakness tried to answer your question, and what I have written I shall have to meet in the Judgment; and you will also have to meet a knowledge of these truths at the same tribunal. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

THE VALLEY OF DECISION.

BY ELD. R. F. COTTRELL.

"PUT ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:13, 14.

The valley of decision is the place where the assembled hosts of the nations are to be cut off in the great day of the Lord's wrath, which is a little in the future. It is the valley of "concision" (cutting off), or "threshing." See marginal reading. In verse 2 it is called "the valley of Jehoshaphat:" "I will also gather all nations, and will bring them down into the valley of Jehoshaphat." Here is fought the battle in the day of the Lord, called the battle of Armageddon. The gathering takes place under the sixth vial of wrath, and the battle is fought under the seventh vial. Voices, and thunders, and lightnings, and an earthquake, such as never was, and great hail, every stone about the weight of a talent (sixty pounds), shall conclude the scene. Rev. 16:17-21. "The great decisive day is at hand."

—The power of choosing right or wrong makes man a moral agent; his actual choosing wrong makes him a sinner.—*Izmayn Beecher.*

THE VOICE OF CHRIST'S ARMY.

BY TORIA A. BUCK.

ALL their silent ranks are dumb,
They've no rifle, trump, nor drum;
Yet with steady footsteps onward,
See the noble army come.
With no martial pomp nor splendor,
Sight nor sound of war's array,
Rank on rank, a thousand legions,
See the armies march away.

All the air is calm and still,
Breathes no trumpet loud and shrill;
Yet with steady tramp they're coming
Over mount and vale and hill.
As they steadfastly march onward,
Not a drop of blood they shed;
Never widow, friend, nor orphan,
Wept above their slaughtered dead.

Hear the songs that they are singing
Softly, sweetly rise and fall;
On the listening ear is ringing,
Like a tender bugle call,
"Jesus, I my cross have taken."
Hear them chant melodiously
"Federal Street" and "Coronation,"
"Rock of ages, cleft for me."

"Rock of ages" is the fortress
'Gainst which strive the powers of hell;
But those legions conquer, trusting
Him, who doeth all things well.

Oh! their steady tramp is onward,
O'er the hills our fathers trod;
Marching upward, swiftly upward,
To the city of our God!

East Randolph, N. Y.

THE OLD COVENANT NOT THE TEN COMMANDMENTS.

BY N. J. BOWERS.

MANY who oppose the ancient Sabbath seek to excuse themselves from its obligations, by contending that the ten commandments comprise the old covenant, or that they are that covenant at least in part; and as the old covenant has long since passed away, the Sabbath, being a part, has passed away with it. The object of the present article is to show the falsity of this view. The ten commandments, it is true, are called the covenant (Ex. 34:28); but never "the old covenant" nor the "covenant made with the fathers," and like expressions. These forms of speech abound in anti-nomian and anti-Sabbath literature, but never in the Bible. The decalogue is called the covenant because it contains the terms of agreement entered into by Israel when the covenant was made with them in Horeb. This is the secondary sense attached to the word by Mr. Webster; that is, it means "a writing containing the terms of agreement or contract between parties." There was a contract or agreement entered into on the part of God and Israel recorded in Ex. 19:1-8. This is the primary definition of the word—*agreement, contract, or stipulation.*

A covenant complete would comprehend both meanings; but the word applies to either element—to the contract simple, and to the terms of the contract; so the decalogue can properly be called the covenant. The following facts show that the old, or first, covenant was not the ten commandments in part or in whole:—

1. The ten commandments were in existence long before the covenant was made. 1 John 3:4; Rom. 4:15; 5:12-14; Gen. 4:7, 8; 6:5, 11-13; 13:13; 2 Pet. 2:7, 8. The covenant was made at Sinai, or Horeb, after the deliverance from Egypt. Deut. 5:2-4. Jer. 31:32. Heb. 8:9. The covenant, we see, was made (Ex. 19:1-8) some three months after the people left the land of bondage. The ten commandments were of binding obligation long before they ever went into that land. Especially was the Sabbath (which our opponents seek early and late to get rid of, and which is the sole occasion of the bitter war waged against the ten commandments in the stand they take on the covenant) known and observed by them before the making of the old covenant was entered upon. Read Ex. 16. Then it certainly did not owe its obligation to that covenant.

2. The people agreed to obey God's voice and keep his covenant before they heard it. This voice proclaimed the ten commandments. Deut. 4:12, 13, 33, 36; 5:22; 9:9, 10. God's covenant was these commandments. Deut. 4:13. Does

not this, then, all seem natural, that the people should give so ready a consent to obey the voice and keep the covenant, on the supposition that they had a previous knowledge of the ten commandments? Would they reasonably have been so ready to obey had they been ignorant of what the Lord's covenant was?

3. The made covenant was not the ten commandments, according to Ex. 24 : 7, 8. That covenant was concerning the words the Lord had spoken. Now the covenant *made with the people*, and the words *concerning or relating to it*, must be two things certainly. To illustrate: A conversation about Abraham Lincoln is certainly a thing distinct from him, though relating to or *concerning* him. A conversation in regard to the nature of an agreement between parties about the renting or the leasing of property, is assuredly a matter distinct from the property itself, though relating to or *concerning* it. The conversation between God and Israel, embodying the nature of a covenant or agreement, was most assuredly a thing wholly and decidedly distinct from the words concerning which the covenant was made. The words spoken were one and the principal thing. The covenant (the agreement on the part of God and that on the part of of the people) was another thing and *related to or concerned* these words. A plain difference.

4. The old covenant was made *with the people*. Deut. 5 : 2-4; Jer. 31 : 32; Heb. 8 : 9. This implies *co-operation*. "With" shows that the people had something to do in the matter. This covenant, then, was not the ten commandments. The people did not help make them. They had nothing to do in this direction. They had no part nor lot in such work. The ten commandments did not depend for their existence on the will and action of the people, but the made covenant did. God is the sole author of the ten commandments; God and the people, of the made covenant. The people had nothing to do with the ten commandments but to obey them. Had the people refused to have the covenant made with them, there would have been none made. Does any one suppose that if the Lord had proposed to the people to assist in getting up the ten commandments, and they had refused, that there would have been none? Notwithstanding these plain facts, some may claim that Deut. 9 : 9 does teach that the commanded covenant was made with the people: "When I was gone up into the mount to receive the tables of stone, *even the tables of the covenant which the Lord made with you,*" etc. This language teaches not that the covenant on stone, the ten commandments, was made with the people, but that these tables contained that which was the basis or conditions of the covenant made. The words the Lord commanded Moses to write in Ex. 34 : 27 are those beginning with verse 10 and ending with verse 26. They relate to moral duties, attending the yearly feasts, offerings, etc. Moses did not write on the tables of stone in verse 28. The pronoun *he* relates to the Lord. See verses 1, 2 of this chapter, and Deut. 10 : 1-4.

5. The old covenant was made with the Jewish people. It was theirs in a special sense. The ten commandments are not Jewish. They are not theirs in any special sense, but they, embodying moral principles, are for all nations. Rom. 3 : 19; 1 Tim. 1 : 9-11.

6. The first, or old, covenant was based upon promises. Heb. 8 : 7, 8; Eph. 2 : 12. Thus the real nature of a covenant is shown. It is synonymous with *contract*, which Mr. Webster says is a "*mutual promise*." The old covenant promised something. Ex. 19 : 5, 6. The ten commandments are not established upon promises, but upon the authority of God. A covenant comprehends a promise or promises; therefore there can be no covenant without them. The ten commandments are, in the very nature of the case, not promises, but moral obligations. In obeying them we do not keep so many promises, but discharge certain duties. True, there are promises belonging to them to incite to obedience, but the commandments themselves are not promises.

7. The old covenant was not faultless nor perfect. Its sacrifices could not and did not take away sin. It pointed to perfection, but was not perfection itself. It led the people on and prepared them for better things. It was an instructor with limited powers, teaching the people in its range. It did not impart the full knowledge which the in-

structor beyond and in after time, the new covenant, did. The ten commandments are perfection. Perfect they are in their brief fullness and in their comprehensive sweep. They are perfect in their power to convert the soul. Ps. 19 : 7. They are "holy, just, and good;" "spiritual;" and to the apostle they were a "delight." Rom. 7 : 12, 14, 22. They convince us of sin and will judge us at last. James 2 : 9-12.

8. The old covenant has passed away. Heb. 8 : 13. The ten commandments still remain. Matt. 5 : 17-20; Rom. 3 : 19, 31; 1 Tim. 1 : 9-11; James 2 : 8-11.

9. Under the new covenant the law is written in the mind. Jer. 31 : 33; Heb. 8 : 10. Thus the ten commandments are nearer the believer under the gospel than they were under the old dispensation. *Now, they are in the heart; then, they were on tables of stone.* 2 Cor. 3 : 3. The law is the basis of both covenants. It sustains to them the relation of the foundation to the house built on it; remove the house, and the foundation remains for another structure to be erected thereon. The foundation of the old covenant remained when that covenant vanished in the light and glory of the new; and it, with pillars and domes of beauty, rests on that same solid base.

10. Jesus took away the first, or old, covenant that he might establish the second, or new. Heb. 10 : 9. This covenant was not the ten commandments. They are not taken away, but are themselves established by the gospel, according to Rom. 3 : 31; Matt. 5 : 17-20; so they are not the same.

11. The old covenant was *made with the people*. The decalogue covenant was *commanded to them*. Deut. 5 : 3; 4 : 13.

12. The apostle Paul makes a plain distinction between *the covenants* and *the law*. Rom. 9 : 4.

To briefly recapitulate: (1) The word *covenant* has two meanings; viz., (a) a contract or agreement with mutual promises; (b) the conditions upon which the contract is based. The covenant *made*, answers to the first definition; the covenant *commanded*, to the second. (2) The ten commandments were in existence long years before the covenant was made. Notably was the observance of the Sabbath enjoined and engaged in by the people before they came to Sinai, where the old covenant was made. (3) The people agreeing to obey the Lord's voice and keep his covenant, or ten commandments, before they had heard him utter them, would show that they had a knowledge of these precepts. Their prompt and ready promise evinces this. (4) The covenant made with the people, and the "words" or ten commandments concerning which the covenant was made, serves to plainly mark them different. (5) The old covenant was made *with the people*; that is, they co-operated with God in making it. This shows that the covenant was not the ten commandments, as they did not depend upon any human assent or help for their existence. (6) The old covenant was Jewish, was theirs especially. The ten commandments do not belong especially to the Jews, but are the precepts of morality, binding on all alike. (7) The old covenant was established upon promises. The ten commandments are not promises, but moral requirements. (8) The old covenant was not a perfect system, relatively. The ten commandments are complete in their perfection, and perfect in their completeness. (9) The ten commandments are in the new covenant, and so they are not the old covenant. This covenant was not merged into the new, but having waxed old, vanished away. The law is in the heart of the real Christian under the new covenant, and he delights to keep it. Rom. 7 : 22, 25. (10) Jesus took away the first covenant that he might establish the second or the new. This is not the ten commandments, as they were not taken away but established. Rom. 3 : 31. (11) The old covenant was *made with Israel*. The ten commandments were proclaimed *to them*. (12) The apostle states that to Israel pertained *the covenants and the giving of the law*. Both covenants, the old and the new, were made with the Jews. The covenants were one thing, the law another. The distinction is preserved here by the apostle between the covenants and the ten commandments. They are not the same.

Atton, Kan.

—Every man has his faults; but to have faults and not attempt to correct them is the greatest fault a man can have.

"MAY I GO?"

BY JOHN F. JONES.

"MAY I go to Sunday-school?" is a question of no little importance to many little children our land to-day; particularly to children whose parents have embraced the third angel's message. And how shall we answer? is no less important question to the parents. These questions must be met, and answered in such a way as to leave no doubt in the mind of the child as to the responsibility of the parents in the matter. "May I go?" involves the following questions: Can I grant influence to aid in widening the breach that has been made in the wall of God? Compare Matt. 22 : 26 with Isa. 58 : 12, 13. Can I consistently pray to my heavenly Father to suffer my children not to be led into the way of temptation when I myself consent to their going into that way? "Be not deceived; evil communications corrupt good manners." 1 Cor. 15 : 33. Can I turn my ears away, or refuse to be warned by the voice of the angel—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Rev. 18 : 4. Brethren and sisters, let us perform our part faithfully. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6 : 14.

This is no time to trifle with questions that involve such great and sacred principles as are identified with present truth. Our place is to stand the gaps, and make "up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13 : 5. The line is being distinctly drawn, and if we would be safely housed with our children in the many mansions that our blessed Saviour has gone to prepare, we must be found on the side of those who hate sin and love righteousness. Let the words of the psalmist be the sentiment of our hearts: "Order my steps in thy word; and let not any iniquity have dominion over me" (Ps. 119 : 133); and then there will be no difficulty in answering the question, "May I go to Sunday-school?"

A SOLEMN THOUGHT.

BY GEORGE THOMPSON.

THERE is no fact more clearly established than that the twenty-three hundred days of Dan. 8 ended in 1844. To change this date would unsettle the chronology of the world, and cast inhabitants thereof adrift on the trackless ocean time without chart or compass by which to locate their bearings. At the ending of the two thousand three hundred days the great antitypical day of atonement began,—the foretold Judgment when the cases of all are to be examined and judged according as their works shall be. See Rev. 22 : 11. Daniel beheld the commencement of the Judgment and saw thousand thousands minister unto the Ancient of days, and ten thousand times ten thousand stand before him. Dan. 7 : 10.

For almost forty years this great work in the sanctuary above has been going on; and coming at the beginning of this world's history and ending down through each consecutive generation, how far may their investigation have proceeded? Has it reached the days of Noah? of Daniel? the apostles? the dark ages? Luther? We know not. All we know is that this solemn investigation is being made of all the successive generations of the past, and soon the cases of living will pass in review before that august assembly. How solemn the thought! Eternal destinies are being decided. Time carries us on, weal or for woe. Soon we must meet every one of our lives in the Judgment. The mandate soon echo, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22 : 11. The seer of Patmos beheld our investigation in vision and exclaimed, "Even so, come, Lord Jesus." Verse 20. May this be our prayer to the Father:—
Willow Hill, Ill.

—A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—Hinton.

The Home.

Our sons may be as plants grown up in their youth; that our fathers may be as corner-stones, polished after the similitude of a precious stone.—Ps. 144:12.

TRIFLES.

ARE there any "little" things,—
Those we deem so are so great!
Poison fangs are hidden and small,
But they kill the strongest man;
Poisonous weeds can harm us all,
More than leafy forest can;
Little lies on little wings
Are dread messengers of fate.
Little rifts make music cease,
Little rocks sink vessels great,
Little leaks in dam or dyke
Loose the floods to spoil and rend;
Little whispered words can strike
Cruel blows at heart of friend;
Little signs be auguries
Of great changes in the state.
Little habits grow to chains
Which can fetter man's strong will;
Little kindnesses can heal,
Little helps may save a soul;
Little hands for woe or weal
Can the sternest lives control.
Fortunes start from petty gains;
Every river was a rill.

"Small," we say, "of little worth,"
Heedless what the end shall be;
But the angels sadly sigh
Over what we so despise,
And the small faults we decry
Bring a cloud to heavenly eyes,
And the petty deeds of earth
Mold the long eternity.
—Susan Coolidge, in S. S. Times.

"UNEQUALLY YOKED."

MOTHER'S a kind of a notional body, anyhow. "You think so, Cousin Ide?" So said Mark as he swung himself lazily into the hammock and prepared to dissect one of the luscious "sweets" that hung on the low bending table about him. "Cousin Ide" sat near by in his easy camp-rocker, busy with some needle-work. The August sun shone hotly down on the dry road just outside the yard, but within the hammock and rocking-chair were, its rays could not penetrate the leafy orchard roof. The air was nearer than the summer-fallow field, and everything seemed favorable for a quiet afternoon chat. So thought Mark; and, indeed, had he not been driven out fourteen miles from home that day, to have just such a chat with his cousin, although several years his senior and a married man, too, had always been his friend and confidante. But this remark, from the lips of her filial relative, was only answered by a look of surprised inquiry; and Mark, with a piece of paper poised in mid air on the point of his knife, proceeded to explain:—

"Well, now, you see, there's Fanny Graham; she was just at her last commencement time. She's just a dandy girl; and mother knows it, too. She'd do anything she thought was worth doing; and she has a first-class education; you remember she took the prize in mathematics."

"Well, she's just one of the best girls I ever saw. We've been out driving and boat-riding all the time, and I have been to her home,—and she seems to enjoy it pretty well, too [this with a glance at his cousin's face]. But, you see, because she don't believe as we do, mother never been very much in favor of our intimacy, either. We were talking about it last evening, and father said he thought that these last days we ought to be very particular to have our intimate associates just those who help us in living out the truth; and mother thought a little farther ahead, and showed me a text in her Bible where Paul says something about not being 'unequally yoked with unbelievers.' Now that may be all right; but I'd like to know how we can expect to do people good if we don't associate with them. What do you think, cousin? Should we be so exclusive?" Cousin Ide's face gave evidence of several thoughts, but she only expressed—"No, not to the extent of entirely shutting ourselves up with ourselves. I guess uncle did not mean that; he meant our intimate associates, did n't he?"

"Yes," replied Mark, "but then, will we not have more influence with our friends, the more intimate we are with them?"

"Possibly," said his cousin; "have you ever conversed much with Miss Graham on present truth?"

"Oh yes, I broach the subject occasionally; but you see she is so full of prejudice, and naturally averse to argument, I think, that she does not enjoy it at all, and always says, 'Let's talk about something we agree on.' But she will get over that one of these days. If things should ever come to the pass mother's scripture suggested, I'd soon win her over to my way of thinking. I would n't give much for myself if I could n't make a wife think enough of me to agree with me on religious subjects."

With his mind's eye thus taking an animated view of the future, while his real eyes were gazing absently up through the branches into the blue above, Mark had failed to notice his cousin; but now, as he glanced down at her face, before proceeding farther, the shade of sadness he saw there arrested his attention, and he said, "What is it, cousin? What are you thinking?" She had dropped her work, and, rocking briskly back and forth, was looking off down the road, not ahead, but back into the past.

"Your words are so much like words we heard from the lips of another," she said. "If you don't mind listening, Mark, I'll tell you a story."

"By all means, cousin; it's been a long time since you told me a story. You used to tell me stories, and I enjoyed them ever so much. I'll listen very willingly; go on, do;" and Mark readjusted himself in the hammock, and with his "bow-sweet" prepared to give attention.

"I do n't know about your enjoying this story, my dear boy; but, unlike some of the old-time stories, it will have the merit of truthfulness, though it may seem to you exaggerated. Oh, it was terribly true to us! He was one of our boys you've heard us speak of; worked for my husband the first year we were on our Western farm. His name was Austin Oglesby, a self-made young man and that, too, under the most adverse circumstances. He was one of a large family of children, whom the parents were unable to support, much less to educate, his father's health having failed him. He left his home in the town of A. at the early age of eleven, to work out. For several years he drifted about, in the hap hazard way so common to boys, no one taking any special interest in him, aside from their own interests. Finally, when he was eighteen, he hired out by the year to Deacon Browning, one of the largest farmers in L. county. I do not know that ever in all his wandering boyhood years, Austin had any special convictions in regard to religion; and certainly, judging from his account and our own observation, his surroundings in the Browning household were not such as to awaken any. The deacon apparently regarded his religion somewhat as he did his best suit, to be donned every Sunday morning after the chores were done, and laid off at night. Whatever zeal and love to God and humanity he might sometime probably have had in his heart, had been well-nigh crowded out by love of money. He certainly had his family in good subjection; for there was not a member who dared express a conflicting opinion in his stern presence. Of course there was a form of godliness in the house, but the Spirit's power was wanting, and the morning prayers, always the same, together with the inconsistencies in the old man's dealing, made an impression anything but favorable upon Austin's mind. He was in this family three years, I think; yes, he was twenty-one the spring before he came to our house.

"My husband met him soon after we went to our farm, and a mutual liking seemed immediately to spring up between them, which finally resulted in his leaving neighbor Browning, and coming to us. Well, we learned to love him for many reasons: besides his being a strong, faithful workman, he was a frank, manly fellow, just the very worst of him right on the outside, so that as our acquaintance grew, the better we found him. I think he had been preserved from evil in a wonderful manner. His morals and habits were good, and he was intelligent, too. I do not know that he ever sat up nights to study text-books, but apparently he had formed the habit of improving every opportunity to read, and he never sat down to rest

or wait for supper without a paper in his hand. This habit, with keen observation and a good memory, had stored away for him an astonishing amount of general knowledge; and he was an excellent conversationalist. How much we used to enjoy the short summer evenings and the long Sabbath afternoons sitting on the broad east doorstep, he and my husband and I, talking. Cheerful, loving Christianity seemed to be an entirely new revelation to him, and he very soon began to be interested in reading our REVIEW or Signs or tracts that we would purposely place in his way. And how glad we were one night when we sat in the twilight, to hear him say, 'The neighbors all think your views very odd; but as near as I can find out, you have the truth of the Bible, and it's all harmony, too. There don't seem to be any contradictions in the Bible, if one accepts your views.'

"All the summer long after that, we read and talked whenever we could spare time, and how easily his unprejudiced mind comprehended point after point, and how clearly he saw the harmony and beauty of the truth! In fact, by the time the summer was over, he seemed to have nearly as good an understanding of Bible doctrines as had either of us. He did admire the truth, and we thought he was learning to love God and his service. He remained with us till after the fall work was all done. Gladly would we have kept him longer, but my husband was not expecting to need help during the winter, and he had an excellent situation offered him in town, with good pay; and though it would take him almost entirely away from the influences he so much needed, which we deeply regretted and feared, he left us with the assurance that he would not forget, and just as soon as he became a little more independent, he should certainly obey the truth. Right there, of course, was his mistake; for putting obedience to known duty has always proved hazardous.

"He went into town, and boarded at home 'to help mother and the girls,' he said. Several times through the winter he came out to see us. During one of these visits, he spoke in such terms of a young lady acquaintance he had formed, that we knew the acquaintance was to him a very pleasant one. The next time he had more to tell us about her, and we began to suspect that our friend had really found some one to love, and that with all his great manly heart. One day he drove out after some tracts for 'Maggie' [that was her name] to read. He then, for the first time, told us that she was a Catholic, but he knew if she could just read, she would be convinced of the fallacy of her former education, and would be just delighted with the truth; and she was so conscientious she would be sure to obey. And then he told us all about his hopes and plans, in which, of course, Maggie figured conspicuously; and bright, indeed, they were. When we referred to his coming back to live with us that spring and the next summer, he assured us that he would like to very much, nothing could suit him better on some accounts; but he was doing so well, he thought he would remain where he was through the summer anyhow. Of course we joked him about other reasons, and he laughingly left us, happy in his new experience and plans, promising to bring Maggie over to see us. But—well, the last time he came out was in the latter part of May. He did not bring Maggie, but showed us instead her picture, and told us of the appointed day. Indeed, it was a pretty face that looked up at us from the picture: bright, saucy, black eyes, and short, curling hair. We saw little in it, though, to inspire trust; yet we said nothing, and could not help loving the girl some, because our friend loved her so much. Had she read the tracts?—No, he had not been able to get her to do that. She was so afraid of the priest. 'But just wait,' he said, 'till I get her away from her people,—she thinks all the world of me,—and then I can easily persuade her to give up Catholicism.' We had our doubts, and my husband said to him, 'Look out, my boy; or before you can make a Sabbath-keeping Protestant of her, she will make a Catholic of you.' His face flushed, and with an earnestness that surprised us, he exclaimed: 'A Catholic of me? No, never! I know too well what the truth is. I'd be cut in pieces before I'd become a Catholic; you need not fear that.'

"Well, they were married in July. We were so very busy that summer, we did not get to town often, but we saw him three or four weeks after-

ward. They had gone to house-keeping in a snug little house near her old home, and were very happy. My husband saw him two or three times after that, but I did not again till in November. And that time we could not help being impressed with a marked change in our friend. Mental worry and distress were depicted plainly upon his face, and though he tried to appear glad to see us, in place of the old-time frankness and cordiality, his manner was painfully constrained. He contemplated change of employment; wanted to be outdoors more; thought of going to work for the L. S. R. R. Co., in the yard, for a change. Our fears, expressed only to ourselves, became more defined, and we went home talking and praying and planning how we could help our friend. My husband tried to see him several times that winter, but he seemed purposely to evade him; and I wrote to him, but never received a reply. At length, one dreadful day in the first week of March, our town paper came to us, bearing in its first column the terrible news: 'Killed—Austin Oglesby, Struck and Run Over by a Yard Engine—Lived only a few Minutes;' and then followed a brief account of the accident. Oh, what a shock it was to us! we could scarcely believe our eyes. The day was bleak and cold, but we bundled up and started for town, anxious to know more about it all. The sleighing was good, and with aching hearts we hurried on our way. We drove right to his mother's house, and there, sure enough, we found the mangled form of our loved friend—dead. He had been taken there because it was close by, and at the time of the accident—Saturday night—his wife was not at home. A message had been sent her, and she had arrived the next night; had been there, and had been taken home to her parents' house, nearly frantic, of course, with grief. From the lips of his mother and some of the most intimate friends of the family, we learned the sad history of the past few months and the terrible particulars of the accident. It seemed that ever since their marriage, he, with his Maggie, had been a regular attendant at the Catholic services; and she, encouraged and led on by her priest and people, with all the subtle wiles Satan can make so powerful in the hands of a loved wife, had coaxed and pleaded with him and worried him, till at last she had won from him consent to be received into the pale of that Church. What had been to us, all the while, a dread suspicion, had been indeed the truth—abundant cause for the painfully changed expression of face and manner that had been so apparent. How our hearts ached as we thought of the experience of our friend during those months, yielding principle at every step for one he loved more than he had learned to love his God.

"The very next day—Sunday—he was to have joined his wife in the neighboring town of M., there to be baptized and received into the Church. It seemed that, that night, he had lost his lantern and was hurrying across the yard for another, when the engine,—which in the dim and darkness he probably did not notice, or else supposed it to be running ahead instead of reversed,—struck him. The yard hands heard the cry of agony, and running with their lanterns toward the spot, came upon him, lying there beside the track literally 'cut in pieces.' He was taken up and borne as carefully as possible to his mother's house and surgeons were summoned; but he only lived a few moments. He was conscious, and to his friends that bent over him, with the utmost difficulty he gasped out the brief words: 'It's better, so!'"

Cousin Ide's voice faltered, and she stopped to brush away the tears that would come, and then concluded: "Husband and I, alone, understood the full import of those words. It had really been as our friend had said."

The clock in the house chimed out five, and the voices of the men coming up from the field were heard; so the story was ended, and the house-wife hastened in to prepare the evening meal. No further allusion was made to the subject, but after supper Mark drove home, thinking quite soberly, and by the time he reached the home big gate, he had come to the conclusion that father and mother and "Cousin Ide" might be right, after all; and unless he could convert his friend while she was his friend, she had better be always only his friend.

MRS. C. J. LAMSON.

Battle Creek, Mich.

—Never fan a mischievous flame.

Our Tract Societies.

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

A WITHERED HAND—A WITHERED HEART.

'Twas on the Sabbath day, and Jesus taught
Mid scribes and Pharisees, who thought him naught,
And 'mid the crowd, that jeering, impious band,
Was one disabled, with a withered hand.

With look benign the Lord beheld his case,
Unfit for labor and with care-worn face.
"Rise up, stand forth," so gently Jesus spake.
He rose and stood, new impulses awake.

"Stretch forth thy hand," again divine command,
And lo! restored, whole as the other hand.
Oh wondrous skill! The nerves again to feel,
Muscles re-answer to the will's appeal.

No ancient doctor, either old or sage,
No wise physician of our modern age
Such cure hath wrought! 'Twas miracle divine,
The gift, O Lord, was thine and only thine.

My heart is withered, 'tis not dead, it beats;
Beats for this world, from holy works retreats,
Beats for this life, but it is sore indeed,
Not half developed and is much in need.

Let miracle, O Lord, be wrought in me,
To be about my Master's work with thee.
Pure, noble impulse is my heart's desire,
Touch my faint heart, oh Lord, with heaven's fire.

—G. M. S., in New York Observer.

NORTH PACIFIC TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	167
" " reports returned.....	89
" " members added.....	16
" " " dismissed.....	2
" " missionary visits.....	800
" " letters written.....	403
" " pp. tracts and pamphlets distributed.....	40,302
" " periodicals distributed.....	9,043
" " new and trial subscriptions obtained.....	118

Received on membership and donations, \$38 45; on sales, \$133.50; on periodicals, \$154.80; on \$5,000 fund, \$714.90.
Mrs. C. L. BOYD, Sec.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	54
" " reports returned.....	32
" " members added.....	3
" " missionary visits.....	26
" " letters written.....	21
" " Signs taken in clubs.....	28
" " subscriptions obtained.....	41
" " pp. tracts and pamphlets distributed.....	9,701
" " periodicals distributed.....	297

Cash received on donations, 40cts., paid to Signs office during the past three quarters, \$114.55; to REVIEW Office, \$304.
J. H. DORTCH, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	569
" " reports returned.....	153
" " missionary visits.....	205
" " letters written.....	222
" " subscriptions obtained.....	71
" " Signs taken in clubs.....	178
" " pp. tracts, pamphlets, and books distrib'd.....	76,340
" " periodicals distributed.....	4,081

Received on membership and donations, \$974.38; on book sales, \$1,075.08; on periodicals, \$740.38; on depositary and reserve fund, \$1,976.66; on camp-meeting and tent fund, \$496.01; on International Tract Society fund, \$12.50; on missions, \$984.40; on college fund, \$475.20.
MARY HEILSON, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	1,674
" " reports returned.....	771
" " members added.....	43
" " " dismissed.....	19
" " missionary visits.....	2,866
" " letters written.....	1,331
" " Signs taken in clubs.....	1,174
" " yearly subscriptions for periodicals.....	156
" " short-term subscriptions for periodicals.....	679
" " pp. tracts and pamphlets distributed.....	444,491
" " periodicals distributed.....	26,802

Received on membership, donations, and sales, \$1,045.26; on periodicals, \$776.28; on Mich. reserve fund, \$382; on International fund, \$38.32; on foreign missions, \$201.93; on Mich. general fund, \$330; on Mich. College fund, \$242; on other funds, \$39.64.
HATTIE HOUSE, Sec.

KANSAS CITY MISSION.

BELIEVING it would be of interest to the readers of the REVIEW, especially the brethren of Missions, to hear of the progress of the cause in this city, I thought to write a report of some of the work that has been done here. A year ago last June D. T. Shireman and wife moved here from Topeka, Kan., for the purpose of engaging in the missionary work. They had been connected with the starting of the Chicago mission the previous winter and having a desire to continue in the good work and believing this to be a good field for labor, they came here to do what they could toward placing the truth before the people of this city. Bro. Shireman had noticed that none of our publications were here, and had long felt a burden for Kansas. They have supported themselves in the work so far, and on that account (having been obliged to stop at times to earn means that they might continue to labor in the cause) have not accomplished as much as otherwise they might have done. Their efforts have not been wholly in vain, and we believe a good foundation has been laid for the work. Indeed, the efforts, though feeble, have been prompted by an unselfish love for the people and a desire to see it prosper, and by a faith that will not yield to discouraging circumstances. It is not wholly in vain, though the apparent results are not so great as one could wish to see. The papers are at present mailed to this place, REVIEW, \$1.00; Good Healths, 31; Instructors, 6. Over two hundred copies of "Sunshine" with the Signs have been delivered; also sixteen of "Thoughts" have been sold, besides a few of smaller works. Regular Sabbath meetings are held at Bro. S.'s house, and the families of Sabbath-keepers have moved here this summer, who, with those who were here, including children, make a company of twenty. Our church-school now numbers twenty-three, and the interest is good. Five or six different ones have canvassed a little here this summer, but none engaged wholly in the canvassing work.

The people, as a rule, are very friendly, and without prejudice. In connection with our canvassing we carry reading matter with us for distribution; and the old papers which have been sent to us by friends in Missouri, Kansas, and Michigan are eagerly read by very many. We take every opportunity to talk to the people, and we find many interesting cases. Many new acquaintances are formed, and we are warmly welcomed at their homes whenever we have an opportunity to visit them. Whenever he could, Bro. S. has done regular colportage work, with encouraging results. This city now numbers 128,000 inhabitants, not including several suburban towns. Its growth has been a matter of astonishment even to those who have lived here and daily watched the work of improvement going on. Its population in 1870 was 32,000; in 1880, 60,000; and now in 1885, it is 128,000. "The mass of travel between the two oceans passes through this point." The country around, within a radius of sixty-two and one half miles outside the city limits, contains, it is said, a larger population than within a similar radius of any other city in the Union. As many as fifteen or sixteen hundred new buildings are now in process of erection. Many people have lately moved here, who have not formed acquaintances nor joined a church, who can thus be more easily interested in the truth. When we look over this great field and see so many people to be warned, we greatly feel our weakness and insufficiency; and can only pray that the Lord will open the way for the further extension of His work in this city.

Having a desire to engage in the missionary work, I came here last April for that purpose. I have been working for my board, canvassing, and meeting my necessary expenses, and have tried to do all I could in the missionary work. Many hundred pages of tracts and pamphlets have been loaned to me. I feel a satisfaction in this work that I have never felt at anything else, and I desire to do all I can to help spread the light of the third angel's message. May the Lord give us all more of the true missionary spirit. We would like to be remembered in the prayers of all who are interested in the cause in Kansas City.

AMMY WELLS.

—The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.—Jenny Taylor.

INDIANAPOLIS MISSION.

OUR work here is progressing slowly but surely. Bro. Randolph and wife report a profound interest in present truth on the part of those with whom they hold Bible readings, and that two intelligent ladies are about to keep the Lord's Sabbath. Quite an interest has lately sprung up among the colored Christians of the city. There is an eagerness on their part to hear an exposition of the prophecies, the second coming of Christ, and the true Sabbath. Bro. Hudson has charge of the work among the colored people, and her efforts are blessed of God. While we were preaching in the city park it was announced that a gospel temperance meeting would follow our discourse. One of the speakers at that meeting was a colored woman of considerable ability as a speaker. Her remarks were applauded by the white people present, but we observed that she misquoted Mal. 4 : 3, saying that the wicked would finally become *as ashes* instead of "ashes." We invited her to our Bible readings, which she has attended ever since. She has embraced the truth, and will doubtless do much good among her own people. We hear that another colored person has also followed her example of obedience. We have prepared the way for much successful labor here this fall and winter. We say *successful* labor, for we feel that with devoted laborers and the blessing of God success will crown our work. What we have needed from the past, and need yet, is more laborers. We are happy to report the baptism of the first one at Indianapolis ever received into full fellowship as a seventh-day Adventist. This sister is now paying tithes and zealously bringing the truth before her friends and relatives, one of the latter being a sister pastor of a large church in Philadelphia. We trust that other lively stones will here be gathered and builded into an holy temple unto the Lord.

My time has been largely employed since I have come here in canvassing and assisting in meetings at Noblesville, Forest Chapel, Marion, Zionsville, Northfield, and Star City. I have held but few Bible readings, for I could not hold them regularly because of other appointments. My recent trip to the Chicago mission has been of great service for I have learned many points concerning the proper management of a large city mission. We have high hopes that we shall return from our coming camp-meeting with eight or ten laborers enjoying the blessing of God, and having the moral and financial support of the Indiana Conference. There is a fine opening for work here now, which we think will not so continue long. The night is rapidly approaching "when no man can work." We are thankful for favors in the way of provisions, also papers for the depot rack. The brother has promised us a fine cow for this winter. Who will furnish hay and corn for the same? We desire your prayers for the work.

A. W. BARTLETT.

TO THE MISSIONARY WORKERS IN VERMONT.

DEAR BROTHERS: Those of you who attended our late camp-meeting doubtless noticed that the report and missionary report for the year showed a falling off of nearly one half in the amount of labor done. While we all regret this, we can account for it in one of two ways: either our people have failed to report the work really done, or the idea prevailed that because we have an increased number of laborers in the field, therefore the home workers might excuse themselves from doing much. No doubt some have done all that they feel able to do, but now is the time to do all we are able, and to *call on God for strength to do more.*

The fact that we have more laborers preaching, canvassing, and doing colportage work, should inspire the hearts of all our people to put forth greater efforts at home. Our very existence as a people depends upon our being earnestly engaged in the work; and those who cannot leave home can find plenty to do at their own doors. Tracts and periodicals can be sold or loaned to our neighbors, families near us can be visited and prayed for, clubs of *Signs* can be taken and sent to friends at a distance, accompanied with earnest missionary letters. Let us remember that our final account will not be as a *society* but as *individuals*. If any one has a heart to work who does not know how, let him write to the T. and M. officers asking

for help, and such letters will be gladly received and answered. We wish to make a strong effort to increase the amount of missionary work in our State this year, and we ask the help of every lover of the third angel's message. We ask—

First, that every Sabbath-keeper who is not now a member of the tract and missionary society shall become a member as soon as possible. To do this, give your name and address with one dollar to your district secretary, and your name will be enrolled as a member of the Vermont T. and M. Society, and you will receive one dollar's worth of tracts to use in missionary work. If you do not know the name of your district secretary or have no connection with any church, then apply to the State secretary, Sr. Lizzie A. Stone, South Lancaster, Mass.

Secondly, we ask that the clubs of *Signs* shall be multiplied and increased throughout the State. If you can take only one copy, take that. If you can take a club of five, do so. If you can take more than five, do the best you can; then send them out with earnest prayers, and God's blessing will attend your work. Eternity alone will reveal the amount of good done by the judicious use of this paper.

Thirdly, send in your reports every quarter, accompanied with an offering in money as God has prospered you. You do not know how many your report may stir up to engage in the work. It will at least be a great source of encouragement to those who have charge of the work. Then the offering is needed to carry on the work, and a few cents each from a large number will make up a goodly sum.

Now who will unite with us, heart and soul, in this good cause? Let us, dear brethren and sisters, work with all our might while the day lasts; for "the night cometh, when no man can work." "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages." Shall we share in the wages? If so, we must share in the reaping.

Sept. 3.

H. PIERLES.

TO TEXAS MISSIONARY WORKERS.

DEAR BROTHERS: Our cotton crop, which is the principal crop of our State, is about to be gathered and sold. When the money for it is received, we should first remember our much beloved Tract Society, and endeavor to pay our indebtedness thereto. I learn from our secretary that our liabilities are over \$1,800, every dollar of which should be paid this fall. Let each director and district secretary see that their district is cleared of debt. We hope to see both officers and members bestir themselves and work for the good of this Society. Those having unpaid pledges should remember that every dollar of these pledges is needed, and should be paid, if possible, this fall. All money should be sent to Sr. Lee Gorrell, Denton, Texas, and she will credit you for the same. We hope that every one will heed the call, and cancel their indebtedness; and also send in donations to lift our Society out of debt, that it may be able to meet the requirements of its creditors, and be in such a condition that we may work successfully in this part of the Lord's vineyard.

J. M. HUGULEY, Pres.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE STATUS OF GENTILES IN RESPECT TO THE LAW OF GOD.

BY ELD. R. F. COTTRELL.

1. Is God "the God of the Jews only? is he not also of the Gentiles?"

"Yes, of the Gentiles also." Rom. 3:29.

2. Does the law claim obedience of the Gentiles?

"What things soever the law saith, it says to them who are under the law; that every mouth may be stopped, and ALL THE WORLD may become guilty before God." Rom. 3:19.

3. Is there any difference between Jews and Gentiles?

"There is no difference between the Jew and the Greek." Rom. 10:12.

4. Did God make a difference anciently?

"As ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15:15, 16.

5. How does God regard the people of all nations?

"God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

6. He that worketh righteousness is accepted. What is righteousness?

"All unrighteousness is *sin*;" and "sin is the transgression of the law." 1 John 5:17; 3:4.

7. Are God's commandments a rule of righteousness?

"All thy commandments are righteousness." Ps. 119:172.

8. What is doing, or working righteousness?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

9. What are the commandments which God commanded?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:13.

10. Who is righteous?

"He that doeth righteousness is righteous." 1 John 3:7.

11. Who know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

12. Was the Sabbath for the Jews only?

"The Sabbath was made for man." Mark 2:27.

13. Is there a blessing for every man that keeps it?

"Blessed is the man that doeth this, . . . that keepeth the Sabbath from polluting it." Isa. 56:2.

14. Is there a good promise to the Gentiles who will keep it?

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain," etc. Isa. 56:6, 7.

15. Will the time come when all men living will keep it?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Our Basket.

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

—Earth's stablest things are shadows.

—Lowell.

—We are waiting, Master, waiting,
Wayworn, pressed with toil and strife,
Waiting, hoping, watching, praying,
Till we reach the gates of life.

—Ray Palmer.

—Finish thy work; the time is short,
The sun is in the west.
The night is coming down; till then
Think not of rest.

Finish thy work; then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice.
"Well done, well done!"

—Men must be taught as if you taught them not,
And things unknown proposed as things forgot.

—But never a heart will be ignited
Comes not the fire from the speaker's heart.

—If our love were but more simple,
We should take God at his word;
And our lives would be all sunshine
In the sweetness of the Lord.

—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a person's character.—*Jeremy Taylor.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 15, 1885.

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

THE SABBATH.

THE persistent efforts of the friends of the Sabbath to call public attention to this down-trodden institution, are having their effects. There is noticeable a wide-spread agitation on this question throughout the land, as the result of their efforts. This is encouraging. This Sabbath reform is not to be done in a corner. Turn on the light; the more the better.

The result will be only to manifest the weakness of the multifarious positions taken against the truth and to reveal more fully the magnificent proportions and strong buttresses of the truth itself.

The movements in the camps of the opposition are encouraging. They show that at last attention is being called to the question as a subject over which there is room for controversy; and wide-spread attention to the matter is what we wish to secure. The feeling is evidently beginning to prevail that something must be done to save the Sunday from the encroachments of the seventh-day movement.

A writer in the *Central Christian Advocate*, of St. Louis, Mo., cries out, "The Seventh-day Adventists are flooding the country with their literature." This we are trying to do, and we are glad to see that this fact is meeting with some recognition. However but little more than a beginning has as yet been made. "There is more to follow."

This writer undertakes to counteract the influence of these seventh-day efforts; and he does it in a manner which is of late becoming very common; namely, by an appeal to the Greek in the eight texts where the expression, "the first day of the week" occurs in both King James' and the revised versions. In these passages he asserts that the Greek calls Sunday, or the first day of the week, invariably the Sabbath, and that this day is never called anything else in the New Testament, but the Sabbath. As this man styles himself "reverend" (Rev. Isaac H. Beardsley), it is to be presumed that he has studied the Greek, and knows whereof he affirms. But since he betrays, by the assertion he makes, an utter unacquaintance with the Greek, or a disposition to deceive, the editor of the *Advocate* should have had more regard for his own reputation for scholarship than to admit such a statement into his paper.

A few years since, a writer in New England imagined he had made a great discovery on the Greek, and wrote to an eastern paper a statement similar to the one referred to above. The editor published it, and then to clear his own skirts from the imputation of such literary charlatanism, appended a little brief criticism on the Greek, which completely exposed the fallacy of the interpretation.

A few facts can be stated which will make the matter clear even to one who has devoted no time to the study of the Greek.

1. The Greek words translated "first day of the week," in the various passages where the expression occurs, are the following: In Matt. 28:1 and 1 Cor. 16:2, they are *mian sabbatōn*; in Luke 24:1; John 20:1, 19; and Acts 20:7, they are *mia tōn sabbatōn*; in Mark 16:1, *mias sabbatōn*; and in Mark 16:9, *prōtē sabbatōn*.

2. The words in the foregoing expressions—*mia*, *mias*, *mian*, and *prōtē*—are numeral adjectives; the last, the regular ordinal, "first," from the masculine *protos*, feminine *prōtē*; the others being from the cardinal numeral adjective, *heis*, meaning "one," but used in these passages as an ordinal, and translated "first." The difference in the form of the words is accounted for as follows: the Greek denotes gender, case, and number, by a change in the form of the word; thus, the masculine, feminine, and neuter genders of the adjective "one," is expressed thus: masculine, *heis*; feminine, *mia*; neuter, *hen*. Difference in case is likewise indicated by change in the form of the word. Take, for instance, the feminine *mia* above-mentioned. We have, nominative case, *mia*; genitive, *mias*; dative, *mia*; accusative, *mian*. We now have all the forms of this word used in the passages referred to, and the reader can tell the number, gen-

der, and case of each; thus *mian*, in Matt. 28:1 and 1 Cor. 16:2, is a numeral adjective from *heis*, singular number, feminine gender, and accusative case. The word *mia* in Luke 24:1; John 20:1, 19; and Acts 20:7, is the same, only in the nominative case, instead of the accusative. *Mias* of Mark 16:1, is the same, only in the genitive case. *Prōtē* is the regular ordinal, "first," from *protos*. It is in the singular number, feminine gender, and nominative case. Of the different cases it is only necessary to remark that the accusative corresponds to the English "objective;" and the genitive denotes a relation which is expressed in English by the word "of."

3. It will be noticed that the word for Sabbath has two forms—*sabbatou* and *sabbatōn*. The first is the genitive singular of *sabbatōn*; the second is the genitive plural, a form very distinctly marked in the Greek (*σαββατων*). But the word when used in the plural form, has, almost invariably, according to the lexicons, the signification of the singular, *sabbatōn* being the equivalent of *sabbatou*. This word is always neuter.

With these facts before us let us look at the grammar which these new critics offer us. For instance, our clerical friend says that the expression, *mia sabbatōn*, means the first Sabbath," and that Sunday is thus called in the New Testament. In this case the adjective "first" must agree with the word "Sabbath;" or, taking it in the Greek, *mia* must agree with *sabbatōn*. But as we have seen, *mia* is an adjective in the singular number, feminine gender, and nominative case, while *sabbatōn* is a noun in the plural number, neuter gender, and genitive case; and yet he says that the one agrees with the other—a singular with a plural, a feminine with a neuter, a nominative with a genitive! Such grammar as that is enough to make the old sphinx of Egypt roll up its eyes and utter such a groan as to bury the great pyramid itself in the sands of the desert.

Leaving the Rev. Beardsley to patch up his collapsed grammar as best he can, we offer a word for the benefit of any who may be disposed to inquire candidly for a further explanation of the construction of the Greek in these passages. This is very simple and can be easily understood. The adjective *mia* being in the feminine gender and singular number, and there being no word expressed in the text with which it can agree, it is evident that its noun is understood and in the translation must be supplied. Now there is only one conceivable noun which can be supplied in these cases; and that is the word *hēmera* (day); and this being a feminine noun in the singular number the agreement between it and *mia* or *prōtē*, is perfect. Hence Greenfield in his Greek Testament says after the word *mia* "supply *hēmera*." So we have thus far, "the first day." The next noun is the genitive (either singular or plural) of *sabbatōn*, and would be literally rendered "of the Sabbath." But the expression "the first day of the Sabbath," if we understand the Sabbath itself to be only one day, would not be in accordance with good sense. Hence it is evident that the word "Sabbath" must be used in some other than its primary sense. Turning to the lexicons, we find two definitions given to *sabbatōn*: first, referring to a particular day, "the Sabbath; the seventh day of the week;" secondly, referring to all time between two Sabbaths, namely, "a week." This latter definition is derived from a Hebraism, the Jews using the term *shābbāth* to denote the whole time between two Sabbaths, or the week, and designating their days as "the first of the Sabbath, the second of the Sabbath, the third of the Sabbath," etc., meaning, the first day, second day, third day, etc., of the week. The New Testament writers adopted the same manner of speaking in the Greek language, and hence wrote *prōtē sabbatou*, or *mia sabbatōn*, "the first [day] of the Sabbath" (or week). The word *sabbatōn* meaning "week," and being in the genitive, we have in plain terms "of the week," and putting the two together they read "first day of the week." Hence King James' translators and the revision committee are strictly correct in their rendering, and Mr. Beardsley and the scores of similar critics who are springing up, are utterly wrong.

But one question more remains; namely, How may we know when *sabbatōn* is to be rendered "week" instead of Sabbath? The answer is, When it is preceded by a numeral adjective. See Robinson's Greek Lexicon. Every time when the numeral adjective, designating the day of the week, is used, the word *sabbatōn* following it is to be translated "week" but not otherwise. So we have the word used twice in Matt. 28:1. But the first time, not being preceded by any numeral adjective, it is to be translated "Sab-

bath," and means the seventh day. In the second is preceded by the numeral adjective *mian*, and hence is there to be translated "week." In every instance where the phrase "first day of the week" occurs *sabbatōn* is preceded by the numeral adjective, either *mia*, *mias*, *mian* or *prōtē*. Our friends must find some better weapon than the Greek, before they can overthrow the Sabbath.

PETER AND THE COCK-CROWING.

WE are asked by several correspondents to harmonize with each other the statements of the evangelists in regard to the crowing of the cock in connection with Peter's denial of Christ, and also to harmonize with them a statement made in "Spirit of Prophecy," Vol. 3, p. 169.

The difficulties suggested for solution are, 1. That cocks were not allowed in Jerusalem on account of the holy things, and hence there were none there to crow on this occasion; 2. That three of the evangelists speak of only one crowing of the cock, while Mark mentions two; 3. That "Spirit of Prophecy" speaks of the cock's crowing three times.

As to the first assertion that cocks were not permitted at Jerusalem, S. J. Andrews', *Life of our Lord*, p. 145, says that it "has no basis." Dean Alford, Matt. 26:34, says, "A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the New Testament, and the Mishna states that the inhabitants of Jerusalem and the priests everywhere kept no fowls because they scratched up unclean words." But the Talmud is here not consistent with itself, and Lightfoot brings forward a story which proves otherwise. And there might be many kept by the resident Romans over whom the Jews had no power." Lightfoot says, "It is certain that there were cocks at Jerusalem as well as at other places." Smith's *Unabridged Dictionary of the Bible*, quoting Harris (*Dict. of Bible Hist.*, p. 72), says: "If there was any restriction in the use or domestication of this bird, it must have been an arbitrary practice of the Jews, but could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders." Thomson (*Land and Book*, p. 672) says the fowls are now common in Jerusalem; "that they swarm around every door, share in the food of their possessors, are at home among the children in every room, roost on the head at night, and with their cackle and crowing, strike the town clock and the warning bell, to call up sleepers at early dawn." Bloomfield on Matt. 26:34 suggests that even though none might have been allowed in the city, they would be outside, and their crowing there could easily be heard in the city in the stillness of night.

From all this we may consider it decided that the literal crowing of the cock is intended, and that there were such fowls either in, or immediately within Jerusalem, to do the crowing which is mentioned.

We now come to the record of the evangelists concerning this event. Matthew says: "Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice." Matt. 26:34. Luke says: "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:34. John says: "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." John 13:38. These all seem to agree. Mark says: "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." Mark 14:30. And in the record of the fulfillment of the prediction the same peculiarity is observed: Matthew, Luke, and John, speak of only one crowing, while Mark speaks of two, asserting that the cock crew after the first denial, and the second time after his third.

This is explained by the fact that there was a period of the night which was called the cock-crowing, which was the third watch of the night, from midnight to 3 o'clock A. M. This seems to have been marked by the crowing of the cocks at its commencement and its close, so that people came to speak of two cock-crowings; and the latter, at the close of the watch and near the break of day, being so much more marked and prominent than the former, came to be regarded pre-eminently as the cock-crowing. It is the view of all commentators that the words of Christ to Peter, "Before the cock crow," are to be understood as referring not to the individual act of the crowing of the cock, but to the period of the night which bore that name, as if he had said, "Before the time of the cock-crowing, thou shalt deny me thrice," and that Matthew, Luke, and John use the term

the popular sense, referring to the latter period, but Mark is more accurate, and recognizes the first crowing, and speaks of the latter as the second, which is really was. So from their different stand-points their language is to be understood thus: Matthew, Luke, and John are to be understood as saying, Before the cock crow, that is, before this time of night which is pre-eminently and popularly known as the cock-crowing, thou shalt deny me thrice; but Mark is to be understood as saying, Before that time of night which is the second period of the crowing of the cocks (referring, in more accurate language, to the very same time that Matthew, Luke, and John refer to) thou shalt deny me thrice.

On this point Dean Alford remarks: "The first cock-crowing is at midnight; but inasmuch as few hear it, when the word is used generally, we mean the second crowing early in the morning, before dawn. If this view be taken, the cock-crowing and double cock-crowing amount to the same, only the latter is the more precise expression."

Bloomfield says: "It has been thought a contraction that Mark 14:30 says, *πρὶν ἢ δις ἀλέκτορα φωνῆσαι* [before the cock crow twice]. But there will be none, it be considered that the heathens reckoned two cock-crowings, of which the second (about day-break) was the more remarkable, and was that called *καρὸν* [by way of eminence], the cock-crowing. Thus the sense is, 'before that time of night or nearly dawn which is called the cock-crowing (namely, the second time which bears that name), thou shalt deny me thrice.' Mark relates the thing more circumstantially, but there is no real discrepancy between the two accounts."

Whitby (comment on Matt. 26:34) says: "Here note that there is a double crowing of the cock mentioned by heathen authors, Ammianus, Aristophanes, and Juvenal; the first was about midnight, the second at the fourth watch of the night, or the breaking of the day; and this latter, as being the louder and more observable, in the enumeration of the times of night is that which is properly called *ἀλεκτοροφωνία*, or cock-crowing. . . . Of this crowing of the cock are Matthew and the other evangelists to be understood when they relate Christ's words thus, 'before the cock crow' (i. e., before that time of the night which bears that name, and that crowing of the cock which is emphatically so called) 'thou shalt deny me thrice.'"

Calvin (Harmony of the Evangelists, Vol. 3, p. 263) says: "Indeed, I have no doubt that when Christ said to Peter, Before the cock crow, he meant the cock-crowing, which includes many crowings; for cocks do not merely crow once, but repeat their crowings many times; yet all the crowings of a single watch are called but one cock-crowing."

The records of the evangelists are thus clearly harmonized. They speak not of the distinct acts of the crowing of the cock, but of those periods of time in the night during which the cocks crow; and there being two of these seasons, the first of which was not usually recognized, three of the evangelists pass this by and speak only of one; but Mark, not passing over the first, calls that of which the others speak the second; and each of these seasons was called but one cock-crowing, singular number, though many cocks might crow therein, or one cock might crow many times.

Now as to the statement in the "Spirit of Prophecy," that is easily harmonized with the evangelists when we consider what is evidently a fact, that the Lord speaks not of these periods of cock-crowing, as the evangelists do, but of individual acts of this kind. And the thought is indeed striking that after every denial of Peter, the cock should crow.

To recapitulate, we have before us these facts: 1. That there were cocks in Jerusalem, the crowing of which was heard each night in the city. 2. That there were two cock-crowings, the first about midnight, the second near the dawn of day. 3. That the latter, being the more prominent, was regarded as the cock-crowing, the first, in general conversation, not being counted. 4. That when Christ said to Peter, Before the cock crow, the meaning of his language was, before the period of night called the cock-crowing, near the break of day, the great idea being the shortness of the time before he would deny him; thus, This night before the break of day thou shalt deny me thrice. 5. That Mark, using a more accurate form of expression, speaks of this as the second cock-crowing. 6. That Peter's denials were to be made, and were all made, before this. 7. That meanwhile the midnight crowing, noticed by Mark but not by

the other evangelists, had taken place. 8. That Peter commenced his denials about midnight, and that after his first denial the cock crow, this being the first, or midnight crowing mentioned by Mark, and the first individual crowing mentioned in "Spirit of Prophecy." After the lapse of some time, Peter denied the second time, and the crowing of the cock was heard again, as mentioned in "Spirit of Prophecy," but not noticed by Mark, as he is not speaking of the individual crowings, but only of the periods of time called cock-crowings, under the first of which this would come. But to neither of these does the testimony of Matthew, Luke, or John apply. 9. That more time elapses, and Peter finally denies again with cursing. We have now drawn near the close of the third watch and opening of the fourth, and toward the dawning of the day; and the shrill notes of the cock are again heard. Peter's denials are now all made, and this opens the cock-crowing season proper. This is the one to which the testimony of Matthew, Luke, and John applies; but it is that which Mark enumerates as the second period of cock-crowing; and it is the third individual cock-crowing mentioned in the "Spirit of Prophecy."

We think the subject is now cleared of all difficulty, and that a harmony of all the testimony is established.

OLD PROPHECIES.

IN an epoch when many of the most important prophecies of the Bible are to come to their fulfillment, and it is above all things desirable that men should heed, believe, and prepare for them, it is not perhaps to be wondered at that the arch-deceiver should try to distract the minds of men by introducing everywhere false prophecies, and by means of them endeavor to lead the people either to ignore or to lose faith in the true.

Our readers will remember the craze over the "Mother Shipton" fraud of 1881. Then Prof. Grimmer's prophecy was everywhere the theme of comment; then we have set forth the terrible results of the conjunction of the planets, and so forth, and so on, all of them either giving no cause for the calamities they predict, or else assigning natural causes, the result being in the one case, as in the other, to turn away the mind from the real judgments which God has threatened for the last day, and the real cause for which they are to be visited upon the people.

And now a prophecy turns up based upon some old "saint's days," with which we do not imagine the Spirit of the Lord ever has had very much to do; and this we presume will now take the public mind for awhile, to the exclusion of prophetic matters which are really worthy their attention. The *Christian at Work* of Sept. 3, 1885, says:—

"Some one has unearthed an old prophecy for the year 1886 of a decidedly uncomfortable character. It appears that in the church of Oberemmel, near the city of Treveri, in Germany, there is a stone tablet some centuries old, on which is cut the prophetic verse—in prose it may be rendered:—

"When Mark shall bring us Easter and Anthony shall sing praises at Pentecost, and John swing the censers at the feast of Corpus Domini, then shall the whole earth resound with weepings and wallings."

"Now, it so happens that next year Easter falls on St. Mark's day, Pentecost on that of St. Anthony of Padua, and the Corpus Domini comes on St. John the Baptist's day, June 24. Here, then, are the first conditions of the prophecy fulfilled, so that now believers in prophecies and anxious-minded persons generally have only to sit down and think of everything disagreeable that can possibly happen to this poor old planet and the dwellers thereon between January and December, 1886. And, really, if the cyclones and earthquakes and epidemics and "wars and rumors of wars" of the years 1882-3-4-5 are to be eclipsed, the prospect is not an agreeable one."

What a covert insinuation is contained in the above, that "believers in prophecy," have no better material to work upon than the inscription of some old tablet dug up from the musty past, about which no one knows anything, and which deals with some old festival days that superstition and apostasy introduced into the Church! Who knows whether this combination of feast days has not happened before, and whether it can apply to 1886 any more than to many other years. Yet no doubt multitudes will be found ready to take up and comment upon such a prophecy as this. And if 1886 should be a specially disastrous year, as would well accord with numerous Scripture passages, how many will be prevented by such so-called prophecies as the above from seeing in the events the judgments of God, and so fail to learn righteousness thereby! Let us rather give heed to

the true guide-book, the sure word of prophecy, that we may behold the Lord's hand, and learn the lessons he would teach us.

A FOSSIL WANTED.

THERE is many a knave, who, if he would devote to some useful calling one half the perseverance, labor, and skillful planning which he manifests in maintaining his felonious life, would make a splendid and honorable living. So there are many who, having committed themselves to error, will put forth twice as much effort to sustain themselves in that error as would suffice to make them amply intelligent in reference to the truth. As an illustration of this, we may refer to the untiring efforts put forth to prove the records of the Bible untrue. There is no being in the universe who would be more pleased to have the Bible record of the beginning of things proved unreliable, than the Devil. And there are many men who, sympathizing with him in this, would, according to their little capacity, be proportionately happy at such a result. Hence they are ransacking sky, earth, and sea for some evidence of the much desired conclusion. They would dig half way to China to find some old fossil which could be made the basis of a system of guess-work running counter to the Mosaic record. They are anxiously searching for some such fossil now. The latest reported "find" in this direction turns up in Mexico. A leading New York religious paper thus speaks of it:—

"If the search is not very persistent at the present time for the Missing Link [big M and L], it is at least very earnest for a fossil man which shall show marked advance to-day over the old type. Then, too, the discovery may, it is hoped, lead to the demonstration of the fact—not now conceded to be a fact—of the very long period of the existence of man upon the earth. For, when the fossil is found down several thousand feet, and the accretion of the superimposed strata can be shown to be at a slow rate, say an inch a year, why, the period of man's existence on the earth becomes demonstrated, and old Archbishop Usher's chronology is relegated to the domain of fiction. One time great ado was made over a certain Calaveras skull; but that myth having been exploded, search must be made elsewhere. Just now the report comes that the last discovery has been made in Mexico, and near the capital. Human bones have been found in a stratum of travertine, and their antiquity has been argued. But Professor Newberry, of Columbia College, has weighed the reports and said: 'It is possible that we have in these bones the oldest record of man's occupation of the continent, but no facts have yet been brought to light which prove that the deposit containing them was not made within a thousand years.' Recalling the great mistake made by Sir Charles Lyell in his estimate, from alluvial deposit, of the age of the Mississippi delta—a mistake thoroughly exposed by a distinguished scientist of our American army—and considering a like blunder committed in a study of the Nile delta, it is clear that in such matters it is well to go slow. Usher's chronology may or may not be true; it is not impossible, we may assume, that the inhabited world is older than we seem to discover it to be in our Bible. But just yet this has not been demonstrated, while further blunders in this direction will only tend to defeat the object sought to be attained. At the present time, admitting the difficulties presented by the Egyptian civilization and the Chinese historical records—very untrustworthy historians some of those Chinese—the great antiquity of man seems as far from demonstration as ever."

TIME-SETTING.

WE are happy to learn that some public journals are beginning to understand the difference between S. D. Adventists and other Adventists, at least in reference to time-setting, and to know that that kind of folly is never to be attributed to the former, and have the candor to bear that fact in mind, and do them justice in the matter. The *Minneapolis Tribune* in a recent issue published the following:—

"The end of the world has been positively set for May 14th, 1886. The Adventists fix up this little matter every year with cheerful regularity; but somehow old Mother Earth goes right on revolving, regardless of prophecy and is likely to continue in business at the old stand for several years to come."

To which the *Wauseca Herald* of Aug. 21, made the following reply:—

"The *Tribune* is guilty either of inexcusable ignorance or willful misrepresentation. It should know that the people who believe in setting the time for the final closing up of this dispensation, constitute an exceedingly small proportion of the large and growing body of Adventists; so small, indeed, that none give attention to their time-setting nonsense unless it be those who do so for the sake of ridicule, as does

the *Tribune*. How would it do for the *Tribune* to get up a plane of justice and manliness sufficiently elevated to prevent it from using the doings of cranks to the disparagement of a large class of very respectable citizens?"

"HAS PROTESTANTISM ADVANCED LIBERTY?"

In a sermon before the recent Roman Catholic Plenary Council at Baltimore, Bishop Ireland, of Minnesota, spoke as follows of the relation of Protestantism to liberty: "Did Protestantism advance liberty? It did nothing for liberty. It introduced into the world no new principle that favored liberty. Its claim to private judgment in religion was religious anarchy; if it was anything in civil and political matters, it was political anarchy, the reaction from which always leads to despotism."

If anything can show the power of a long and persistent drill in Romish errors and superstitions to plaster up a man's eyes, and paralyze his moral and intellectual discernment, it is the fact that such a course of training has led this mitred bishop to turn around and deliberately spit in the face of the intelligence of this latter portion of the nineteenth century, as he has done in the foregoing most outrageous assertions.

To this assumption which Romanism puts forth so brazenly in this country, Rev. John Lee of the Methodist Book Concern, Chicago, has issued a reply in a neat little pamphlet of 32 pages, printed on fine paper, in large page and clear type. But it is not so much the style of the pamphlet, as its matter, which renders it worthy of a wide circulation, and will make it acceptable to every intelligent reader. Mr. Lee, in a calm and candid, yet most forcible manner, brings down upon the bishop's statements the indubitable facts of history like mighty sledge-hammers till he pulverizes them to a powder as fine as that to which the stone cut out of the mountain will reduce the great image of Daniel 2. We have read the pamphlet with great satisfaction, and would that it might be put into the hands of every Protestant in America, and every Catholic who, thanks to the influence of Protestantism, has enough of the spirit of liberty in his heart to lead him to investigate and decide for himself, and not leave his intelligence to be gauged by the *dicta* of a crafty, unprincipled priesthood. The price of the pamphlet is 10cts. Address, John Lee, Methodist Book Concern, 57 Washington Street, Chicago, Ill.

"HE CANNOT SIN."

This expression in 1 John 3:9 is taken by the perfectionists and "holiness" people to prove that a man who is born of God, or converted absolutely, cannot sin. Upon this and similar expressions are built their theories of living without sin. It would be an excellent thing if their practice only corresponded with their theory; but it does not; for the men who make the strongest claims on this point are the poorest Christians. They are generally high-headed, pompous, and full of self-praise.

In order to explain this text, it is not necessary to claim that it refers to the future life, that "being born of God" means being raised in the resurrection. It means no such thing; it means just what we call conversion. If we examine the Scriptures on the use of the word "cannot," they will readily show that it is very often used in an accommodated sense, meaning "will not." Thus Young's Concordance, under the heading, "Helps to Bible Interpretation," says: "Cannot in the Scripture idiom frequently means will not." Then quite a large number of quotations are given to support it. Let us look at some of them. Laban said to Abraham's servant, "We cannot speak unto thee bad or good." Gen. 24:50. Did he mean that it was impossible to do it? Certainly not. Joseph's brethren "could not speak peaceably unto him." Gen. 37:4. Benjamin's brethren said, "The lad cannot leave his father." Gen. 44:23. And again: "We cannot go down." Verse 26. In all these cases it is evident that this was merely a strong way of speaking to convey the idea of how very hard it would be for them to do such a thing. Again it is said: "The Egyptians could not drink of the water." Ex. 7:21. And, "They are all dumb dogs, they cannot bark." Isa. 56:10. Why could they not bark? The prophet goes on to say that they are all sleepy, lazy dogs. The Lord says of the wicked Jews, "Their ear is uncircumcised, and they cannot hearken." Jer. 6:10. Could they not have hearkened if they had wished to? So we might

give scores of instances just like these. For instance, see Mark 6:5; Luke 11:7; John 5:19, 30; 7:7; 8:43; Rom. 8:7, 8; 1 Cor. 2:14; 2 Cor. 13:8; 2 Tim. 2:13; Heb. 5:2; Rev. 2:2.

The fact is, it is the common way of speaking when we wish to express ourselves strongly. I say, "I cannot go to town to-day because my horse is lame." Would any one understand me to mean that it was utterly impossible for me to go? No, and when John says that the converted man "cannot sin," he means that sin is so distasteful to his feelings that he will not do it. But that very same John said in the same epistle, "If any man sin, we have an advocate with the Father."

D. M. CANRIGHT.

"THE SCRIPTURE CANNOT BE BROKEN."

THE Scriptures had foretold the death of the Son of God; and though hosts of angels stood ready to do his bidding and deliver him from his persecutors, they must not do it; because "the Scripture cannot be broken." When Jesus was betrayed into the hands of man, Peter drew the sword and began to use it in his defense. But Jesus said to him, "Put up again thy sword into his place. . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

The fulfillment of the prophecies of the Scriptures is inevitable. The rise and regular succession of the empires of the earth as laid down in prophecy, and the characteristic acts of each as foretold, must all have their fulfillment. The signs in the sun, moon, and stars, must appear as foretold "before the great and terrible day of the Lord come." The promised proclamations of warning must all be given—the trumpet must be blown, and the alarm sounded, when the day of the Lord is "nigh at hand." Joel 2:1.

Signs and prophecies have been so far fulfilled that we know that the great day of the Lord is at hand. Many understand and admit this, and some will go so far as to say that they are in daily expectation of the event—that they look for the Lord's coming at any moment. We ask such, Have the prophecies all been fulfilled which must be fulfilled before his coming? There is the fearful warning of Rev. 14:9-12, which is evidently to be proclaimed to the inhabitants of the earth, just before the appearing of the Son of man on the white cloud to reap the harvest of the earth. Has this warning been announced? Is the message being given? If so, where can it be found? Who is preaching it? If it is not yet being proclaimed, we cannot reasonably and Scripturally expect the coming of the Lord at present. That warning must come first. The Scripture would be broken—the prophecy would prove a failure—should the Lord come before the message should be proclaimed with a loud voice.

But it is a fact that this message is being heralded to the nations of the earth. The globe is being compassed with this final warning. People object to it because they find themselves at variance with the commandments of God which it advocates. But this is the very reason why such a warning became necessary. The stone of stumbling in these commandments is the Sabbath of the Lord. This has been almost universally abandoned in the Christian Church, and this through the authority of the papal beast, against the worship of which the message is a warning. Here is the only reason why professed Adventists ignore and reject the third and last message of mercy to mankind. All Adventists acknowledged the fulfillment of the first and second messages (Rev. 14:6-8) up to 1844, and took a part in the work. This is what called out and distinguished them as Adventists. Alas! that any of them should reject the third and last warning, and fall under the awful denunciation of wrath which it threatens against all who do not heed it.

The object of this writing is to induce some who may read, to use the reasoning powers which God has given them, so that they may not reject the last offer of mercy because it condemns their errors, shows them their danger, and points them to the only way of escape. "The Scripture cannot be broken"; the sure word of prophecy must be fulfilled. The coming of Christ is at hand; and the last message is doing its fearful work. It will prove a savor of life or of death. Who will believe and obey the last warning that infinite mercy can offer to our sinful race?

R. F. COTTRELL.

"WHAT NEXT?"

SUCH is the question asked by a brother in the "Special Mention" column of the *Review* of Aug. 25, commenting upon an item clipped from the *Paul Pioneer Press*, under the head of "Spiritualism." In the same paper, under date of Aug. 28, I find an answer to this question under this head; "Scientifically Shown—Alleged Thrilling Discovery of the Human Soul, by a Nebraska Pundit." The story purports to be told by "the Lincoln (Neb.) correspondent of the *Chicago Tribune*," who claims to have been a witness of the scene. He says that a certain gentleman, whose real name he does not give, but calls Mr. Holland, whom he describes as "a man of small stature, mild eye, and thoughtful countenance, a devout Christian," became possessed, some years ago, of the "belief that the soul of man is the counterpart of the body itself;" "that within this body of bone and muscle and sinew was yet another body existing in vapory form, which death alone should free, and that by a simple microscopic device, the dull sight of the human eye might penetrate the minute particles of the air we breathe, and see the soul take form and flight."

In order to test his theory, "he procured the most powerful lenses he could find," and completed an invention of his own; and when he had arranged the light perfectly so that he "could examine the microbes of the air," he tried an experiment upon a friend "who had lost his arm," whom he placed under the focus of his instrument, and "asked him to make letters with his imaginary fingers," which he did; and he, by the aid of his instrument, "spelled out the sentences he wrote," by which he was confirmed in the soundness of his theory. After this, he waited "nearly a year," says the writer, "for a man ready to die," in order to completely demonstrate the problem. "The opportunity came at last. A consumptive wanderer from the East sought relief in the Western air. He fell penniless, and was about to be taken by the authorities to the county poor-house when Mr. Holland interfered and had him moved to his own home, to care for and see him die. Through many long hours of the night he sat by the bedside of his charge, fanning the spark of life lest it should go out in the night, when all efforts at the experiment would be lost. . . . The fatal moment came about ten o'clock yesterday morning. Stretched upon his low bedstead, with the death-rattle sounding in his throat, lay a young man of perhaps twenty-three years of age. Mr. Holland quietly motioned the correspondent to a seat, and continued watching the features of the dying man with silent interest. Presently he arose and adjusted the curtains of the window so that a flood of light fell aslant the dying man. He wheeled from the corner of the room what looked like a photographer's camera, arranged the lenses to a focus, and then produced a large lens of some twelve inches in diameter, and placed it in grooves made to fit, behind the apparatus. The back part was then covered with a black cloth so as to obscure the light, and, from time to time, as the breathing of the man grew heavier, Mr. Holland would make inspections of the instrument.

"At precisely 11:30 o'clock, a sudden tremor passed through the body, and he ceased to breathe. Mr. Holland arose from the bedside, and said in a whisper, 'Now is the time.' Together Mr. Holland and the correspondent passed their heads under the black cloth, and bent their eyes intently on the glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass. Then, as the vapor gathered into clouds, so an object appeared to be forming a foot above the body on the bed. Particle seemed to seek particle, as by some molecular attraction, until an object was clearly distinguishable. It seemed the vapory form of a man rapidly assuming a more perfect shape, pure and colorless as the most delicate crystal. There was a moment of awful stillness, and a feeling came over me which I can never describe. We bent our eyes intently upon the glass, until, particle by particle, the shapely form of a man had formed, and lay floating a foot above, moored to the body by a slender cord of its own formation. The face took the shape of the dead man's, but was beautiful in expression; the eyes were closed, and the new formed being seemed as if it were asleep. Presently the cord that held it to the body parted, and a quiet tremor passed through the beautiful form—beautiful, indeed, for every limb was of the most perfect mold, such as earth has never beheld. The eyes

of the spirit opened, and a ray of intelligence passed over its face. It arose to a standing position, and cast one sorrowful look at the tenantless clay that lay still. I stepped from behind the darkened apparatus and looked toward the spot where I knew the form was standing, but I beheld nothing."

Such is the story, as told, and if it does not furnish an answer to the question, "What next?" I do not know from what quarter, nor in what shape, we should look for one to come. And must not this surely be the last? for what more can be needed to substantiate Satan's declaration to Eve, "Ye shall not surely die?" The fact of the soul's having been seen, and the appearing of the departed ones to so many in Spiritualistic circles, would seem to be an evidence strong enough to suit the most confirmed believer in the doctrine of natural immortality.

Is not this another link in the chain of evidence that we are in the time of "the working of Satan, with all power, and signs, and lying wonders?" And does it not show the desperation with which he fights the truth of immortality through Christ alone, which is spreading so rapidly in the world at the present time? As this purports to come from the State of Nebraska, may we not see in it an evidence that the labor of our brethren in that Conference is giving Satan cause for alarm; and should it not encourage them and all others to diligence and faithfulness, and to press "the battle to the gate"?

D. P. CURTIS.

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.

IS IT HONORABLE?

At the close of a recent evening discourse when a large audience were present, a couple of opposers stood at the tent door, and distributed opposition tracts on the Sabbath question. Many of the people took them, supposing them to be some of our own tracts, and others took them, knowing what they were. We felt that this was an underhanded, unfair, and ungentlemanly way of doing business. At great expense we had obtained our ground, put up our tent and advertised our meetings; and had induced an audience to hear us. They came to hear the views of the Seventh-day Adventists. Now to take advantage of an audience we had thus gathered, by introducing their views, is contrary to the principles of justice and fairness.

If any man has views to advocate, let him procure a church, hall, or tent, and advertise who he is, and what he has to say; and then let all come to hear him that choose. If he has reading matter to distribute, let him do it in his own meetings, or from house to house; and then he is not interfering with the rights or privileges of others. But it is said that our own people have done this thing themselves in the meetings of others; this is the very point to which I wish to call attention. I know we have done that sometimes; but I confess that when I have seen it done, I have always been ashamed of it. I never did it myself nor ever advised any one else to do it. I believe that in the long run it hurts the persons who do it. In the case which I refer to in our tent, I told the people very plainly what I thought of it, and they nearly all denounced it as an unfair way of doing things. It gained us friends and sympathy, and turned some decidedly against those who did it. I believe we can afford to be open-handed and honorable. I do not believe that God wants his servants to take advantage of anything in an underhanded or dishonorable way to circulate the truth.

Some of our ministers have taken occasion at funerals to force upon the people our idea of the state of the dead, when they knew that there were many present to whom it was very distasteful. I am glad that such an unfair thing is seldom done by any minister now. I think we should be careful to live up to the golden rule, to do unto others as we would have them do unto us. In the end we will gain by so doing. Some of our canvassers have acknowledged having tried to cover up that the publications they were offering were Seventh-day Adventist books. When the truth is found out, as sooner or later it will be, it makes the purchasers very angry at our people. They justly claim that they have been deceived. Any such course as that can never forward God's truth. Brethren and sisters, let us be honorable in all our work for God.

D. M. CANRIGHT.

A SERMON IN CHEMICALS.

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PRACTICAL HINTS FOR PREACHING TO CHILDREN.

It is my custom, in connection with a children's "Sunday Service Union," composed of our Sunday-school scholars, to preach a sermon to children on the first Sunday morning in each month. It is well known by those who make the attempt or witness many attempts of others, how difficult it is to gain and hold the attention of children throughout a half hour's sermon. I believe it will interest many of your readers to hear of a resort which cannot fail in so laudable an accomplishment.

On the first Sunday in January this was the text of my children's sermon: "The blood of Jesus Christ cleanseth us from all sin."—1 John 1:7. And this was my treatment of it:—

It would not be necessary to cleanse us if we were not soiled. We are all soiled by sin. Adam and Eve in the garden of Eden were pure and clean, as the water in this glass. Here I held up a thin tumbler one third full of clear, pure water against a gas flame behind the pulpit, to heighten the effect. But through disobedience (a prevailing fault among children) and believing what Satan said, they lost that purity and became soiled with sin. Do you want to see what a heart spoiled by sin is like? Well, look. And then I poured a few drops of the tincture of iodine into the clear water, which changed it to the color of very dirty mud. Now, children, what can we do with a heart full of sin to get it clean? Naturally we try to do better and thus correct the badness of the heart. This trying to do better is called morality, and it is a very good and beautiful quality. But it will not make the heart clean. Do you want to see what good resolutions will do for a sinful life? Look here! Now I poured into the dark water probably a tablespoonful of alcohol, which clarified the liquid a little, but not much. Well, if at first you don't succeed, try, try, again. In went about the same quantity more of alcohol, and now, holding the liquid up against the light, it was of a beautiful carmine color. Very beautiful isn't it, children? but still the stain is there. So you may by your own efforts make yourself very lovely, but you cannot remove the stain of sin.

But the blood of Jesus cleanseth us from all sin. Shall I show you that? Very well, here it is. So saying I poured a few drops of a strong solution of hypo-sulphite of soda into the tumbler and instantly all color vanished. In a few moments the liquid assumed a crystalline clearness which the simple water at the beginning of the sermon did not possess. A redeemed soul is more beautiful than one who is merely innocent. Where did that stain go and how was it taken away so suddenly? I do not know. We do not know how the blood of Jesus Christ cleanseth us from all sin. We are not required to know. We are to believe the word of God, and trust in the efficacy of the atonement.

But now, children, the text says *all* sin. You know that after you have believed in Jesus and have been cleansed from sin, you sin again, and again, and again. What is to become of these new sins of every-day experience? See! A few drops of tincture of iron in the clear liquid turns it instantly to a very dark, ugly purple, but even as we gaze upon it the color disappears. Pour in a few more drops, it is again purple and in a few seconds, holding the glass quite still, it is clear again. Thus, dear children, has the heavenly Father made such provision for us that when we are earnest, penitent Christians, all sin vanishes away from us out of his sight. . . .

Although my congregation had many children in it, some of them very small, not one went to sleep and there was no fidgeting. I noticed also that the older children craned their necks to see every change in the liquid, and sat up much straighter in their pews than usual. Of course the sermon was interspersed with many illustrative stories of this and that sort of children, etc., etc.

I have no rights reserved and am willing that others should try the experiment of a chemical sermon to children. . . . All the ingredients may be obtained at the corner druggist's store for a few cents—an ounce of iodine, two ounces of alcohol, an ounce solution of hypo-sulphite of soda, an ounce of tincture of iron, a tumbler (thin glass if possible,) one third full of water, and there you are.—*Hugh O. Pentecost, in Christian at Work.*

—The greatest blessing—God's love.

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.

WHEN THE MASTER COMES AGAIN.

BY M. B. DUFFIE.

ARE our lamps all trimmed and ready,—
Have we done what we could do?
Shall we be among the ransomed
In the earth made fresh and new?
Have we closely walked beside Him,
Tried to touch His garment's hem,
Just to make us whole, and fit us
For the New Jerusalem?

If we strive to keep His precepts,
We may stand among the few
Who shall live and reign forever
In the earth made fresh and new:
We may hear the glad some edict,
There receive a diadem,—
Where the angels chant a welcome,
In the New Jerusalem!

God will wipe away the tear drops,
As the sun dispels the dew;
There will be no pain nor sorrow,
In the earth made fresh and new.
Shall we tread the golden pathway,
Studded bright with pearl and gem?
Shall we talk with holy angels
In the New Jerusalem?

When Christ comes to take his people,
Will he deem us worthy too?
Shall we meet our risen loved ones,
In the earth made fresh and new?
When the grave shall open forever,
Shall we know, and welcome them,
There to dwell in loving circle,
In the New Jerusalem?

MICHIGAN.

CLAYTON.—Three weeks have elapsed since our tent-meetings began in this place, and we have already set forth the principal points of our faith. The whole town seems to acknowledge that we have the truth, although the usual excuses are made by many for not keeping the Sabbath. About twenty have commenced its observance, and nearly as many more are on the point of deciding who we expect will observe next Sabbath. Calls for labor are coming in from all directions. Truly "the harvest is great, but the laborers are few."

W. C. WALES.
A. W. BATHER.

MISSOURI.

SPRINGFIELD.—The interest to hear at this place still continues good. Since moving our tent the weather has been very unfavorable for holding meetings. For the past week, have had rain every day but one. The nights have been quite dark, the streets muddy, and the tent very damp and uncomfortable; still our congregations are averaging about one hundred and fifty. Last night the tent was nearly full. We have now twelve names to the covenant. A few others are keeping the Sabbath, and still others are deeply interested. Have been here six weeks, and it seems that our work has but fairly begun. Could we be favored with good weather, we think our tent would be crowded every evening.

Sept. 7.

R. S. DONNELL.
J. W. WATT.

VERMONT.

ISLE LA MOTTE.—We began meetings here on the evening of Aug. 30, and have had to date ten meetings, two of which were in a school-house one and a half miles north of the town hall, where our other meetings are held. The interest is good, the attendance at the town hall averaging eighty-five, and the best of attention is paid to the word spoken. We reached the sanctuary question last evening. Hope for some good fruit of our labors here.

Sept. 7.

C. L. KELLOGG.
GEO. W. PAGE.

BRATTLEBORO.—Meetings closed Aug 2. Twelve are now keeping the Sabbath and rejoicing in the truth. Amount received for publications, \$20; in donations, \$14.50. On our return to this place from the camp-meeting, we found them firm, and actively engaged in missionary efforts. Two of them are most unfavorably circumstanced in the two principal hotels of the place. Unless their desire for God's favor and his truth for this time outweighs all other considerations, and is indeed the "one thing needful"

12 Pet. 3:10, 13; Isaiah 65:17; 66:22; Rev. 21:1. 2 Rev 21:2, 10-27.

to them, we fear their seeming necessities may debar them from a full enjoyment of the truth. The work here will be in charge of Brn. Kellogg and Barton, who remain for a time in the southern part of the State.

Sept. 2.

DAKOTA.

WATERTOWN.—We pitched the tent here Aug. 6, in the heart of the city, and have held about forty meetings; but we see no such results as we expected. We had good congregations, numbering from sixty to five hundred, until after the Sabbath question was presented. The Disciple minister of this place has given opposition discourses every Sunday, advocating no law or Sabbath for Christians; and it pleased the people so well that by special request he preached the same discourse in the M. E. church last Sunday, thus tearing down both Bible and Discipline, to the delight of some and the disgust of others. We have been challenged for a discussion, and so expect to remain here a few days longer. A few have decided to obey God, and we hope the discussion will bring out others. Last week we went to Clark, Clark Co., thirty-five miles west of this place, and held two meetings; found eleven Sabbath-keepers who were united in covenant relation. A leader and treasurer were chosen, a Sabbath-school of fifteen members was organized, and a club of *Instructors* ordered. A tract society also was organized. May God lead this little flock. Bro. Ells has been with us since Aug. 13. Eld. Olsen also has been with us a few days, which has added much to the interest. Calls come in from all directions for labor. Brethren, pray for more laborers. We desire to be humble and earnest.

Sept. 6.

G. H. SMITH.
B. J. CADY.

INDIANA.

BRYANTSBURG.—We had intended to take down our tent yesterday (Monday) and start the church building at New Marion, as the friends there are very anxious to begin the work upon it before we return to our camp-meeting. But our interest is such here that we thought best to remain as long as we could before shipping our tent north. A goodly number are already keeping the Sabbath, and many others are deeply interested, who we have great hopes will soon obey. We held our first Sabbath meeting last Sabbath. The Lord came very near by his Holy Spirit, and many hearts were made tender by its influence. One of us meets with the company at New Marion every Sabbath. They are all of good courage, and are advancing in the knowledge of the truth. The friends here are donating quite freely toward a new house of worship. We recently received a letter from Iowa, with \$5 enclosed to aid in said building; thus we can see the hand of the Lord in this work. May God help us all to be earnest in the Master's service, for we can see as never before that we have a truth that is due to the world; and may we spare no means nor time in pushing forward the good work till all the honest in heart shall have received the truth; and then we, dear brethren and sisters, in the time of reaping, can "come rejoicing, bringing in the sheaves." Bro. Harrison has returned home, and we miss him very much. God bless the workers.

Sept. 8.

M. G. HUFFMAN.
B. F. STUREMAN.

MINNESOTA.

MANKATO.—July 24 we pitched our tent in this city and commenced meetings. The first week the hot weather was much against us, and but very few attended. As cooler weather came, our congregations increased somewhat, and have ranged from about twenty-five to seventy-five. We could see from the first that the people of this place could never be reached by tent labor, so we commenced Bible readings from house to house. In this work we think God has blessed. We have now about thirty regular Bible readings established, reaching about forty families or parts of families. From the influence of our good camp-meeting followed by Bible work, some are embracing the truth. There are many here who are interested in Bible readings who cannot attend at the tent; so our work is developing rather slowly, but we hope surely. Since coming here we have held meetings every other evening, and are still continuing to do so. As we go to the homes of the people, and see them interested in these solemn truths, it gives us courage to press forward. A lady from Canada, who was visiting here, attended our Bible readings, and has returned carrying a good supply of books, and having a determination to obey God by keeping his Sabbath and all his commandments. We all feel of good courage and are trying to be faithful. Bro. Schram is with us at present. Bro. Tripp and wife return to their home to-day to engage in the work in his district.

Sept. 3.

W. B. WHITE.

—In every sphere of life "the post of honor is the post of duty."—*Chaplin*.

WISCONSIN.

WATERLOO, MT. STERLING, VIROQUA, ETC.—From Rockville we went to Waterloo and held some very profitable meetings. Steps were taken to repair their house of worship. If it is possible to obtain a competent teacher, we would like to start a church school at Waterloo, as there are about thirty young people there who would like to attend such a school. We ought also to have several others in this Conference. I hope that some of our young men and women will qualify themselves to teach such schools. Went from Waterloo to Mt. Sterling, Crawford Co.; held five meetings and baptized four persons. Bro. Hyatt labored some at this place last spring; as the result, seven are now keeping the Sabbath, and much interest is still manifested by others. A few weeks further labor could, I think, be very profitably bestowed here in bringing others into the truth, organizing a church and Sabbath-school, and introducing the tithing system. They have the use of a good meeting-house. We next visited Viroqua, Vernon Co. We find about twenty who have kept the Sabbath, and some are still doing so; others are interested. We have the use of a good meeting-house here, and have had five interesting meetings with good congregations and excellent attention. If possible, I shall hold a protracted meeting here sometime this fall or early winter. I think a good church may be gathered here as the result of a faithful effort.

In my last report it reads "twenty-five dollars were pledged to the twenty-five-thousand-dollar fund, and two to the canvassing fund." It should have read twenty-five hundred dollars were pledged to the former fund, instead of twenty-five, and two hundred to the latter, instead of two dollars. We next go to Sparta, Monroe Co., to join with Bro. Jordan and others in a tent effort.

I. SANBORN.

IOWA.

ELGIN, FAYETTE CO.—By direction of the Conference Committee I pitched a tent in this place Sept. 1st, and began meetings the 2nd. Have given seven discourses, three of which were delivered last Sabbath, when brethren from West Union came in, and with them and six sisters of this place interesting meetings were held. This field has been well canvassed before, and the interest to hear is not great. A district camp-meeting is to be held here Sept. 23-28. I much need the help of God.

Pray for the work here.

L. McCoy.

Sept. 8.

KELLERTON AND MILO.—In company with Eld. McCoy I commenced meetings in the tent at Kellerton June 5, and continued until July 27. Five were keeping the Sabbath when we came, and seven more, all adults, were added to their number as a result of the meetings. We sold \$19 worth of books, took four subscriptions for the *Review*, three for *Good Health*, and a club of ten copies of the *Instructor* were taken for the Sabbath-school. The brethren and friends kindly remembered our temporal wants. A good interest is still manifested to hear the truth, and some others are almost persuaded to take their stand with us. We are now at Milo, where in company with Eld. Morrison we commenced meetings Sabbath night, and up to this time have given four discourses. The congregations have ranged from fifty to two hundred and fifty.

Sept. 7.

R. C. PORTER.

BOONESBORO.—Sept. 2, we commenced meetings in this place, which is the county seat of Boone county, having nearly 2,000 inhabitants. The town of Boone, which has sprung up in the suburbs of Boonesboro, has a population of nearly 4,000. A mining camp on the other side some three miles distant is connected with the old town by a "motor line," which connects with the street-car line just in front of our tent. The tent is pitched in the court house yard, as fine a place as I ever pitched a tent in. Last evening we spoke on the 7th chapter of Daniel to a crowded tent; and many who could not gain admittance listened attentively from the outside.

Just before going to our camp-meeting, we closed a series of meetings in Boone. As a result, some twenty, mostly adults, have commenced to observe the Sabbath, and quite a number of others are almost persuaded. These with a number of others met with us last Sabbath in the tent, and the Lord came near by his good Spirit, and a good meeting was enjoyed by us all. As far as we can judge, we have the respect of the most thoughtful and influential people here, and we are hopeful that others will yield, and that the work already begun will be perfected. I expect Bro. Larson to come soon to labor among the Scandinavians, there being nearly two thousand of them in the community. Brn. S. M. Holly and C. B. Baldwin have been laboring here since last March as canvassers and colporters, and several were deeply interested when we commenced our meetings. These brethren have rendered valuable assistance in the tent and in doing missionary work. Bro. Holly is with me yet, and will remain while our work here lasts. I am of good courage, and have evidence that the Lord is with us.

J. D. PEGG.

KANSAS CAMP-MEETING.

THIS meeting was held according to appointment Aug. 20-30, at Beloit, Mitchell county. The camp was located on the open prairie just east of town and was thus unprotected from sun and wind. In this Western country we cannot always get a pleasant grove, and so must be content to do the best we can. So it was here. The first Sunday afternoon we experienced quite a gale from the southwest which prostrated some of our tents; but no one was hurt, and no damage was done. The heaviest of the storm went around and spent its fury elsewhere, we might have sustained great injury. The remainder of the meeting we had good weather. There were two large tents pitched for public service, one for Scandinavian worship, and the other for English meetings. Elds. O. A. Johnson and J. Rosqvist conducted the Scandinavian meeting. There were nineteen family tents and a large tabernacle in which were several families.

Several of the Kansas ministers were present, and the preaching for our people was of that close, practical kind which is calculated to stir the heart and inspire the soul to go forward in the last work of God on earth. The doctrine that the Lord is giving his people precious light through the testimonies of his Spirit was Scripturally considered, and the brethren and sisters by a rising vote pledged to stand by them and to heed the truths contained therein. Health and dress reform received a share of attention, and nearly all expressed themselves in harmony with the light we have on these subjects. Children's meetings were held daily, and much good resulted from them. Bible readings also were held. The attendance of the brethren was quite good, more than two hundred being encamped. This included all members of the Sabbath-school. We secure reports of the meetings in the three weekly papers of the place. In one we obtained space for short account of our denominational history, doctrines, and work, including missions, schools, etc., and brief reports of the discourses. About two hundred copies were taken for distribution.

The encampment was divided up for more efficient work. A leader was appointed over each district, whose duty it was to see each person in it, and to ascertain his or her spiritual condition, so that personal labor could be bestowed accordingly. As a result of such arrangement, twenty-three were baptized, most children and youth, members of Sabbath-school. The canvassing work was considered, and steps were taken to revive the interest in behalf of the "Thoughts" canvass, which it is hoped will receive a new impetus. The outside attendance was very good. Some of the best citizens were present at every service. The place had been canvassed by colporters, and an interest aroused which is quite encouraging. Some have already commenced to keep the Sabbath, and such is the interest that meetings will be continued and the good work followed up. Altogether the meeting was a success, and to the Lord be all the praise.

N. J. BOWERS.

VIRGINIA CONFERENCE PROCEEDINGS.

FIRST MEETING, AUG. 12, AT 9 A. M.—President in the chair. Prayer by Eld. R. A. Underwood. A call for delegates was made and five responded, representing the churches of the State. The minutes and report of labor for the past year were read and approved. Remarks relative to the work were made by the President and Bro. Underwood. The Chair appointed the following committees: On Nominations, R. T. Foltz, B. P. Stebbins, C. J. Copenhagen; on Resolutions, G. G. Rupert, B. F. Purdham, R. D. Hotel; on Licenses and Credentials, R. A. Underwood, R. T. Foltz, Peter Painter; Auditing Committee, Reuben Wright, John P. Zirkle, C. J. Copenhagen, Erasmus Fry, A. J. Alger.

Adjourned to call of Chair.

SECOND MEETING, AUG. 13, AT 9 A. M.—Committee on Resolutions reported the following:—

Resolved, That we adopt the constitution recommended by the last General Conference for State Conferences, by inserting the name "Virginia" in space left blank in Art. I., and the word *three* instead of *five* in Art. II., Sec. 1, and in Art. VII., Sec. 1, by inserting the word "ten" in blank.

Resolved, That we indorse the recommendation of our General Conference that all our ministers be examples to the flock by faithfully paying their tithes and urging all others to do the same.

Resolved, That we recommend ministers and church elders to see that all members of every church are supplied with Bro. Butler's book on tithing, and that they labor with them until all shall comply with their duty in paying a faithful tithe of their income to the cause of God.

Resolved, That we still recognize the voice of God speaking to us through his servant in giving us "Testimony No. 32," and that we recommend all to read and take heed to it.

Resolved, That we renew our energies for the advancement of health and temperance among ourselves and our fellow-men.

Resolved, That we recommend our colporters and canvassers to circulate *Good Health* and to labor for the interest of our Sanitarium.

Whereas, The colportage and canvassing work has been neglected in this Conference; therefore—

Resolved, That we put forth every effort in our power to get suitable men and women to engage in this important branch of the cause.

Whereas, The College at Battle Creek is a means in the hand of God of qualifying men and women to enter the work; therefore—

Resolved, That this Conference recommend that all suitable persons avail themselves of the privilege of attending this College where it is possible to do so.

It was moved that the report be adopted by considering each resolution separately. Carried. First resolution passed without discussion. The second was spoken to by G. G. Rupert, R. A. Underwood, and B. F. Purdham, and passed unanimously. Third resolution, spoken to by Brn. Underwood, Wright, Neff, and others, and was carried.

Adjourned to call of Chair.

THIRD MEETING, AUG. 13, AT 4 P. M.—The fourth resolution was freely discussed by Brn. Wright, Rupert, Underwood, and others, in which many stirring things were presented for our instruction and benefit. While the seventh resolution was under discussion, the meeting adjourned to call of Chair.

FOURTH MEETING, AUG. 14, AT 9 A. M.—The seventh resolution was again taken up and with the eighth freely discussed and subsequently adopted. Committee on Licenses and Credentials was called for and reported that credentials be renewed to A. C. Neff, H. A. Rife, and B. F. Purdham; and that R. D. Hottel, G. A. Stillwell, B. P. Stebbins, R. T. Foltz, T. H. Painter, Belle Mayes, Lizzie Copenhaver, and Mary G. Hall receive colporter's license. These names were considered separately and the report adopted.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 16, AT 9:45 A. M.—Committee on Licenses and Credentials made the following additional report: For colporter's license, Josie E. Lewis, Mary A. Lewis, Amanda S. Rheinheart, Carl Y. Woods, Lula Grim, Nettie Gardner. Committee on Nominations reported: For President, A. C. Neff; Secretary, R. D. Hottel; Executive Committee, A. C. Neff, B. F. Purdham, R. D. Hottel; Treasurer, Peter Painter; Camp-meeting Committee, R. T. Foltz, C. J. Copenhaver, R. D. Hottel; Delegate to General Conference, A. C. Neff. The nominees were unanimously elected to their respective offices by considering each name separately.

Adjourned *sine die*.

A. C. NEFF, Pres.

R. D. HOTTEL, Sec.

MAINE CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Maine Conference of S. D. Adventists was held on the camp-ground in Portland, in connection with the camp-meeting, Aug. 20 to Sept. 1, 1885.

FIRST MEETING, AUG. 21, AT 4 P. M.—Prayer by Eld. D. A. Robinson. The chairman being absent, the meeting was called to order by the Secretary, and Eld. J. B. Goodrich was chosen chairman *pro tem*. Seven delegates presented credentials, representing six churches. On motion Brn. Robinson and Burrill, and all others in good standing in their respective churches, were invited to take part in the deliberations of the Conference. The reading of the minutes of the last annual session was waived. The Chair was authorized to appoint the various committees, whereupon the following were announced: On Nominations, J. L. Prescott, J. C. Choate, Geo. W. Witham; on Resolutions, T. S. Emery, A. O. Burrill, S. J. Hersum; on Credentials and Licenses, T. S. Emery, Timothy Bryant, J. C. Choate; on Auditing, J. L. Prescott, T. S. Emery, G. B. Umberhind, J. A. Davis, Wm. Morton, Wm. H. Moody.

Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 10:30 A. M.—Delegates were chosen for the following churches: Brunswick, Monticello, Linneus, Somerset Mills, East Washburn, and Blaine. Delegates were chosen to represent the unorganized bodies at Lewiston, Cambridge, and Danforth. The minutes of the last annual session were read and approved. The Committee on Resolutions reported, as follows:—

Whereas, We have reached a time when there is a crying demand for earnest, devoted laborers in every branch of this work; and—

Whereas, There are many in this Conference who with a few months' discipline at the South Lancaster Academy could successfully engage in it; therefore—

Resolved, That this Conference encourage proper individuals to attend this school.

This resolution was spoken to by Elds. A. O. Burrill, D. A. Robinson, Sr. Hall, and others; and at this point the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 24, AT 2:30 P. M.—Others having arrived from different churches, delegates were appointed for Milton and Woodstock. At this point, the first resolution was taken up and further discussed. The following additional resolutions were reported:—

Resolved, That we approve of the efforts put forth at the Aroostook camp-meeting to help raise a fund of \$15,000 to be used as follows: one third for educational purposes, one third for city missions, and one third for reserve fund; and that all possible be done at this meeting.

Resolved, That the Conference Committee decide who shall receive loans from the educational fund without interest, for the purpose of attending the school at South Lancaster.

Resolved, That all who do receive such aid shall themselves covenant to devote their lives to the cause of God.

Whereas, God has spoken to us again in warning, counsel, and reproof, in "Testimony No. 32;" therefore—

Resolved, That every Sabbath-keeping family should both read and possess it; and strive to have their lives in harmony with the light contained therein.

Whereas, The time has fully come that the cities in this Conference should be entered with the truth; therefore—

Resolved, That missions in each of these be established as soon as practicable.

Whereas, There are sometimes needless traveling expenses incurred; therefore—

Resolved, That those in the employ of this Conference be allowed their traveling expenses only when they move in accordance with the advice of the Conference Committee.

Whereas, We are living in a day when our children are exposed to many evils, and in particular is this so when attending some of our public schools; therefore—

Resolved, That each church in this Conference, as far as consistent, start and maintain a school under its own control.

Whereas, The Lord reserves a title of our income to advance his cause; therefore—

Resolved, That we will strictly adhere to the tithing system.

Whereas, There is danger of much irregularity arising by tithes being paid to any one who may be in the employ of the Conference; therefore—

Resolved, That the tithes be sent directly, or through the hands of the one having charge of the Conference work, to the State treasury, and that all others in the Conference employ refuse to receive the tithes from the church treasurers.

Resolved, That accounts of the Conference and those of the Tract and Missionary Society be audited.

Resolved, That we tender our sincere thanks to the various railroad companies in Maine, for the favors granted those attending this camp-meeting.

Resolved, That those in the employ of this Conference should leave in the treasury about one fourth of what may be expected, until the close of the Conference year.

Whereas, God has blessed the labors of those who have been connected with the Portland mission; therefore—

Resolved, That the mission be continued another year.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 25, AT 9 A. M.—Sr. Marr was appointed delegate from the Canaan church, and Sr. Keniston was chosen to represent the Sabbath-keepers at Houlton. The resolutions recorded in the previous meetings were taken up, one by one, and very interesting remarks were made by Elds. Robinson and others, after which they were unanimously adopted.

Adjourned to call of Chair.

FIFTH MEETING.—On motion Bro. Stratton was chosen to represent the Sabbath-keepers at Burnham, and P. B. Osborn additional delegate from the Hartland church. The Committee on Nominations reported as follows: For President, S. N. Haskell, South Lancaster, Mass.; Secretary, Timothy Bryant, North Jay, Maine; Treasurer, S. H. Linscott, Portland, Me.; Auditor, T. S. Emery, East Cornville, Me.; Executive Committee, J. B. Goodrich, A. O. Burrill; Camp-meeting Committee, E. C. Taylor, Geo. B. Umberhind, George W. Whitney; Delegate to General Conference, J. B. Goodrich. Report was accepted by considering each name separately, after which the board were elected by a unanimous vote.

Adjourned to call of Chair.

SIXTH MEETING.—The new constitution was read, and after remarks by Eld. Butler, and amendments made by the Conference by putting "Maine" in the first blank, *three* in the second, and *ten* in the third, it was unanimously adopted. The Committee on Credentials and Licenses reported as follows: For credentials, J. B. Goodrich, A. O. Burrill, S. J. Hersum, R. S. Webber; for license, S. H. Linscott, Geo. W. Howard, P. B. Osborn, F. B. Goodrich; for colporter's license, Henry Davis, Samuel Leighton, B. F. Davis, Geo. W. Witham, Mrs. J. W. Keniston, P. Nickerson, A. K. Hersum, Effie Hobbs, Ida Grant, Lizzie M. Atkins, Carrie Dow, Sarah Caine, J. A. Davis. The names were separately considered and credentials and licenses granted by the Conference. The work of canvassing was spoken of, and forcible remarks were made by Eld. Butler, especially in regard to canvassing for "Thoughts on Daniel and the Revelation."

SECRETARY'S REPORT.

No of churches,	21
" " members,	416
" " Sabbath-school scholars,	325

TREASURER'S REPORT.

Amount rec'd during the year,	\$2,074.95
" " paid out during the year,	2,062.14
Balance in the treasury,	12.81

Adjourned *sine die*.

J. B. GOODRICH, Pres. *pro tem*.

TIMOTHY BRYANT, Sec.

ANNUAL MEETING OF MAINE SABBATH-SCHOOL ASSOCIATION.

THE annual session of this Association was held in Portland in connection with the camp-meeting Aug. 20 to Sept. 1, 1885.

FIRST MEETING, AUG. 21, AT 4:30 P. M.—President in the chair. Prayer by Eld. A. O. Burrill. The Secretary being absent, T. Bryant was chosen Secretary *pro tem*. On motion, the reading of the minutes of the last annual session was waived. On motion, the Chair was authorized to appoint the various committees, and the following were announced: Committee on Nominations, J. C. Choate, Wm. J. Dunscomb, J. B. Goodrich; on Resolutions, D. A. Robinson, S. H. Linscott, Geo. W. Whitney.

SECOND MEETING, AUG. 24, AT 8:30 A. M.—Minutes of the last annual session were read and approved. Nominating Committee reported for officers of the Association for the coming year as follows: For President, Eld. S. J. Hersum; Secretary, Mrs. A. K. Hersum; Executive Committee, J. E. Baker, South Norridgewock, S. H. Linscott, Portland. The report was adopted as a whole, electing all to their respective offices. The Committee on Resolutions submitted the following:—

Whereas, We believe that the time is rapidly approaching when those only will stand who are thoroughly grounded and settled in the truth of God; therefore—

Resolved, That we solemnly believe it now more than ever before to be the duty of every one, both old and young, to more earnestly, carefully, and prayerfully study the word of God and treasure up its precious truths.

Whereas, We regard the Sabbath-school as the nursery of the church and an invaluable means of leading our children and youth toward God and the truth; and—

Whereas, The "Testimonies" have spoken repeatedly in reference to this branch of our work; therefore—

Resolved, That we urge all our Sabbath-school workers to gather up the rays of light that have thus been given, and to carry out the same in their work.

Resolved, That we donate the sum of \$25 to the publishing fund of the General S. S. Association.

Whereas, We believe the *Sabbath-School Worker*, a quarterly published in the interests of the Sabbath-school, is an important auxiliary and an invaluable help, especially to teachers, superintendents, and all Sabbath-school workers; therefore—

Resolved, That we urge all who have not done so to subscribe for this paper.

Resolved, That we recommend that all our schools, as far as consistent, secure a set of maps to aid them in their work.

The foregoing resolutions were adopted by considering each one separately. Interesting and important remarks were made by Elds. Burrill, Robinson, Goodrich, and others, after which they were unanimously adopted. Number of schools, twenty-two; number of scholars, three hundred and twenty-five.

FINANCIAL STANDING.

Cash on hand at beginning of year,	\$21 30
Received during the year,	16 39
Total,	\$37 69
Expended during the year,	\$ 6 81
Balance in favor of Society,	30 88

Adjourned *sine die*.

S. J. HERSUM, Pres.

TIMOTHY BRYANT, Sec. *pro tem*.

Special Meeting Department.

DIST. NO. 4, INDIANA.

BRETHREN AND SISTERS: Our annual meeting is again at hand. The work is onward, and increased responsibilities are resting upon us. We desire to come this year with our annual reports complete. Let each society hold their business meeting on Sunday, Sept. 20, at 10:30 A. M. 1. You will want to arrange to come to the camp-meeting; 2. You will need to elect your church delegates, if you have not already done so, also collect and pay to your treasurer all the tithes possible; 3. Your missionary reports should be filled out for the quarter and handed in at this time; and especially do we want to settle all dues to this society. Let every one knowing himself to be indebted, make an effort to pay. Feel under as much obligation to meet your pledges to the cause of God as you do those to your fellow-men. Our district is heavily in debt, and we desire to meet our liabilities at this meeting. Come praying the Lord to bless our work. J. P. HENDERSON.

FARE TO INDIANA CAMP-MEETING.

ALL who come over the Wabash, St. Louis, and Pacific R. R., can get certificates on the camp-ground that will return them at one third fare. Certificates on other routes must be obtained before purchasing tickets.

WM. COVERT.

TENTS FOR MARSHALL, ILL., CAMP-MEETING.

Those in Indiana who desire tents for the camp-meeting at Marshall, Ill., will please address me at Logansport, Ind., at an early date. We can have them there from the Logansport camp-meeting Oct. 7.

WM. COVERT.

ITEMS ABOUT THE OHIO CAMP-MEETING.

BAGGAGE.

ALL trunks and packages will be carried from the depot and returned for 15 cts. each. Baggage is to be controlled by Burkholder and Fisher. Passengers should inquire at the Union Depot for L. M. Fisher. His ensign will be a red ribbon upon his hat with the inscription, "Camp-meeting Baggage." He will give you a check there on the payment of 15 cts. that will insure the return of your baggage without further charge.

PASSENGERS

On the N. Y. P. & O. Railroad were requested in a former article to secure checks over back line as their train did not run into the city. But within the last week arrangements have been completed by which all passenger trains run directly to the Union Depot, the same as on all other roads in the city.

STREET CARS

Run direct from the Union Depot to the fair grounds for five cents, every twelve minutes. Remember to take the green line of cars, as they are the only ones that go past the fair grounds.

TENTS.

We have tents to rent to those who desire them. Rent, from two to four dollars, according to size.

Everything is favorable for a large meeting. Elds. Butler, Canright, and other excellent help expected. Come the day the meeting commences, and stay till Tuesday, its close.

R. A. UNDERWOOD.

News of the Week.

FOR WEEK ENDING SEPT. 12.

DOMESTIC.

- Autumn begins Sept. 23, at 4:10 p. m.
- "Hellpoffete" is the name given a new liquid explosive of the dynamite sort.
- Sunday, at Sleepy Hollow, N. J., William Hutton died from a disease resembling cholera.
- There is a society in Memphis the object of which is to furnish coffins to its members at greatly reduced prices.
- The "Thousand Islands," of the St. Lawrence River, have been recounted. They are found to number 1,400.
- Sausage poisoned four persons Monday at Dover, N. H. One is dead and two others are in a critical condition.
- Some of the gamblers driven out of Chicago have established their games in boats beyond the city limits on the lake.
- A number of Russians are to settle in a valley north of Sitka, Alaska, an agent traveling across the continent having selected the site.
- Half a block of buildings at Port Townsend, W. T., were destroyed by an incendiary fire Monday morning, causing a loss of \$30,000.
- Forest fires which had raged several weeks in Washington Territory and Oregon were extinguished Wednesday night by a heavy rain.
- "Our children cry for bread," was the motto displayed at a recent Socialist picnic in Chicago, at which 300 kegs of beer were consumed.
- A cyclone Tuesday evening demolished three barns and a residence near Adrian, Mich. One man was fatally, and two others slightly, injured.
- Major Aaron Stafford, the last surviving officer of the war of 1812, died at his residence in Waterville, N. Y., Sunday, in the 99th year of his age.
- Buffaloes are now bred at Goodnight, Kan., and buffalo calves sell at \$50 a head where once the earth shook beneath the onward tramp of 10,000 hoofs.
- In the Port Tobacco (Md.) district entire fields of corn and tobacco were destroyed Saturday night by hail, some of the stones being as large as pullets' eggs.
- One of the curious freaks of the tornado which leveled Washington Court House was to destroy all the churches and leave untouched the saloons.
- Sitka, Alaska, is to have a newspaper. It will be called the *Alaskan*, and be devoted to the development of the material resources of the Territory.
- Mrs. "H. H." Jackson's death is now attributed to her wearing high-heeled French boots, causing her to stumble on the stairs, fall, and break her leg.

—Deadwood (Dakota) and vicinity was visited with a snowstorm Saturday morning. The dispatches state that the outlook for grain is gloomy in the extreme.

—In a gambling-house at Jackson, Mich., Saturday night, the Mayor, City Attorney, and a dozen prominent citizens were found by the police, who made a raid, but no arrests followed.

—Miss Marian Norwood, an actress, retired at New York, Tuesday night, with a lighted cigarette in her mouth. Falling asleep, the cigarette set fire to the bedclothes, the woman being burned to a crisp.

—The coach and sleeper of a Missouri Pacific train fell through a trestle bridge near Leavenworth, Kan., Monday night. Two persons were dangerously wounded, and a number of others received painful bruises.

—Bloomington and Washington Court House, Ohio, were swept by a cyclone Tuesday night, the former town being laid in ruins, resulting in the loss of a number of lives. Property of all descriptions was greatly damaged.

—A rock which had fallen upon the track overturned the locomotive, baggage, and smoking-cars of the Montreal Express near Whitehall, N. Y., early Wednesday morning, the engineer being killed instantly, and five others severely injured.

—The schooner *Advance*, owned by Captain David Dall, of Chicago, capsized off Sheboygan, Wis., a few days since, and her crew, with the exception of Jacob Raum, were drowned while attempting to reach the shore in a small boat.

—A heavy northeaster caused the water to rise at Green Bay, Wis., Tuesday afternoon, docks, warehouses, and cellars being submerged, and the portion of the city around the intersection of the Fox and East Rivers being also overflowed.

—Trains containing Sunday-school children and ministers going to a conference were in collision near Youngstown, Ohio, Tuesday morning, two of the employes being killed and six others badly wounded, but the passengers escaped serious injury.

—A syndicate at Council Bluffs, Iowa, is reported to be willing to pay all the running expenses of the city government, including salaries, water, fire, gas, police, and street repairs, provided that it is given the exclusive control of the saloons and gambling-rooms.

—The story that "seven of the men employed to guard the grave of President Garfield have gone crazy," is emphatically denied by an ex-army officer. Only one of the men, he asserts, has been afflicted with insanity, and his was of the type produced by the excessive use of rum.

FOREIGN.

- The cholera has made its appearance in Belgium, and is spreading in Italy.
- The expulsion of 104 Austrian residents of the town of Kattowitz in Prussian Silesia, was ordered to take place Sept. 8.
- Civil war has broken out at Khartoum. The Governor of Sennar has sent messengers to demand the surrender of the city.
- It is stated that the Canadian Government will withdraw the order for the execution of Louis Riel until the Privy Council shall have passed decision upon the case.
- Russian girls are learning trades in order to earn their living. Book binding, type-setting, book-keeping, and shoe-making are the trades receiving the largest number of recruits.
- The small-pox epidemic continues unabated at Montreal. The disease has made its appearance at Ottawa, Ont., and Sutton, P. Q., and fears are entertained that it will reach Richford, Vt., eight miles from Sutton.
- Recent advices from Cape Town state that Congo cannibals have attacked several stations of the African Association, and roasted and devoured a number of whites. No further details have been received.
- Hearing that a gigantic gin-palace was to be erected in Westminster, Dean Bradley raised the necessary funds for the purchase of the site, and an admirable Home and Institute for boys was opened as a result of his laudable effort.

RELIGIOUS.

- The British Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.
- The Vatican, the "prison" of the pope, at Rome, contains over 16,000 apartments of various sizes.
- At the Fulton Street prayer-meeting in New York this request was presented: "Will you pray for a church which is prospering every way except spiritually?"
- It is said that a split will occur in the Fourth Methodist Protestant church of Pittsburg, Pa., because roller-skating was allowed to form one of the attractions at the church festival held last week.
- In Newfoundland the adherents of Rome number 74,651, and the Protestant population is 120,411, or an increase in the decade of Romanists at the rate of 19 per cent, and of Protestants 24 per cent.
- A Baptist clergyman in Dakota has held a great plowing and sowing bee, and seeded wheat to a large tract of land given by a wealthy member. If all goes well, the church will have several thousand bushels of wheat next season.

—In the Colorado Methodist Conference the minister voted to do no work or traveling on the Sabbath (Sunday) that is not strictly necessary, and to take no Sunday newspapers, and also requested that no church news shall be given for Sunday newspapers by any member of the Conference.

—It is proposed that the First Baptist church of Minneapolis be so arranged that plate-glass inserted in front of the baptistery will permit the sight of eight or ten inches of water below its surface, and "thus allow spectators to witness the actual burial and resurrection in baptism of those who follow Christ in this ordinance."

Obituary Notices.

"Blessed are they which die in the Lord from henceforth."—Rom. 14: 13.

STONE.—Died in Greensburg, Ohio, Aug. 19, 1885, of malaria, Chas. L., infant son of Wm. J., and Lucy J. Stone, aged 2 months and 4 days. The bereaved parents look forward to the time when death shall be swallowed up in victory and the earth shall no longer cover his slain. Words of comfort were spoken by the writer, from Jam. 4: 14.

GEO. W. ANGLBARGER.

McFARLAND.—Died at Humboldt, Clark Co., Wis., July 10, 1885, Leroy McFarland, aged 11 years, 10 months, and 18 days. He went into the river to bathe; stepping where it was too deep to wade, and being unable to swim, he was drowned. Funeral services, July 11, were attended by a large audience, who listened with much interest to words spoken concerning the cause of death. Rom. 5: 12.

I. SANBORN.

HALL.—Otto Alonzo, infant son of F. A. Hall, aged 6 months and 15 days, died of cholera infantum, at De Kalb, N. Y., Aug. 6, 1885, after an illness of only forty-eight hours. A dear one is taken away, and the parents miss him; yet they are comforted with the promise that they shall be rewarded, that their child shall come again from the land of the enemy, and with them come to their own border. Discourse at the funeral by the writer from Jer. 31: 16, 17.

GEO. W. BASS.

BROWN.—Died at Redwood Falls, Minn., Aug. 27, 1885, of bilious typhoid fever, after a short illness of only two weeks, Bro. M. J. Brown, in the thirty-sixth year of his age. He leaves a wife and four children to mourn his loss. During his illness he wept over the failures of the past. We hope to meet him where the lame man shall leap as an hart. May God bless the widow and the fatherless. Discourse by the writer from John 5: 25, 28.

H. F. PHIBBS.

ALBRIGHT.—Died of a broken hip, in Waseca, Minn., April 14, 1885, Mrs. Margaret Albright, in the ninetieth year of her age. Her maiden name was Brice. She was born near Albany, N. Y., and removed to Minnesota in 1863. She embraced the Sabbath eight years before her death, from convictions received from reading her Bible, and was a model of patience and cheerfulness. The funeral discourse by Rev. R. M. Carter (Methodist), from the text, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91: 1.

Mrs. S. M. LOWELL.

(Signs please copy.)

McCoy.—Died of dyspepsia, in Bushnell, Monticou Co., Mich., July 24, 1885, my dear mother, Cynthia McCoy, aged 86 years, 10 months, and 22 days. She was a great sufferer for several months before her death. She had no fears of death, but often said how sweet would be to sleep in the grave just a little while, till the dear Savior should call his children home. The Sabbath, which she observed for twenty-five years, was very precious to her. She was a constant reader of all the works of Seventh-day Adventists, and took comfort and pleasure in the study of Sr. White's writings. She was often heard praying and praising Jesus. She leaves four sons and four daughters, and many friends, to mourn her loss. Sermon by a Methodist, from Ps. 10: 12.

PIORINA HALL.

SPICE.—Della Spice, daughter of Bro. and Sr. Spice, died at her home in McDonald Tp., Hardin Co., O., aged 5 years. Della was sick but one week, and was a great sufferer. Her parents had erected the family altar of prayer since uniting with us last April, and Della's voice would always be heard in connection with theirs, praising the Lord. She was indeed a bright little girl, and was admired by all who knew her. Many mourn her loss. When she learned that she could not live, she pleaded with her parents to be sure to meet her in heaven. She died early on the morning of Aug. 2, and we laid her away in the afternoon to await the call of the Life-giver. Words of comfort from Luke 19: 10 were spoken, a goodly number being present.

VICTOR THOMPSON.

BURT.—Died in Knoxville, Iowa, Aug. 23, 1885, Mary A., wife of Luther Burt, in the eightieth year of her age. Sr. Burt embraced the Adventist faith about twenty-five years ago, and has ever since tried to live a consistent Christian life. She died in bright hope of immortality at the coming of Christ. She leaves a husband with whom she had lived for fifty-three years, and three sons, her death being the first to break the family circle. May her consistent Christian life be blessed to the good of the bereaved friends. Her death occurred while most of the church were absent at the camp-meeting, but she was tenderly cared for by kind friends. A few remarks were made and prayer offered by Bro. Green, and she was laid away from her labors and sufferings till the Life-giver comes.

C. F. STEVENS.

HOOPER.—Died in Hubbard, Ohio, Aug. 4, 1885, of consumption, Howard T. Hooper, in the thirty-fourth year of his age. Bro. Hooper had been in failing health for a year or more. It was not thought at first that it would result in consumption, as he was very robust in appearance; but about six months before his death he was taken worse and failed very rapidly. He was a great sufferer during the last few months, but bore it with remarkable patience, saying, "The Lord's will be done." He was elder of the Youngstown church until his death. He embraced present truth several years ago, and was very zealous in advocating it and trying to live it out. We have good reason to believe that he sleeps in Jesus. He leaves a wife and four small children, and a large circle of friends. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, 14.

GEO. W. ANGLBARGER.

WENTWORTH.—Died at South Windham, Me., of gastric fever, Emma G. Wentworth, aged 21 years and 5 months. Sr. Emma had the diphtheria five years ago, and on account of her mother's being ill at the time, she got up too soon, and as the result had a relapse of the diphtheria, and afterward was never able to sit up to do any work. She embraced the truth five years ago, by reading, after she was taken sick. Her father and mother embraced the truth about a year later. Sr. Emma did what she could with her pen and the few publications she received to help others to see the truth. But she is now at rest, waiting the soon coming of Him whose right it is to reign, who will break the bands of death, and bring the faithful ones to enjoy a home in his peaceful kingdom. Words of comfort were spoken by the writer to the afflicted ones, from 1 Thess. 4: 13.

S. J. HERSHUM.

MONRY.—Died at Hillsdale, Mich., Aug. 2, 1885, Lois Mary Monry, aged seventeen years. Lois was at the time of her death a member of the Seventh-day Adventist church at Ithaca, Mich. She was baptized by Eld. J. O. Corliss in 1880. While boating on Pawbese lake near the city of Hillsdale, she suffered a partial sun-stroke, which induced brain fever, and from which she suffered intensely for two weeks. It is a most sad and painful bereavement. We shall miss her in the Sabbath-school and in our service of song. The family

the sincere sympathy of many friends, as was testified by the attendance at the funeral. She sung and prayed considerably during her sickness, and in almost the last lucid interval repeated her prayer with the utmost fervor. She died in the expressed belief of a blissful immortality at the resurrection of the just. May I help the parents and brother and sister to meet her there. Funeral services conducted by the writer, from John 11:26.

Appointments.

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

A SESSION of the Indiana Health and Temperance Society will be held in connection with the camp-meeting at Logansport, Sept. 24 to Oct. 6. Wm. Hill, Pres.

THE Indiana S. D. A. Sabbath-school Association will hold its next annual session in connection with the camp-meeting at Logansport, Sept. 24 to Oct. 6. First meeting Oct. 25, at 5 P. M. J. M. REES, Pres. Ind. S. S. A.

THE Northern Michigan camp-meeting will be held ataverse City, in Traverse Co., commencing October 8 and closing October 14. R. C. HORTON.

THE next annual session of the Kentucky Tract and Missionary Society will be held in connection with the camp-meeting at Leitchfield, Oct. 14-20. We want all persons to have their reports promptly sent in, and all papers to be prepared to settle their accounts. Let all members be present at this meeting. G. G. RUPERT, Pres.

THE next annual session of the Ky. Conference will be held in connection with the camp-meeting at Leitchfield, Oct. 14-20. Let all the churches be prompt in sending their delegates. Pledges made at our last Conference should be kept at this meeting. G. G. RUPERT, Pres.

Publishers' Department.

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

The address of the Conference Treasurer of Dakota is J. E. Eastman, Bank, Grant Co., D. T. We trust all church treasurers will be prompt in sending their tithes to the above address. A. D. OLSEN.

RECEIPTS.

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

Notice.—The change of figures on the address labels will be in all cases 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.

Books Sent by Express.—Audgier Bros, Christ Johnson, W A Young, W H Cottrell, Tynie Johnson, I A Olmsted, M B Parrett, Lud Henrickson, Ch Bergstrom, Jeff Hildebrandt, Mrs M Ludgqvist, W J Lighterly, Frank Moran, C H Gesler, Eld G H Rogers, B C Saxby, T Gray, C P Bodwell, M R Hartley, Mrs Lizzie Faber, J C Franz.

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General Conference.—N E Conf \$79.91, Maine tithes 170.

Norwegian Mission.—J L Harmon \$15., Ole C Hangsted 9., Andrew Olson 4.

Australian Mission.—Mrs Martha Wilson \$4., White Lake 1.

European Mission.—J L Harmon \$50., Kate Mathewson 0.25, Per Salverda 5.

English Mission.—J L Harmon \$25., John Terwilliger & wife 10., Head 5., friends at Worcester camp-ground 10.04, Kate Mathewson 0.25, a sister 2.

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CHAPTER II. First Instance of Payment of Tithes.—What the Tithe Is.—Jacob's Vow.

CHAPTER III. From What is the Tithe to be Paid?—When Shall It Be Laid Aside?—Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligations.

CHAPTER IV. Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithe Must Be Paid Continuously.—Church Expenses; How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithe.

CHAPTER V. Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI. Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII. Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.

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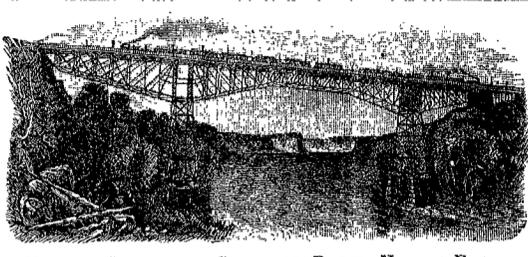
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Time Table, in effect June 14, 1885.

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The Review and Herald.

BATTLE CREEK, MICH., SEPT. 15, 1885.

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REMAINING CAMP-MEETINGS FOR 1885.

IOWA, Ruthven, Palo Alto Co., Sept. 16-21
Michigan, Jackson, " 17-29
California, Stockton, " 18-28
Iowa, Elgin, Fayette Co., " 23-28
Indiana, Logansport, Sept. 24 to Oct. 6
Kansas, Cherry Vale, Mont. Co., Sept. 24 to Oct. 6
Colorado, Denver, Sept. 30 to Oct. 6
Minnesota, Sauk Center, Sept. 30 to Oct. 6
Ohio, Springfield, Oct. 1-13
Missouri, Pleasant Hill, Cass Co., " 1-13
Iowa, Mt. Pleasant, Henry Co., " 7-12
Illinois, Marshall, " 8-13
Northern Michigan, Traverse City, " 8-14
Kentucky, Leitchfield, Grayson Co., " 14-20
Nebraska, Lincoln, " 14-20
Southern California, Santa Ana, " 15-26
Kansas, Newton, Harvey Co., " 15-25
Tennessee, " 21-27

One more paper only will be issued before the Office will be closed one week for the Michigan camp-meeting. The next paper will be dated Sept. 22, and the one following that, Oct. 6. Our preachers will please arrange their appointments accordingly.

Any Seventh-day Adventist designing to spend the coming winter in Florida, will find it to his advantage to correspond with A. A. Dodge, Coopersville, Ottawa Co., Mich.

Correspondents who have sent in queries in regard to the harmony of the Gospels touching Peter's denial of Christ, and the cock-crowing, will find an answer to their queries in our editorial columns this week.

The REVIEW will go to press next week one day earlier than usual. The regular hour for going

to press is Monday morning. Next week it will be Sunday morning; and all matter must be ready by Friday night. All notices, therefore, and other items which our contributors wish especially to appear in the next paper, should be received at this Office not later than Friday morning.

Last week we made allusion to the alleged wonderful invention of a microscope by a man in Nebraska, by which he is able to recognize the human soul. Eld. Curtis speaks more fully on the subject in this number. It may occur to some readers that there is a little inconsistency in the claim of the so-called Mr. Holland, that the entire human form of the soul appears under his microscope; for under such wonderful magnifying power, the average human form would appear to be about a mile in length. But it may be all right, however; for we are to remember that some souls, especially the immortal ones of popular orthodoxy, are exceeding small.

AUSTRALIAN MAIL.

It appears that the Pacific Mail Steamship line has been unable to make satisfactory terms with the present Postmaster-General for the transportation of mail from San Francisco to Australia, hence no mail now goes by that route. This state of things was not known when Bro. Haskell gave directions in REVIEW of Aug. 18, in regard to the Australian mail. For instructions how to send at the present time, see Signs of Sept. 3, 1885.

"LIGHT IN THE DARKNESS; OR THE TRIAL OF FAITH."

SUCH is the title of a book just issued by sister Mary L. Brock of this city. It narrates the experiences of her eventful life, especially as connected with her adoption of the views of S. D. Adventists, and uniting herself with this people. The sketch has been prepared chiefly at the solicitation of her many friends in Kentucky where she formerly lived, and where she spent the first portion of her married life as the wife of Dr. J. E. Williams; and also at the wish of friends in Illinois and Kansas, where she has formed extensive acquaintance in connection with her later religious experience. The plan of the book gives occasion for the skillful weaving in of the evidences of the main points of our faith, so that while the narrative will keep up the interest of the reader, he will find himself from time to time scanning the arguments on the subjects of the second advent, sanctuary, messages, two covenants, spiritual gifts, and the Sabbath; and which he will feel impelled to read on account of their connection with the experience which the book records. It will be a good book to put into the hands of those who would not examine bare arguments, but who may be induced to read a remarkable experience, which to the sensible reader will be more interesting than romance, because it is not fiction, but actual truth. The book is not written with the idea of any pecuniary profit; but of course the author would like to make sales enough to replace the means invested in its publication. Sister B. has been more or less at the Sanitarium for some years; but her condition of health is such that no human means can prolong her life for any great length of time. What the great Physician may be pleased to do in her case, we do not know. Those who purchase her work will not only confer a favor on her, but secure for themselves or their friends what we think they will be well satisfied with as a full equivalent for its cost. The book is neatly printed, bound in muslin, contains 278 pages, with a photo-electro portrait of the author, and will be sent post paid for \$1. Address R. H. Brock, Battle Creek, Mich.

BETTER THAN DISCUSSION.

FROM the first of our meetings here in Worcester, we have had bitter and continued opposition. Some have wanted to have a discussion with us, time and again, and have said that we were afraid to meet them. They have offered almost everything by way of inducement, but we have steadily refused. They have written against us in the papers; and this helps us much by advertising our meetings, and giving us a chance to publish our side. Then they have gotten up circulars several times, and scattered them among our audience. This gave us a chance to get a crowd to hear them reviewed, and kept up the interest in our meetings. Finally the Disciple minister was in-

duced to preach against us. We went on with our own meeting while I went to hear him, and then held out a review. This brought out a crowd two evenings. So we have found that we can answer our opponents without giving them a chance to preach to our audience their objections in our tent. We believe that this is decidedly better than debate with any one. D. M. CANRIGHT

ANSWER TO PRAYER.

LAST Sabbath, our daughter, who had been ill with fever for over three weeks, and was greatly reduced in flesh and about as helpless as an infant, was prayed for and anointed according to the instructions James 5. The fever left her, and has not returned. She arose, walked, and ate, and has improved, and gained in strength ever since. Our brethren and sisters at Bâle and other points united with us in their respective localities for this object.

For this and other mercies we praise God.

D. T. BOURDEAU

Geneva, Switzerland, Aug. 27.

FOR THE SABBATH-SCHOOLS IN NEBRASKA.

WE wish to have the names of all the Sabbath-schools in this State, especially of the small ones and family schools. We hereby request the secretary or leader of each school to send a card to W. D. Chapman, Sett, Furnas Co., Neb., giving besides his address, the name of his school, number of members, and any other information that will help us to understand concerning it.

O. A. JOHNSON, Pres. pro tem

OHIO, NOTICE!

WE would like all scattered Sabbath-keepers in Ohio, or any who may desire labor in their vicinity, coming fall and winter, to address us at Springfield, Ohio, before the Conference meets in connection with the camp-meeting Oct. 1-13. Please state if there are any Sabbath-keepers in your vicinity, if a meeting can be cared for, if a suitable place can be secured for holding meetings, and at what expense; also amount of reading matter distributed, etc. The preachers for the coming year will want these facts, and they may be laid before our leading brethren in counsel at this meeting, so that the labor for the coming fall and winter may be wisely distributed.

R. A. UNDERWOOD

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PART SECOND.

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