

# WALPATT 4500 The Review and Herald

## 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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#### DEVOTION TO CHRIST.

BY ELD. L. D. SANTEE.

"that which ye have already, hold fast till I come." Rev. 2:25.

Words cannot tell my earnest longing  
To follow in the path my Saviour trod.  
Oh! what desires within my soul are thronging  
As I look upward to the hills of God.  
The world around is false, and dark, and dreary,  
We wait the coming of our heavenly Friend.  
Oh! for that home where none are sad and weary,  
That blessed, wondrous life that ne'er shall end.

We've waited long; but see the thickening tokens  
That tell the world his glorious advent's nigh.  
As yet the azure dome remains unbroken,  
But soon we'll see his chariot in the sky.  
Then, all our loved ones from the grave's dark portal  
Shall ransomed be, to faint and die no more,  
And with ourselves changed to a life immortal,  
Ascend with Christ, to heaven's far-off shore.

Until he comes! O brother, be not weary.  
One hour more to wait, and watch, and pray,  
One hour to tread in pathways lone and dreary,  
Then comes the glory of an endless day.  
Tell to the world the Saviour's wondrous story;  
Faint not, nor weary, though he tarry long;  
Soon shall ye wear the robe and crown of glory,  
And sing for aye the glad, triumphant song.

Wago, Kan.

### Our Contributors.

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

#### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

BALE, SWITZERLAND.

We arrived at this place on the morning of October 3, and were taken at once to the office of *Signes des Temps*. Here, as in England, we found friends whom we had not seen for years. We are much pleased with the location of the publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion. The building faces the south, and directly opposite is a large acre common of government land, inclosed by trees. Just beyond this are buildings, and come gentle hills with their sprinkling of fir-trees, green fields, and cultivated lands. And in the background all this rise higher mountains, forming a beautiful location could not have been obtained.

The building seems to have been constructed with true economy. It is not genuine economy to build cheaply a building can be erected, but to build everything made for durability, and not for show alone. The firm construction of the building keeps with the importance of the message which is being sent out from it. There are laws

here which compel people to build their houses with reference to the health and safety of the inmates. The building department exercise a close supervision of every new building. The walls must be so constructed that dampness will not imperil life. If a basement is to be occupied by workmen, the floor must not be more than one and one half feet below the ground. To insure against accident by fire, it is required to build the walls of brick or stone; and the stoves must be built in the wall, or be set four feet from any wood work, with stone or tile underneath.

The city of Bâle was an important place to the Protestant reformers. The great snow-clad hills of Switzerland were among the first to catch the light of morning, and to announce the rise of reformation. And Bâle was one of those points on which the rising day concentrated its rays, and whence they radiated over the country around. Early in the sixteenth century a small council of a municipal character sat at Bâle. A civil war was feared; the people passed the night before in arms. In vain did the city authorities try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded its continuance. Twelve hundred people who sympathized with Lutheranism insisted that there should be no more delay. They met one evening by torch-light, and said to the faltering Senate, "What you have not been able to do in three years, we will do in a single hour." Then they began their work of breaking down images, and committing other acts of violence. At this, Erasmus cleverly remarked, "I am much surprised that they perform no miracles to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." Thus, amid a tempest of excitement, the Reformation opened in Switzerland, and Bâle became its head-quarters. Being the seat of a university, it was the favorite resort of scholars. It also had many printing-offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion," while here he issued the first installment of the "Book of Martyrs."

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we had met had been encountered in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated. The Bible, and the Bible alone, is the foundation of our faith.

In the providence of God, our publishing house is located on this sacred spot. We could not wish for a more favorable location for the publication of truth in the different languages. Switzerland being a small republic, anything coming from here is not looked upon with the suspicion that it would be if coming from other countries. Three languages are spoken here, the French, the German,

and the Italian; therefore it is a favorable place for issuing publications in these languages. The work begun here in weakness will be carried on to a glorious consummation. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? if so, more means will be needed. As yet, no wealthy men have accepted the truth in Europe; but we have hope that some may; for we cannot see how the message of mercy and warning is to be given unless some of the wealth God has intrusted to men be consecrated to his work. We need more faith, and to be imbued with the spirit of the Master Worker, that we may be able to obey his orders. If we remain humble, meek, and lowly, daily learning in the school of Christ, we shall not fail to do his will. We need to connect ourselves with the source of all wisdom and power. We want the simplicity of humble, trusting faith, believing that God will do just as he has promised. When we pray that the Lord may advance his work, we must labor to the extent of our ability and means to bring about an answer to our prayers. We must work as though we saw just how our help was coming. "Believe that ye receive the things ye ask for, and ye shall have them." Faith comes first and surety afterwards. We must pray more earnestly and act with more energy.

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means. Where are the Lord's stewards? What are they doing? Let our brethren and sisters in America draw nigh to God and stir up the gift that is within them. Let those who have had the opportunity to become familiar with the reasons of our faith now use this knowledge to some purpose.

The grassy common in front of this office, of which we have spoken, is reserved by the Swiss government for the use of soldiers at certain seasons of the year. Since we have been here, there have been hundreds on the ground nearly every day training, so that when they are needed they will be ready for action. We are grateful that some efforts are being made to train young men and women that they may go forth as soldiers of Jesus Christ, to war against the enemies of truth. But we regret that these efforts are so few, and that our means are so limited. Our preachers need to do more than preach. They need to become educators, that through their efforts others may be raised up to enter the missionary field.

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Brethren and sisters, lay aside your love of self, your love of ease and of dress, and let your contributions flow into the treasury. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. In God's great book is recorded every dollar that has been needlessly expended for selfish gratification. The means thus used was the Lord's, and you made self an idol and neglected the souls of your fellow-men for whom Christ died. If the money expended for changeable suits of apparel and for adornment had passed into the treasury of God, houses of worship could have been built, halls

could have been hired for mission purposes, and where there is now one missionary in the field there might have been one hundred. Who will have to render an account for this great lack of funds? Many of our American friends have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a world-wide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could."

The Swiss Conference began one week after we reached Bâle. Of this and the general European council which began one week later, and is still in session, we shall speak in our next.

### THE NEW DEPARTURE.

BY ELD. M. E. KELLOGG.

YEARS ago, before the Sabbath agitation had attained its present prominent position, commentators and ministers did not think of applying Paul's words in Col. 2:16 to the weekly Sabbath. They were almost unanimous in holding that the Sabbaths here referred to were the yearly festivals of the Jews; or that, as the American Tract Society Bible says, in its notes upon the text, "The passage does not refer to the Sabbath of the moral law associated with the commands forbidding murder, theft, and adultery." Nor did the old standard writers of the Protestant denominations ever imagine that the first Christian council held in A. D. 51, and described in the 15th chapter of Acts, met to decide whether Christians should keep the ten commandments or not? They would have been horrified at the thought of the perpetuity of the moral law being a subject even for apostolic discussion.

God's voice from Sinai, and the words of Christ in Matt. 5:17, had established in their minds the law of God beyond the shadow of a doubt. But a great change appears to be coming over the minds of the ministers of the various churches upon this point. Pressed hard by the advocates of the Bible Sabbath, they find the old line of defense untenable; for if the moral law is binding, the logical sequence is that it must still enforce as the Sabbath the day which it specifies; namely, the seventh day, or Saturday; or in other words, they see that the old standard-bearers take positions which, if followed to a logical conclusion, are fatal to the Sunday Sabbath; for they virtually establish the seventh day as the Sabbath by establishing the law that plainly says, "The seventh day is the Sabbath of the Lord thy God." So the theologians of the day are taking a new departure, and are assuming the position that the law of God is abolished, evidently thinking it easier to defend the observance of Sunday with the law abolished which says so plainly that the seventh and not the first day is the Sabbath. Or, to state it very plainly, they prefer a false premise that they may easier draw a false conclusion, rather than to have a correct premise, and yet be obliged, as their fathers have been, to adopt conclusions not in harmony with their own theories.

In this new theological somersault, we see another illustration of the words of the wise man, that "God hath made man upright; but they have sought out many inventions." John Wesley charged the iniquity of his day to certain preachers who thought that the law was not binding; and to counteract their influence, Fletcher wrote his justly celebrated "Checks to Antinomianism." And we raise the question, Will not the same teaching bring about the same result? and this belittling of God's law break down the barriers of moral restraint, and thus help to usher in the terrible state of wickedness of the last days as described by Christ and his apostles?

Adam Clarke said that "True conversion does not take place when the moral law is not preached and enforced." St. Paul, describing professing Christians in the last days, charges upon them a fearful catalogue of sins—unmistakable evidence

that they have never experienced true conversion. 2 Tim. 3:1-5. These thoughts were suggested while listening to a prominent and gifted minister's discourse upon the subject of the Sabbath. While he did not say in express terms that the ten commandments were abolished, yet his position was such that this would be the natural conclusion. The following statement is *verbatim*: "Paul simply repeated to the Colossians the negative half of the decree of the Council of Jerusalem. He summarized the Jewish ritual, and set it aside. Those things of a general moral reference had been mentioned which the Gentiles must observe. Paul now mentions an equal number among those things that they need not observe, and among them is the seventh-day Sabbath!"

Here the claim is made that the council at Jerusalem decided that the Sabbath need not be observed by Gentile Christians. But the Sabbath is not mentioned as a subject for discussion, nor does James in his decision mention the Sabbath at all. Acts 15:19, 20. How, then, could the speaker have supposed that the Sabbath was one of the topics discussed, when the record is entirely silent upon this point? Only upon the supposition that the law, whose relations to the Gentiles they were discussing, was the law of which the Sabbath was a part; namely, the law of ten commandments. And as James decided that the Gentile Christians need not observe the law under discussion, it surely follows that Gentile Christians are released from obedience to the ten commandments. We would now ask what advantage they have gained by their new departure? The old theory was right in principle, and nine-tenths right in practice. The new theory is all wrong in principle and certainly no better in practice, but with a great liability of far worse results; for the former position, if fully carried out, led only to the observance of one more precept, the fourth, while the new position, carried to the same extreme, leads as surely to the violation of all the ten commandments, as well as the one obnoxious one. I said that this new position was wrong in principle; for there is not the least evidence that the moral law, or any part of it, was ever made the subject of the apostolic council.

The ten commandments must stand or fall together. The observance of the Sabbath was probably the first moral duty required of man, and the God of infinite wisdom made no mistake when he put the law for the observance of the Sabbath, not in the ritual law, but in the very bosom of those moral duties which have been made the basis of the laws of every civilized government.

But granting, for the sake of argument, that the apostolic council was held in reference to that law of which the Sabbath was a part, let us see to what absurd conclusions we shall inevitably come. Let me quote once more a part of the sentence under consideration: "Those things of a general moral reference had been mentioned which the Gentiles must observe." Now, to particularize, what were those things of a "general moral reference" which were mentioned in the decision of the apostolic council as binding upon the Gentile Christians? We have no difficulty in finding what they were; for they are mentioned twice in Acts 15:20, 29 as meats offered to idols, fornication, things strangled, and blood, "from which if ye keep yourselves, ye shall do well." Now, if the moral law was the subject of discussion (and it must have been if the obligation to keep the Sabbath was to be decided), and also granting that those things of a "general moral reference" had been mentioned "which the Gentiles must observe," we are inevitably drawn to the astounding conclusion that abstaining from things strangled and from blood are more moral actions than is the observance of the commands forbidding profanity, murder, theft, etc., since these commandments are not mentioned in the decision of the council as being binding on the Gentiles; and yet, we are told, "those things of a general moral reference had been mentioned." And even if both laws, the moral and the ceremonial, had been under consideration, we should come to the same absurd conclusion; so nothing has been gained by this new departure in theological tactics. When they acknowledged the law to be binding, but claimed that the Sabbath had been changed, we met them there, and proved their theories wanting. And now, as they shift their line of argument from the Sabbath precept alone to the law as a

whole, they are compelled to take positions like one we are considering, and which are as met and refuted as was their former position.

But what law was the subject of the apostolic council held at Jerusalem A. D. 51? We are told the ceremonial law of the Jews; or, as it is called the "Law of Moses." The distinction between the moral and the ceremonial laws is plainly marked in both the Old and the New Testament. If we do not allow this distinction, we involve sacred writers in endless absurdities and contradictions. Thus St. Paul says, in Rom. 7:12, "Do we then make void the law through God forbid: yea, we establish the law." Again he says, in Eph. 2:15: "Having abolished his flesh the enmity, even the law of commandments contained in ordinances," which is a square contradiction, unless the apostle is speaking of distinct and separate codes of law. And James, who sided at the apostolic council, and who brought the decision: "Forasmuch as we have heard certain which went out from us have troubled you with words, subverting your souls, saying, Ye . . . keep the law; to whom we gave no commandment;" this same James, writing the general epistle of James eight years later, said, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. So while one law is not to be kept, another is still binding; and the next verse, by direct citations of the sixth and seventh commandments makes it very plain that James is here speaking of the moral law, of which the Sabbath was a part, and which, allowing James to be consistent with himself, never had been the subject of apostolic discussion.

Meats offered to idols are mentioned; for it was a very general practice in all heathen countries. And though, as St. Paul writes to the Corinthians, "an idol is nothing in the world," yet it did not have this knowledge; and so the ignorance of the weak brother might be defiled. It had also a slight bearing on the commandment in the moral law, "Thou shalt have no other gods before me;" and like all other moral precepts must be carefully guarded. Fornication was practiced for the same reason. Those acquainted with history know that even the greatest and best heathens looked with wonderful complacency upon this crime, while the worship of their gods was attended by the most licentious rites. And there was a ceremonial law relating to this sin, also has a close relation to the seventh commandment, and hence is especially noticed. The commands concerning blood and things strangled purely and entirely in the ceremonial law, yet so much even of this law is retained as being upon Christian believers everywhere.

If the fourth commandment read, "The first day is the Sabbath," the majority of the Christian world would think it meant just what it says, and they would never think of such a thing as the law's being abolished. What a pity that an institution so beneficent, made for man, should be the object of man's untiring hate! Certainly we must conclude, "an enemy hath done this; we may well adopt the language of the psalmist: "It is time for thee, Lord, to work; for they have made void thy law." By and by, God will in judgment vindicate his law. Then will the wickedness of the wicked come to an end; and

"T will be a priceless treasure then to know  
That in the moral darkness here below,  
We tried his holy law to keep in view,  
And prove ourselves of loyal hearts and true."

### THE TWO GREAT COMMANDMENTS.

WHAT LAW HANGS UPON THEM?

BY ELD. R. F. COTTRELL.

THE lawyer did not ask, What new commandment do you purpose to give to take the place of the old? but, "What is the great commandment in the law?" Matt. 22:35-40. Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [Deut. 6:5.] This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. [Lev. 19:18.] On these two commandments hang all the law and the prophets." He thus teaches that all the commandments of the law, and all the teaching of the prophets inculcate and harmonize with the

great motive principles, love to God and love to man. Do the ten commandments hang on these principles?—Yes. Do they teach love to God, and how we are to manifest that love? "This is the love of God, that we keep his commandments." John 5 : 3. Can we have other gods, make and worship images, and take the name of God in vain, and yet at the same time love God with all the heart? Can we kill, commit adultery, steal, and bear false witness against our neighbor, and yet love him as ourselves? Evidently not. But are these commandments the law alluded to by ouraviour? Are all these duties comprehended in the principles of the two great commandments? If they are, they cannot be abolished, unless the principles in which they are comprehended are abolished also. Let us see. Paul says: "He that keepeth another hath fulfilled the law." What law? Is it some new covenant law, which has taken the place of the ten commandments, of which we hear much at the present day? The apostle con-cludes, "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13 : 8-10.

This furnishes a commentary on the words of Jesus, showing conclusively that when he said that the law hung upon the two great commandments, he included, at least, the ten, and taught that the duties required by each of them are briefly comprehended in the two. We cannot love God with all the heart while we break one of the first three commandments. And the fourth commandment, requiring the keeping of the Sabbath, was ordained for the very purpose that we might remember and honor him as our Creator. We may trample this memorial of his creative work and rest under our feet, and yet love him with all the heart? "This is the love of God, that we keep his commandments."

#### NOT UNDER THE LAW OR THEORY VS. PRACTICE.

BY J. M. HOPKINS.

WHAT then? shall we sin, because we are not under the law, but under grace? God forbid." When urging the claims of the decalogue, and especially the fourth precept, we are met with the scripture quoted above. Objectors claim this scripture as evidence that Christians are not required to obey the law; that, being "under grace," they are freed from the law. True, Christians are freed from the law, but in what sense? We are not at all surprised that intelligent persons should put such arguments as are urged against the law, only to overthrow the claims of the Sabbath. A theory which cannot be reduced to practice without doing violence to every principle of justice, equality, and virtue, should and will be discarded by every undeceived honest heart. One of two positions is true: Christians are obliged to refrain from doing those things forbidden by the decalogue, or they are at liberty to do them. Either they must abstain from idolatry, profanity, Sabbath-breaking, murder, adultery, falsehood, theft, and covetousness, or they are at liberty to engage in those things. There can be no half-way position. If they cannot do them, then they are under the law in the sense of obedience. If they can do those things, they are virtually libertines. Can such be "under grace"? *i. e.*, in the favor of God? Surely they have not degenerated to heathenism. The idea of the text is that Christians are not under the condemnation of the law. Their transgressions have been forgiven, and they have been adopted into the family of God—"sons of God." 1 John 2 : 2; Rom. 8 : 5-16. How can one be a Christian and do violence to those holy precepts? And if we are required to obey *one* command, we are required to obey *all*, for they stand or fall together. Rom. 7 : 12; Matt. 5 : 17-19; James 2 : 8-12.

Watfield, Minn.

An ounce of custom outweighs a ton of reason.  
Lommel.

It is opinion, not truth, that travelleth the world without passport.—*Sir. W. Raleigh.*

#### ACCORDING TO THE PROMISE.

BY M. B. DUFFIE.

THOUGH you are oppressed and needy,  
Though the clouds obscure the sky,  
You may dwell within the kingdom  
In the sunny by and by!

Though your garb be torn and faded,  
Though the world may jeer, decry,  
You may wear the robe of angels  
In the promised by and by!

If you do the Master's bidding,  
Then you may in faith rely  
On his promise and approval  
In the blessed by and by.

If you dry a single tear-drop,  
Hush one weary moan or sigh,  
You may lay away a treasure  
For the gladsome by and by.

Are you strong in Him abiding?  
Then you can the world defy,  
And may claim the victor's laurel  
In the welcome by and by.

#### "CHRIST AND HIM CRUCIFIED."

BY ELD. WM. COVERT.

PETER made a very comprehensive statement on the day that the impotent man was healed before the beautiful gate. As the apostle presented Christ to the wondering multitude, he says: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

This statement is made without restriction or limitation, and sets forth the fact that Jesus is man's only Saviour. No age of the world can produce any other name that will secure for man salvation. Under the whole heaven no other Redeemer can be found. It was faith in this same Jesus that made Abel's offering so acceptable unto God. Heb. 11:4. His faith in Christ's blood was declared in the blood of the lamb offered by him. There was no meaning to the worship of the patriarchs and prophets only as they saw in it Christ and him crucified. When Abraham left his father's house, it was in faith that Christ would do the same for him. As he sojourned in a strange land, he did so believing that Jesus would by and by give it to him for an everlasting possession. As the angel promised him a son, he was enabled to see in this a channel through which the Messiah should come. As he offered up this son, he viewed in this the offering of the Son of God for sinful man. Paul brings out the fact that Abraham was acquainted with the promises concerning the new earth, even to a clear understanding of the heavenly Jerusalem that should finally be located upon it. He knew of the foundations of this city, and that God was the builder and maker of it. Isaac, Jacob, and Joseph, all believed in Christ and the resurrection from the dead, and taught these things to their posterity, and gave dying testimony to their hope of a future existence. Heb. 11:19-22, 35.

Moses' faith in Christ enabled him to endure reproach and give up all the honor and riches of Egypt, and lead a life of hardship and severity in temptation, only surpassed by the Son of God himself, so great was his love for, and his faith in, the recompense of reward. Rahab risked her life and became a humble servant of God when taught the faith of Jesus by the two young men whom Joshua had sent to Jericho. The wonders wrought by the Lord had convinced her that the God of heaven and earth was with that people. Her subsequent conduct testified to her faith in Christ and his blood. The scarlet-colored thread in the window of the house in which she lived, testified for that house a sure token of their faith. All the inhabitants of Jericho believed in the miracles performed by the God of Israel. Josh. 2:8-11. Yet Paul says that they "believed not," and this is the reason assigned by him for their destruction. It is evident that the belief here referred to is belief in Christ.

When Jesus spoke to the Pharisees of the Old Testament scriptures, he said: "They are they which testify of me." John 5:39. On the day of the resurrection of Christ from the dead, he joined company with two men on the road from Jerusalem to Emmaus; "and beginning at Moses

and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. Jesus could not have done this unless all the prophets had spoken of him. When Philip would preach a gospel discourse to an inquiring Ethiopian, he took his text in the 53rd chapter of Isaiah, "and preached unto him Jesus." Acts 8:27-35. When Peter writes of the earnestness of the Old Testament prophets, and how they had spoken of the sufferings of Christ and the glory that should follow, he testifies that they had been enabled to reveal these things by the "Spirit of Christ which was in them." 1 Pet. 1:9-11. Paul in speaking of the blindness of the Jews, gives us to understand that their lack of discernment was all chargeable to their failure to see Christ in the Old Testament. 2 Cor. 3:12-16. Although Paul labored at Corinth for more than a year and six months, yet he says of the labor there bestowed: "I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. He says he proved the death of Christ to be "according to the Scriptures." 1 Cor. 15:3. He also proved from the Scriptures the burial and resurrection of Christ, and that he died for our sins according to the Scriptures.

From these quotations, it appears that the preaching of Christ and him crucified necessitates the examination of the subjects of sin and the atonement, in all their *minutiae*. It embraces the creation and fall of man. It must show what man had done that constituted him a sinner. It demands a complete elucidation of the sanctuary, and the typical services of the patriarchal and Mosaic dispensations. It carries us through the wide range of the universe, showing Christ first as creator with the Father in world making, and, secondly, as our world's Redeemer. Col. 1:14-20; Gen. 1:26; Heb. 1:1-4.

A subject so extended as "Christ and him crucified" is in fact exhaustless; and although the apostle had devoted so much time in teaching among the Corinthians, he could truthfully say that he had not taught on any other subject. But I am sometimes made to pity the blindness of modern Israel when they impatiently inquire why we do not preach Christ and him crucified, if we, in trying to make them comprehend the story of the cross, endeavor to carry their minds over the field of prophecy, and give them a connected view of the plan of salvation. Certainly the veil is yet unremoved from their minds in the reading of the Old Testament. They cannot see Christ in that dispensation any more than literal Israel saw Jesus when they read the Scriptures in Paul's day. The light of present truth dazzles their vision, and is too penetrating for eyes so used to darkness. David prayed that the Lord might open his eyes, that he might behold wondrous things out of his law. Jesus says that "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

#### "LET YOUR LIGHT SHINE."

BY F. M. YOUNG.

I WISH to note in our good paper, the REVIEW, a short sketch of my conversion to the truth. I was always one of those self-willed men who are prejudiced toward all denominations save their own. I had always thought I was on as safe footing as any one, so far as religion was concerned, and would compare myself with the so-called Christians. I first heard of Seventh-day Adventists in Illinois, about five years ago, and from what I could gather from ministers and others without reading anything of their history, I formed an idea that they were a pest to the country, and were likely to do much harm. So it is with most people who oppose Seventh-day Adventists to-day; they seem to take as truth what others may say.

About three years ago I came South to Atlanta, Ga., where I now reside. From the time of my arrival here until about two years ago, I had hardly thought of an Adventist. One evening an intelligent looking gentleman drove some cattle near my house, and desired me to keep them over night. I replied that I could keep them one night and longer if he desired; so he left them in my care for some time. I noticed that on Saturdays he never came to see about the cattle; so I found out at once that he was an Adventist and strong in his belief. When he came on Sundays, he found

me worshipping on that day. By and by, one Sunday evening, I chanced to be at home, and we sat down together in the shade, and began to talk on the Sabbath question. I gave his arguments little thought, but finally he handed me some tracts to read. To these I gave but little attention, was careless as to their preservation, and finally they were nearly all destroyed. But the one entitled, "Who Changed the Sabbath," I picked up and read through; yet even that did not make much impression on my mind.

In 1883 we went on a visit to my native State, Virginia, leaving everything we had in the care of our above-mentioned friend, J. Q. Allison. We returned in October, and found our friend still keeping the Sabbath. Then I began to study; for I thought there might be some reality in the good, honest way in which he acted, and that it was not all a fanatical idea. I did not let any one know anything of my thoughts except my wife, who agreed with me at once. We began to read the Bible, and everything we could find whereby we could gain any information on this great question; but we kept the matter to ourselves. Finally the light began to dawn, and on the second Sabbath in January, 1884, for the first time, we tried to keep sacred the seventh day. Since that time we have been trying to reverence and keep holy the only Sabbath God has ever commanded us to keep.

We feel to thank our Maker, the Creator of the Sabbath, for sending such a shining light as our dear Bro. Allison, to show us the way, and to bring us to a consideration of our duty. By him we were constrained to believe in the reality of the great truth that he presented to us. Oh that all of us were shining lights to constrain others! I am greatly encouraged to see the good that is being done in the South, and I long to see the day when we shall have a strong hold in Atlanta and throughout the Southern States. I was also greatly encouraged last spring, after spending one long year as the only Sabbath-keeper of our faith in Atlanta, to meet with such a noble worker in the cause as Bro. King, one of the most successful canvassers we have ever met. We are trying to canvass and spread the truth as best we can. God willing, we shall start for Illinois, Tennessee, and Virginia about the last of this month, on a canvassing tour.

Atlanta, Ga.

### ACCORDING TO LIGHT.

BY HELEN L. MORSE.

"Woe unto thee Chorazin! Woe unto thee Bethsaida! . . . And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell." Matt. 11:21-23. These terrible denunciations were not uttered because the inhabitants of Chorazin, Bethsaida, and Capernaum had been absolutely sinners above all others. Their sins were perhaps not relatively greater than those of the cities of the plain with which Christ compared them; but they were sinners against great light. The message of John the Baptist to them, and Christ's mighty miracles and works among them, called loudly upon them to bring forth fruit meet for repentance, but called in vain; hence they heard their doom in the above words. The time of the apostles is one of special interest and importance. There were great dangers and difficulties to surmount in exchanging shadow for substance, in ushering in the gospel with a new power and a deeper meaning. They had to combat pride, prejudice, wealth, and learning, and to educate up to another and higher standard. It was an emergency that called for men and women of faith, principle, integrity, and endurance. These gladly laid down their lives for the truth's sake, when their self-sacrificing labors ended.

All acknowledge the devotion of the early Christians and the necessity that called it out. It is no more a matter of faith, but of sight. It is written history. But the controversy begins when we assert that the standard reached by the apostles has never been lowered by a "thus saith the Lord." It deepens when we insist that, according to the guide book, more piety and higher attainments in the Christian life are demanded in each succeeding age, to keep pace with the advancing light of the gospel. And open rebellion is manifested as the evidence is produced that from the present time on to the end, brighter faith, harder

work, greater sacrifices, keener sufferings, and more heroism are called for, together with wider separation from the world, and a deeper seated, more unwavering trust in God, than at any previous period of the world's history.

It is true that a wonderful work was performed by Christ's ministry, that the way was paved for a marvelous change to be wrought by the disciples' labors. The new dispensation was to the old as the sun to the moon. It was heralded by one of whom Christ says, "Among them that are born of women, there hath not risen a greater." It was introduced by the sacrifices and sufferings, and ratified by the death, of God's dear Son. The curtain rises upon the early Church at the glorious descent of the Holy Spirit, the outpouring of the "early rain," and the then unequalled devotion of those who continued with Christ in his temptation; this will be second to no era in its record but the closing scenes when the "latter rain" ripens the grain for the heavenly garner.

The Church has passed through many perils and conflicts in her nineteen centuries of battles and marches in the land of the enemy. She has been bruised and afflicted by her open enemy, paganism; more terribly buffeted and persecuted by the false Christianity, papacy, that succeeded it; and is most severely wounded by the worldliness and apostasy of those in the latter days who have the form of godliness but deny the power. She has been jeopardized by blasphemous hands that would exalt themselves above her, and reproached by irreverent worldly hands that would tear away her veil of sanctity and trail her honor in the dust. But it is the rough experience and hard discipline that develops Christian character. It is the heat of the crucible that gives the gold its luster. The Church was to go on to perfection, to be "a glorious church, not having spot or wrinkle, or any such thing." Eph. 5:27. Was this to be when it was established? No. When it was presented to himself, Christ declared that it was built upon a rock against which the gates of hell could not prevail. And will God reverse his decrees, or revoke his orders? Will "this gospel of the kingdom," provided at such a cost, and for such a purpose, be suffered to wane, its sun to set in obscurity, its light to go out in darkness? Can God's purposes be thwarted by the mighty efforts of Satan or the puny efforts of man? The body to whom Christ delegated his earthly authority must reach the zenith of its power and glory to prepare for its Lord's return, just prior to the kingdoms of this world becoming the kingdoms of our Lord. All hope points, not to our Saviour's birth in a manger or his sojourn here a man among men, but to his coming in the clouds of heaven with power and great glory.

If the queen of the South will rise up to condemn the generation among whom Christ walked an obscure carpenter, a humble teacher of the lowly and afflicted, how much more severely will her faithful search for light condemn the generation who, in addition to the record of Christ's teaching and the example of his life, have the truth of his word as it has unfolded, gained ground, and demonstrated its power through all the intervening ages, until it culminates in Scripture revealed, knowledge increased, prophecy unsealed, signs fulfilled, and a clear blaze of gospel light that illuminates the path of the Christian up to the gate of the celestial city. The apostles truly endured a great fight of afflictions. They met the fate of martyrs, and will wear the crowns of conquerors. But among the great company whom no man can number, who are called from their graves by the trump of God, is distinguishable a little band, developed by the final conflict with the powers of darkness, who have "washed their robes and made them white in the blood of the Lamb." They have come up out of great tribulation, have drank of the cup and been baptized with the baptism of our Lord. They have met the concentrated wrath of Satan. They have been arraigned in civil and ecclesiastical courts and condemned. They have been weighed at an earthly tribunal and pronounced wanting. But God has been their refuge and defense, his truth has been more to them than means, friends, reputation, life. The unmixed wine of his wrath has been to them far more dreadful than the anger of the nations; and they have found him a covert from the wind, a shelter in the storm. Their position around the throne in heaven is nearer, their song of deliver-

ance sweeter and deeper, their robes of charge purer and more dazzling because of their severe experience. "Therefore are they before the throne of God, and serve him day and night in temple" through all eternity.

Brethren, the light of 1885 calls us to account. Shall we be ready soon to stand in the Judgment with Daniel, to sit in the kingdom with Abraham, Isaac, and Jacob, to sup with Christ?

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime."

Battle Creek, Mich.

### LIGHT CONVERSATION.

BY E. HILLIARD.

OUR Saviour is soon to come. We are about to remove to a country where none but holy beings dwell. No idle talk is heard there. The atmosphere created by this light, chaffy talk is only a Satan's charm thrown around us to dissipate sober, intelligent thought, and lure us on until our probation forever closed. The Lord can do but little, if anything, for an individual who is constantly turning everything into a joke. The mind becomes frivolous, and is in no proper condition to weigh anything of a sacred nature. Witty speeches and hearty laugh may be taken by some as a mark of intelligence, but are far from that which constitute real intelligence and true moral worth. We are measured by our usefulness, not by our wit, or ability to please and entertain. An individual may be said to be known by his conversation. Words are character spoken. Then, to have a reformation without, there must be a reformation within.

In view of the fact that we are looking for the second coming of Christ, and expect soon to be among heavenly beings, "what manner of conversation ought we to be in all holy conversation and godliness?" Soon the terrible tide of sin and misery that has flooded our world so long will cease, and the reign of immortal peace to us. Who among us are forming holy, spotless characters? Who is ordering his conversation so that he may see the salvation of God? Who, once, by faith, we catch a glimpse of the world to come, and its nearness, how small those things appear that please and entertain us here! Naturally our conversation turns to the objects of our faith; "for out of the abundance of the heart the mouth speaketh." If our hearts are filled with a spirit of frivolity, there is no room for serious thoughts; and when we undertake to converse upon heavenly themes, our words, if they come with a labored effort, show that we do not appreciate as we should, the subject upon which we are conversing.

Among the young especially is there a tendency to indulge a spirit of levity, which is baneful to spiritual growth. My dear friends, let us avoid an undue elevation of our humorous nature, knowing that it is one of Satan's snares to divert our feet from the path of rectitude and to separate us from the company of holy angels. Let us take that cheerful, sober course which will make us useful in this life, and at last secure for us a place where the serpent with his charms cannot entice our souls away from which is good. Why not stop and candidly consider the poor bargain we are making when indulging in idle talk—selling our interest in eternal happiness, and that, too, for something that is a real hindrance to our best happiness even in this life? Why not take the good advice of the apostle Peter, which is so applicable to our times: "the end of all things is at hand: be ye therefore sober, and watch unto prayer."

Medford, Minn.

—When the richest American of his day was afflicted with his own fatal sickness, a Christian friend proposed to sing for him; and the hymn he named was "Come, ye sinners, poor and needy." "Yes," replied the dying millionaire, "sing that for me; I feel poor and needy." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could command them with the nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—Dr. T. S. C.

## The Home.

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

### OUTSIDE THE FOLD.

Poor, trembling lamb! Ah, who outside the fold  
Had bid thee stand, all weary as thou art?  
Dangers around thee, and the bitter cold  
Creeping and gnawing to thy inmost heart;  
Who bids thee wait till some mysterious feeling,  
Thou know'st not what—perchance may never know—  
Shall find thee where in darkness thou art kneeling,  
And fill thee with a rich and wondrous glow  
Of love and faith; and change to warmth and light  
The chill and darkness of thy spirit's night?

For miracles like this who bids thee wait?  
Behold, "the Spirit and the Bride say, Come;"  
The tender Shepherd opens wide the gate,  
And in his love would lead thee gently home.  
Why shouldst thou wait! Long centuries ago,  
Thou timid lamb, the Shepherd paid for thee.  
Thou art his own. Wouldst thou his beauty know,  
Nor trust the love which yet thou canst not see?  
Thou hast not learned this lesson to receive,  
"More blest are they who see not, yet believe."

Still thou dost wait for feeling? Dost thou say,  
"Fain would I love and trust, but hope is dead;  
I have no faith; and without faith who may  
Rest in the blessing which is only shed  
Upon the faithful? I must stand and wait."  
Not so. The Shepherd does not ask of thee  
Faith in thy faith, but only faith in HIM;  
And this he meant in saying, "Come to me."  
In light or darkness seek to do his will,  
And leave the work of faith to Jesus still.

—Sel.

### OUR DUTY TO OUR FAMILIES.

"Who then is a faithful and wise servant, whom the Lord hath made ruler over his household, to give them meat in due season?" Matt. 24: 45. "Over his household." Not over the church, or the world, but over his household, where his authority is acknowledged, his right to rule recognized, and where the Lord hath made him ruler. "To give them meat in due season." As a servant of the Lord, what would be meat in due season but a saving knowledge of the things of God? And to those to whom these words are more particularly addressed, a knowledge of the time in which they live, of the nearness of the coming of the just One, of the perfection of character necessary to be able to stand the test of the Judgment, would be of the utmost importance.

Can we be called faithful or wise servants if we fail to fulfill these obligations to our households? As well might we be called faithful should we neglect to furnish them with daily food. How can we be indifferent while one of our household remains without a saving knowledge of the truth? But before we can press home these truths with acceptance upon the hearts of our loved ones, they must have a sanctifying influence on our own hearts, and we be filled with the "peace of God, which passeth all understanding," and the "perfect love" that "casteth out fear." And why should we not feel this daily and hourly in our hearts, when our Father has said he is more willing to give the Holy Spirit to us than we are to give good gifts to our children. Were we, as is our heavenly Father, abundantly able to give our children every good and perfect gift, would it not be in our power? How much more, then, is our Father willing to bless us if we will receive his blessing without fear or doubting. Of course we know we are not worthy of any blessing; but Jesus has said, "Him that cometh to me, I will in no wise cast out."

Our sacrifice has been offered, our ransom paid. Will we accept it? or will we brave the wrath of God by endeavoring to make him a liar by our unbelief? Oh! may the Lord lead us into all truth, into such complete fellowship with the Father and the Son that we shall have no will of our own as it is in accordance with the divine will, and we be in a position to do every duty in the love and fear of God. Then shall we command our households after us, and be the means in the hands of God of saving souls for whom Christ died.

Mrs. S. F. PEARSON.

—Still streams that run deep do not soon run dry.

### SLANG AMONG YOUNG PEOPLE.

SLANG is one of those forms of speech difficult to define, yet recognized by every one, and on every side. Slipshod English, we might call it,—very much to the tongue what that broad, ungainly, Dutch carpet slipper is to the foot; perfectly easy, but as perfectly offensive to good taste. A great deal of it is entirely harmless, and many of its terms exceedingly expressive; but there are grave evils connected with its use, and as a manner of speech it has become so commonly diffused that to thoughtful minds it has a startling aspect; so much so that the secular press is calling attention to it.

Among young men and women, laying claim to the best blood and culture of our Republic, it is coming to play a conspicuous part in conversation, and to exhibit an enormous growth. As weeds choke the desirable garden vegetation, so the slang crop of words insensibly destroys those finer instincts which produce brilliant society. It is a great mistake to regard it as an evidence of wit or originality; it is properly but evidence of a limited command of language, and of mental laziness. Certain stereotyped slang phrases present themselves to the mind, and into that mold it runs, instead of asserting independence of style and expression. Twenty different minds should express the same idea with twenty different shades of least of method, and the listener would be insensibly stimulated with the novelty. Whereas the slang formula suggests itself; variety is gone, and the auditor almost anticipates the answer. Now and again when some such phrase is so obviously apropos to the subject or situation in hand, that every one almost instinctively sees it, it may be decidedly the best thing to utter; but how many of these are belittling and vulgar. The more, too, we permit ourselves to deal in that style of commodity, the more irresistible the habit becomes, until the blush mounts to the cheek at some impulsive and thoughtless utterance in a refined presence we would be very loth to offend. Many of our young people—male and female—are drifting painfully into this habit. In nine cases out of ten a social pleasure or amusement would be described as "lovely," "a beautiful time," "awfully nice," or "awfully jolly."

The average school girl of to-day, instead of in-trenching her maidenly dignity behind soft and gentle speech, will answer on occasions that seem to her appropriate, "I should smile!" "You take the cake!" "I'm dished!" "Ain't he nobby?" etc.

The following conversation is actually reported as occurring between two representatives of our first-class schools:—

"Did n't we have Jim Dandy fun to-day at school?"

"Yes, but the old dragon got on her ear because we did n't know our Latin."

"Gee whittaker! I do n't care?"

Then suddenly noticing some one passing, she exclaims:—

"Ah there! Stay there!"

"Giminy crackey! she's a daisy."

"Did you catch on?"

"Yes I tumbled to the racket."

Then continuing the conversation:—

"Did you know that Jack Smith had blown out most of his fortune?"

"You bet; he intends to fly high. The Governor has shelled out the shekels."

"Well, it is a comfort to have as much dough as a person wants."

"I saw him making a break along the street on a blue streak."

In our schools it ought to be impressed upon our children and youth with growing earnestness (and no doubt it generally is to some extent), that a pure vernacular is one of the important stepping-stones toward the building up of a pure character. Here are some additional examples of those hordes of barbarous words which threaten the extinction of genuine English in the mouths of our boys especially:—

A sensible man is "a chap up to snuff." "A cake," "a flat," "a spoon," or "a stick," describes a person not remarkable for good sense. Our young friend never scolds, but "blows out." Anything remarkably striking he calls "a stunner." With him responsibility is obsolete, he does things "on his own hook." "A tile" shelters his head,

and "a choker" encompasses his neck. He never withdraws quietly, but "bolts," or "slopes," or "cuts stick," "makes himself scarce," or "makes tracks." He compliments another by calling him "a regular brick." He seldom mentions money, but he makes frequent references to "rhino," and "tin," and "the needful." Is it a wonder that the solemn subject of death is alluded to in a similar strain? When one dies he "goes up the spout," or "kicks the bucket," or "passes in his checks."

These samples show the low level to which even cultured minds often will gravitate through the power of habit. As vulgarity of expression leads to vulgarity of thought, parents cannot be too careful in guarding delicacy of expression, as easily lost by such rough handling as the bloom on the cheek of the peach. The general drift of slang is to the level of thieves' jargon, and we wonder not that the secular press is sounding an alarm upon the subject. It is liable to tarnish our literature, and is certainly a reflection upon the progress of our civilization.

Parents should try to check the evil in the home, while teachers, both sacred and secular, should aid them in every way.—J. M. M'Nulty, D. D., in *Christian at Work*.

### HOME MOTTOES.

THERE is no use putting up the motto, "God bless our home," if the father is as rough as a bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use putting up the motto, "The Lord will provide," while the father is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use putting up the motto, "The greatest of these is charity," while the tongue of the back-biter wags in the family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal deviseth liberal things," while the money clinks in the pockets of "the head of the household," groaning to get out to see the light of day. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of truthful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fragrant when the colors of pigment and worsted and floss have faded, and the frames have rotted away in their joints.—Sel.

### KEEP THE CHILDREN YOUNG.

I BELIEVE that children should be kept children longer than is customary, and that extravagance must be kept out of their lives. Simple dress, diet, and amusements must be insisted on, instead of the unhealthful and expensive clothes and playthings which only turn our babies into miniature men and women of fashion. A child of five, to my knowledge, recently objected to a red ribbon for her hair, saying, "Blue is my color." Boys of six go bowling through our village streets on velocipedes, instead of bringing in wood or playing horse with innocent broom-sticks in the back yards of their respective homes, under the supervision of their mothers. If children are educated chiefly in the streets and away from home while very young, how can one expect them to settle down contentedly to books and work when they are twelve or thirteen? Children of from four to ten can, with care and effort on the parents' part, be interested in little occupations that will busy them at home and keep them contented; but once let a child feel that he is free to go and come at will, and no coaxing or punishing can repair the injury. The first time a child goes outside his father's gate without permission, is a long step toward the loud street-manners, slang, smoking, and a host of other evils that mothers, too late, think they have tried hard to prevent.—*Woman's Journal*.

—The way to speak and write what shall not go out of fashion, is to speak and write sincerely.—Emerson.

## Special Attention.

### THE SKATING RINK.

WHEN the skating-rink evil has assumed such proportions that our law-makers deem it necessary to take steps to regulate or restrain it, as set forth in the following paragraph, no Christian can hesitate as to his duty to keep away from it:—

"The skating-rink question is beginning to engage the attention of many serious-minded people, and the Hoboken, N. J., council has passed an ordinance regulating it. It is a high license ordinance, but in view of the evils it seeks to prevent, prohibition would be safer and better. It fixes separate hours for adults and minors, demands the exclusion of improper persons, puts the closing hour at 11 P. M., and prohibits the sale of intoxicating liquors at the rink. The license fee is \$250. The council enumerate some of the serious results and injury to good morals that have followed the introduction of this popular amusement."

### THE BALKAN WAR CLOUD.

THE war cloud in the East is ominous. For half a century the Russian government has been seeking the extension of her territory in a southern direction. The possession of Constantinople and the control of the Hellespont, together with an outlet on the Persian Gulf, have been and doubtless are the objects of her ambition. It is difficult to believe that the secret and sudden annexation of Roumelia to Bulgaria was not a Russian scheme for the overthrow of the treaty of Berlin, to which Russia gave her reluctant consent. This conviction is strengthened by the report that Russia has declared her purpose to intervene if Turkey shall undertake to suppress the revolt. In either case Russia will be the gainer. If the Sultan submits, he will be greatly weakened. If he persists in his efforts to maintain his authority over Roumelia, he will have to fight not only Bulgaria and Roumelia, but Russia. If the great powers of Europe shall insist on the maintenance of the Berlin treaty to which they are a party, there may be a great European war to uphold the Sick Man and keep him a little longer in power. In any case, the prospect is full of gloom.

There is reason to hope that there will be a peaceful solution. The people of Roumelia, who have, with such unanimity, accepted the annexation to Bulgaria, are kindred in race and religion, and have borne the Turkish yoke with long impatience. It is greatly to be hoped that their rights will be maintained, and the great powers will see that the interests of Europe demand that there shall be no war.—*The American.*

### THE COST OF KEEPING PEACE.

EVER since the return of a Bonaparte to France, Europe has gradually been growing more and more of an armed camp, and every war which has broken out since 1850 has increased the disposition of the great powers to rely on their big battalions, says the *London Standard*. The process of civilization has been put back, and its future rendered precarious, by this swelling tide of armed men. In Europe everything—thrones, institutions, civilization, religion itself—appears at times to be in danger of engulfment by the all-pervading military spirit which is slowly eating the life's energy out of more than one great nation. The cost of this sort of peace is becoming too much for the world to endure. Perhaps that is, in some respects, the best thing about the situation. It makes possible the hope that, one of these days, necessity and a revival of common sense among nations may bring about a general reduction in this lamentable and destructive waste of resources. In money alone Europe spends, in keeping up its armaments, more than twice the imperial income England raises from taxes. France devotes about one-fourth of her entire revenue, of considerably more than £30,000,000, every year to her army, and navy; England spends from £25,000,000 to £30,000,000, and Germany £20,000,000 or so. Italy and the Austro-Hungarian empire contrive to make away with from £10,000,000 to £12,000,000 each, and

Russia acknowledges to a larger outlay than that of Germany. If we add the expenditure of Spain, Holland, Belgium, and such like countries, it will be found that the money disbursed in Europe every year for keeping the peace does not fall much short of £150,000,000.—*Sel.*

### SUNDAY-KEEPING IN EUROPE.

No desideratum of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called "Continental Sunday" is doomed "to go;" and no friend of public and private morals will do otherwise than rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with headquarters at Geneva, and by means of branch associations, publications, annual delegate meetings, petitions, and the like, has managed to keep the subject constantly before the public. The movement is just now assuming a new character, and is entering upon a new stage that promises some healthy results. The political authorities are beginning to recognize the agitation, and are taking active steps in the right direction. In various cantons of Switzerland—such as St. Gall, Berne, Aargau, and others—more stringent laws have been enacted. In Austria such laws went into force a few months ago, and already good results are reported. Now the German governments have taken hold of the matter, and are trying to find out what to do in the premises. Prussia is leading in the movement. The Minister of Cultus has issued a circular letter to the presidents of the various provinces, directing a stricter obedience to the Sunday laws already in existence; namely, that, during the principal services Sunday morning and afternoon, and also on the great Church festivals, all work that can interrupt the devotions must cease, and promising that, in the near future, further laws will be passed by the government. The Imperial government is taking similar steps for the whole German empire. During the past winter lively debates were held on the subject in the Reichstag, or Imperial Parliament, which gave occasion to many classes of the people to express their sentiments on this burning question. These facts have influenced the government to issue a circular letter to representative manufacturers and other "work-givers," and also to workmen, asking answers to the following questions: 1. Is Sunday work common in all branches of industry? 2. Is Sunday work the rule or the exception? 3. Is this work done (a) in the whole business, (b) for all the workmen, (c) for the whole Sunday or for a part? 4. What causes this work, (a) technical reasons or (b) economic reasons? 5. What results would the forbidding of such work have (a) for the capitalist, (b) for the workingman, in regard to his income? Would this loss find a compensation in any gain? 6. Is it possible to carry laws forbidding work on Sunday, (a) without any exceptions, (b) with what exceptions and for what reasons? The answers received to these questions by the government officials will have a great deal to do in shaping the proposed legal measures in regard to Sunday observance to be introduced into the next German parliament.—*N. Y. Independent.*

### VERY FORTUNATE.

WE are constantly obtaining important new light on the subject of evolution. Professor Cope, in the *Popular Science Monthly* for September, proves that man and the hoofed animals descended from a common ancestor, the Condylarthra. That is as far back as he is able to trace the genealogy, but thinks that the pedigree of the Condylarthra will hereafter be discovered. We do not wish to interrupt the professor in the midst of his lesson, but we are dying of curiosity to know how that part of the work was done which makes Professor Cope's knee bend forward, while the knee of his brother, the ass, bends backward. On which of the two animals was the leg twisted around? It must be said that it was uncommonly fortunate for the quadruped, or for the professor, that the operation was made complete. Just imagine how curious it would be if it had only been half done—and one of the professor's legs had bent out before and the other had bent out behind!—*Interior.*

## Our Tract Societies.

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

### KEEP ME AWAKE.

BY TORIA A. BUCK.

"Remember how short my time is."—*Ps. 89:47.*

ONWARD, sweep onward, oh tide of the years!  
Thy march will not stay for regrets nor for tears.  
Thy course may be marked by the blood of the slain,  
By joys that are vanished, and hopes that are vain;  
By friends whom we fondly but vainly would stay,  
Who passed from our sight through death's valley away.  
Still, lest I sleep and the harvest forsake,  
Father in heaven, oh keep me awake!

Keep me awake! there is work to be done,—  
Sheaves to be garnered and souls to be won.  
Slowly the sun saileth on to the west,  
Gilding with splendor his "Isles of the Blest;"  
Ere his last shadow falls black on the land,  
Let me once more feel the clasp of Thy hand.  
Thou art so strong; intercede for my sake,  
And keep me awake, Father, keep me awake!

Here in life's harvest the fields are all white,  
Thousands of souls in the darkness of night.  
Ah! must our labor be always in vain?  
Send thou thy Spirit, "revive us again."  
Soon will our labor forever be o'er,  
Soon will these busy scenes know us no more.  
Oh! for the love thou wilt never forsake,  
Keep me awake, Father, keep me awake!

Soon shall we rest from our toil and our pain,  
Rest till the Master shall wake us again.  
Oh! in the glow of that dawning so fair,  
When Gabriel's reveille shall peal through the air,  
When mountains and hills with thy thunders resound,  
And the dead shall spring forth from the quivering ground;  
When that bright morning in splendor shall break,  
Heir of Thy kingdom oh, let me awake.  
*East Randolph, N. Y.*

### NEW YORK TRACT SOCIETY.

THE fourteenth annual session of the New York Tract Society was held in connection with the camp-meeting at Syracuse, Sept. 3-15, 1885.

FIRST MEETING, FRIDAY P. M., SEPT. 4.—President, Eld. E. W. Whitney, in the chair. As time was limited, the usual opening exercises were omitted, and by vote the reading of the minutes of the last annual meeting was waived until the next meeting. The President being empowered to appoint the usual committees, named the following: On Nominations, A. E. Place, David Carr, Hamon Lindsay; on Resolutions, E. E. Miles, J. Swift, and Jas. G. Hardie.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 9 A. M.—Minutes of previous meeting, and minutes of last annual session, were read and approved. Opportunity was offered for any who wished, to become members of the tract society, after which the Committee on Resolutions presented the following as partial report:—

*Resolved*, That the resolutions passed at the meeting of this Society at Rome, in June last, be read at this session, and such remarks made upon them as may seem appropriate.

*Whereas*, The experience of the past summer has proved that canvassing for the *Signs* and "United States in Prophecy" combined can be made a success; and—

*Whereas*, This is a very efficient means of carrying the present truth to the people; therefore—

*Resolved*, That they be used together, and special efforts be made to secure yearly subscriptions for the *Signs*; and that where this cannot be done, to make the time of subscription as long as possible.

*Whereas*, Hundreds of copies of "Great Controversy" have been sold during the past few months by a few of our earnest laborers; and—

*Whereas*, In the majority of cases the *Signs of the Times* has been combined with it for six months; therefore—

*Resolved*, That we urge the continuation of the work everywhere, using the new illustrated edition, and that the *Signs* be combined with it when possible.

*Whereas*, There is a great lack of interest in our local tract societies in doing vigilant missionary work in their localities; therefore—

*Resolved*, That it is the sense of this Society that the last Sabbath of each month should be set apart for consideration and lay plans for a better carrying forward of the tract and missionary work.

Voted, That the resolutions be adopted by con- sidering them separately.

In harmony with the first resolution, the resolu- tions passed at the June meeting were read, and the first and fourth considered, remarks being made upon them by Elds. A. O. Burrill and E. E. Willson.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 11, AT 9 A. M.—The time devoted to this meeting was spent in considering remaining resolutions passed at the June meet- ing, also those presented at this session. The fol- lowing was offered as an amendment to the fourth resolution, to be incorporated in the same:—

Whereas, The Bible teaches that we should exhort and provoke one another to good works; therefore—

Resolved, That it is the sense of this Society that at each tract and missionary meeting on the last Sabbath of each month, a personal report should be read of labor done.

The amendment was adopted by a unanimous vote. The resolutions were spoken to by A. O. Burrill, E. W. Farnsworth, J. E. Swift, E. E. Willson, and A. H. Robinson.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 14, AT 5 P. M.—The report of labor and Treasurer's report were read and accepted. Committee on Resolutions further reported:—

Whereas, This Society is heavily in debt on periodicals, which debt has largely accrued by individual members being allowed to run from year to year; there- fore—

Resolved, That our officers be hereby instructed not to renew any unpaid subscription, and that all sub- scriptions must be paid within the first quarter of the year of subscription.

After some consideration the resolution was unanimously adopted. The Committee on Nomi- nations presented the following names as officers for the ensuing year; and after being separately considered, they were elected: For President, E. W. Whitney; Vice-President, Harmon Lindsay; Secretary and Treasurer, M. May Taylor; Assistant Secretary, Gertrude L. Russell; Di- rectors: Dist. No. 1, Harmon Lindsay; No. 2, M. May Taylor; No. 3, H. F. Foster; No. 4, H. W. Miller; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, J. V. Willson; No. 9, Geo. Rea; Finance Committee: Ira Abbey, H. Eggleston, Harmon Lindsay; Auditor, J. Willson.

REPORT OF LABOR.

No. of members.....	443
" reports returned.....	533
" missionary visits.....	14,438
" letters written.....	823
" yearly subscriptions obtained.....	452
" trial subscriptions.....	2,000
" pp. reading matter distributed.....	669,254
" periodicals.....	32,873

FINANCIAL STANDING.

ASSETS.

On hand Sept. 1, 1885,	\$ 516 20
On books,	1,789 36
On periodicals,	2,980 02
From Conference,	2,341 67
" S. S. Ass'n,	72 37
"	5 66
<b>Total,</b>	<b>\$7,705 28</b>

LIABILITIES.

REVIEW AND HERALD,	\$1,813 41
Pacific Press,	1,889 13
Good Health,	16 23
International Tract Society,	264 30
N. E. Tract Society,	2 46
On other accounts,	35 19
<b>Total,</b>	<b>\$4,020 72</b>
Balance in favor of Society, Sept. 1, 1885,	\$3,684 56

Adjourned *sine die*.

E. W. WHITNEY, Pres.

MAY TAYLOR, Sec.

MICHIGAN TRACT SOCIETY.

The fourteenth annual session of this Society was held in connection with the camp-meeting at Battle Creek, Sept. 17-29, 1885.

FIRST MEETING, SEPT. 20, AT 9 A. M.—Prayer by Eld. D. M. Canright. At the request of the president, Eld. M. B. Miller acted as chairman. Minutes of the last annual meeting, and of the district meeting held at Battle Creek, Oct. 10-13, were read and approved. The report of labor and finances for the past year was then read and approved. The following resolutions were adopted:—

REPORT OF LABOR.

No. of members.....	1,674
" reports returned.....	2,815
" members added.....	211
" " dismissed.....	72
" missionary visits.....	9,939
" letters written.....	5,624
" Bible readings held.....	294
" Signs taken in clubs.....	1,129
" yearly subscriptions for periodicals..	934
" short-term " " " " " " " "	2,763
" pp. tracts and pamphlets distributed,	1,549,904
" periodicals distributed.....	355,042

TREASURER'S REPORT.

CASH RECEIVED.

On membership, donations, and sales,	\$6,516 34
" periodicals,	4,680 08
" Mich. T. & M. reserve fund,	2,199 09
" Mich. Gen. " " "	2,581 50
" S. D. A. E. Society fund,	2,022 50
" International " " "	640 58
" European mission	815 95
" English mission,	672 38
" Scandinavian mission,	345 25
" Australian mission,	77 93
" other funds,	133 19
<b>Total,</b>	<b>\$20,734 79</b>

CASH PAID OUT.

To S. D. A. P. Association,	\$8,658 36
" Pacific Press,	3,072 38
" Good Health Pub. Co.,	100 17
" other periodicals,	35 00
" Inter. Society on "Sunshine,"	1,529 60
" Michigan general fund,	2,581 50
" S. D. A. E. Society fund,	2,022 50
" International " " "	640 58
" European mission,	815 95
" English " " "	672 38
" Scandinavian " " "	345 25
" other funds,	133 19
" Australian mission,	77 93
<b>Total,</b>	<b>\$20,734 79</b>

FINANCIAL STANDING.

RESOURCES.

Due from districts,	\$1,529 77
" canvass'rs and individ'ls,	1,872 04
" city mis'n expense acc't,	920 32
" S. D. A. P. Association,	2,797 88
Value of books on hand,	1,069 38
" office furniture,	40 00
<b>Total,</b>	<b>\$8,229 39</b>

LIABILITIES.

Due Pacific Press,	\$831 57
" College M. T. Department,	144 00
" Good Health Pub. Co.,	63
" Sabbath-school Worker,	18 93
" Michigan reserve fund,	4,723 43
<b>Total,</b>	<b>\$5,718 56</b>

Balance in favor of Society, \$2,510 83

Eld. Miller made some remarks in regard to the workings of the Society during the past year. Upon invitation, Eld. O. A. Olsen favored the Society with impressive and earnest words, urging the necessity of greater activity in the missionary work.

On motion, the President was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 21, AT 9 A. M.—Eld. U. Smith in the chair. The following committees were announced: On Nominations, E. S. Griggs, A. R. Henry, J. N. Brant; on Resolutions, D. M. Canright, D. H. Lamson, H. W. Miller.

The Committee on Resolutions presented the following report:—

Resolved, That in our judgment, the tract and mis- sionary and periodical accounts should be united, and that we request the International Society so to order it.

Resolved, That we urge all members of this Society, whether private members, colporters, or ministers, to report to their respective societies all their mis- sionary work; such as visits, distribution of tracts, subscriptions obtained, etc.

Resolved, That we recommend the *Youths' Instructor* as an excellent missionary paper to be introduced among the children and youth.

Resolved, That we recommend all our churches to devote the time of meetings on the last Sabbath in each month to the missionary work, and that donations for the same be taken at that time for the tract and mis- sionary fund.

Resolved, That in our judgment, our ministers labor- ing in churches should turn over all periodical busi- ness to the librarians.

Resolved, That ministers laboring in a district give their influence in favor of the district T. and M. quarterly meetings, by inducing the brethren and sis-

ters to attend, and by not appointing meetings among the churches at the same date; and that we ask the Conference Committee so to direct.

Interesting and spirited remarks were made upon the first four resolutions, by Brn. Butler, Canright, Farnsworth, Miller, Griggs, and others. The fourth resolution especially elicited much dis- cussion.

The meeting adjourned while this resolution was pending.

THIRD MEETING, SEPT. 21, AT 4:30 P. M.—The discussion of the fourth resolution was resumed. Some objections were raised by those who were not in favor of paying money upon the Sab- bath. Brn. Butler and Canright gave their views upon the subject, which answered the objections in a clear and forcible manner, proving by Scripture that it was right to do good upon the Sabbath day. Some criticisms were made upon the wording of the resolution, and it was referred back to the Committee. The sixth resolution called forth re- marks from H. W. Miller, D. H. Lamson, and Alex. Carpenter. The foregoing resolutions were adopted as a whole, with the exception of the one referred back to the Committee.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 28, AT 9 A. M.—Com- mittee on Nominations presented the following re- port: For President, Eld. J. Fargo; Vice-Presi- dent, Eld. E. H. Root; Secretary and Treasurer, Hattie House; Directors: Dist. No. 1, G. O. Wellman; No. 2, John F. Carman; No. 3, H. W. Miller; No. 4, Alex. Carpenter; No. 5, E. H. Root; No. 6, M. B. Cyphers; No. 7, F. Squire; No. 8, E. S. Griggs; No. 9, Leonard Lawrence; No. 10, Geo. H. Randall; No. 11, Fred I. Rich- ards. After being considered separately, they were elected for the ensuing year.

Eld. Butler spoke at length on the subject found embodied in the following, presented by the Chairman of the Committee on Resolutions:—

Whereas, "Thoughts on Daniel and the Revelation" is a most valuable book for the dissemination of the truth among all classes, especially educated people; therefore—

Resolved, That we urge as many of our workers as possible to give their attention and efforts to canvass- ing for this book.—Carried.

Bro. Carman introduced the subject of bringing our publications to the notice of temperance work- ers, with whom we are in some respects in sympa- thy and accord. After some discussion a com- mittee was appointed to report at the next meeting, when the subject was further discussed, and finally deferred till the next session of the General Confer- ence.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 28, AT 5 P. M.—Eld. E. H. Root in the chair. The fourth resolution, after re-consideration by the Committee, was then given as follows:—

Resolved, That we recommend all our churches to devote the time of the meeting on the fourth Sab- bath in each month to a discussion of the missionary work, and that offerings be made at that time for the T. and M. fund.

The President said this question would be left till after the evening service, when a larger number of persons would be present to vote upon it. At the appointed time, it was submitted and adopted. Eld. E. H. Root offered his resignation as Vice- President, but it was not accepted.

Adjourned *sine die*. J. FARGO, Pres.  
HATTIE HOUSE, Sec.

—The earnestness of life is the only passport to the satisfaction of life.—Theodore Parker.

—Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you.  
Take the task he gives you gladly;  
Let his work your pleasure be;  
Answer quickly when he calleth,  
"Here am I, send me, send me."

—"Faith comes by hearing." We cannot expect men to believe unless they have a knowledge of the truth. The good seed cannot grow in the soil that does not cover it, much less in that which it never touches. It is of the utmost importance that the good word of the Lord shall be brought to the ears and hearts of the people that they may receive it and live.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 13, 1885.

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

### KINGS AND PRIESTS.

A CORRESPONDENT writes us that an "Age to Come" believer wants to know over whom the righteous, according to our view, "reign" during the thousand years of Rev. 20:4. It strikes us that there is a good deal of trotting around in a thimble on this subject of the reign of the saints. Some people seem to be incapable of thinking of a "king" and his "reign," without connecting therewith the idea of a subject or two groveling at his feet, over whom he wields his will and executes his penalties.

We do not so look upon the office. To be a king is to have dominion. To Adam and Eve was given the dominion of the earth. They were installed king and queen. And this was not prospective, looking forward to the time when they should have posterity to rule over; for we do not read that any such commission was given them; but God told them to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. This dominion Adam alienated to Satan the usurper. This dominion Christ purchases back for his people. Micah 4:8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." We understand by this expression, all the people of God to whom "the kingdom," the "first dominion," comes again through Christ the "tower of the flock."

Thus also was it revealed to Daniel. The kingdom, greatness, and dominion "under the whole heaven," was to be given to the saints of the Most High, and they were to possess it "forever, even forever and ever." Dan. 7:18-27. The saints of the Most High include all the saved from first to last. In the new earth, the eternal inheritance of the saints, there is to be no other class. Yet these—every one of them—possess the kingdom. They are all kings, and remain so forever and ever.

This is the general sense in which we understand that all are kings, have a kingdom and "reign." But what degrees of glory there may be among them, and what varieties of office and position (1 Cor. 15:41, 42; Matt. 19:28; Luke 19:17-19) we leave to that time. It is sufficient to our present purpose to deal with the general principles of this subject.

The saints reign with Christ a thousand years. Christ has, at the time referred to in the text (Rev. 20:4), received the kingdom of this world. When he comes in the grandeur of his power and glory for his saints, the wicked are not able to endure the scene, but perish at his presence. He cannot at once fit up this earth as the abode and kingdom of his saints, for there are lying within its bosom myriads of wicked dead who must first be judged and punished according to their deeds. To this work of judgment a thousand years are allotted; for the wicked dead are not raised to receive their sentence till the end of that time. Rev. 20:5. But till that time the earth cannot be renewed; for the wicked are not to be raised on the new earth to pollute its fair fields with their malignant tread, and inflict upon it the scar of that fiery fury which must at last devour them. But the saints are not to possess the earth till it is renewed; hence they are not on the earth during the thousand years. Where are they? When Christ comes for them in the clouds of heaven, they are taken to the mansions of the Father's house prepared for them (John 14:2, 3), they enter through the gates into the city (Rev. 22:14), which city is above (Gal. 4:26), in the third heaven (2 Cor. 12:2, 4; Rev. 2:7; 22:1, 2), and there remains till the close of the thousand years. And Christ is there also; for the saints are with him where he is. And is not Christ then King over all the earth?—To be sure he is. Is he not reigning over the wicked?—Certainly; and the saints are reigning with him. They have been raised up to sit with him upon his throne. Rev. 3:21. Judgment is given unto them. Rev. 20:4. They share with Christ in the work of writing sentence against the evil deeds of the wicked,

and finally in executing the sentence written, when the thousand years expire. Ps. 149:9. Surely it is not difficult to tell whom the saints reign over during the thousand years in accordance with the plain teachings of the Scriptures.

In turn we would like to ask such persons as our querist, over whom the righteous are reigning now; for Peter, addressing the saints in this present time, says: "But ye are a chosen generation, a royal priesthood," etc. "Royal" means kingly. The saints then are kings in a certain sense even now. Then according to our "Age to Come" friends, they must be "reigning" over somebody. Who is it?

The only way to avoid narrow conclusions is to enlarge our ideas sufficiently to take in the whole scope of the subject.

### PREFERRING HEATHENISM TO THE BIBLE.

In the *Wesleyan Methodist* of Sept. 9, 1885 (a copy of which a sister has kindly sent us), there is a remarkable article headed "Worse than Heathen"—remarkable for its conspicuous lack of all logical foresight. It is an attack upon the view held by S. D. Adventists that immortality is to be obtained alone through Christ. And this it calls "worse than heathen."

Concisely stated its argument is this: "The heathen believed in the conscious state of the dead and the immortality of the soul; Seventh-day Adventism denies this; therefore it is worse than heathen." Such reasoning on the part of an intelligent journal is somewhat surprising. Suppose we should frame an argument like this: "The heathen believe in the worship of idols; our friends of the *Methodist* do not believe in this; therefore they are worse than heathen." Would they accept such reasoning as that? Yet it is precisely the kind they use against us. The question first to be settled is whether or not these heathen doctrines of the worship of idols and the immortality of the soul are true, before they are made a test for others.

With the exception of its charges against our views, the whole article is devoted to proving, mainly by quotations from heathen writers, that the heathen did believe in the immortality of the soul. So far as we are concerned it might have spared itself this labor; for we admit that the doctrine has been very generally taught and believed in the heathen world; and it stands on a par with the rest of their heathenism—their idol-worship, pre-existence of souls, transmigration of souls, and Sunday holiday.

And the very fact that this doctrine of the immortality of the soul has been so long entrenched in the darkness of heathenism, is one reason why we reject it; for the heathen are not our oracles; we do not go to them for instruction. We believe we have a better source of light and truth, and that is, the oracles of God. We appeal to them. A person naturally introduces the best authority he has in support of his faith. We bring forward the Bible; the *Wesleyan Methodist* brings forward heathenism. We are sorry to see it giving the preference to that great system of darkness and error.

The blessed Bible has none of this doctrine. That book does not rob Christ of his glory as the Life-giver; it does not labor to set forth in the most solemn and impressive manner the great facts of a future general Judgment and a future general resurrection of the dead, as it does if it teaches anything, and then heap on another doctrine which completely nullifies them, by taking away all occasion for them, and all place for them. This the doctrine of the immortality of the soul does; and the bringing of it in within the precincts of Christian teaching is the work of that enemy who has from the beginning endeavored to sow the pernicious tares of error among the wheat of heavenly truth.

Our first parents were deceived by it when the first great liar told them in Eden that they should not surely die if they did disobey God. And when they did die, and his scheme was likely to be fully exploded, he undertook to save himself by inventing another story equally false, and that is that they did not die after all; that the real spirit man escaped death and became more alive than ever before. The rapid apostasy of mankind from God furnished a favorable soil for this great error. And when heathenism came into the Christian Church, and produced that mongrel, the papacy, it was careful to bring this in and make it one of the corner-stones of the new system; and through the papacy, the mother of harlots and abom-

inations of the earth, it has been foisted into all the creeds of Christendom. But, thank God, the Reformation is still going forward, and the Church will discard this error also. It is a doctrinally philosophically absurd, Scripturally false, practically leading to the most monstrous conclusions, and is the prolific mother of a long series of errors as mischievous as itself.

The first deception will suffice. We do not propose to be taken in by the second. We have no interest in trying to bolster up the reputation of the being who has so woefully beguiled mankind. The *Methodist* may do so if it chooses. We presume will, like the majority of Christendom, cling to the false doctrine till it is roped in by it to the last and most fatal delusion of Satan—Spiritualism, which is wholly founded upon this doctrine, and which he will decoy to their ruin all who are not established upon the pure truths of God's word, shielded by them from his insidious deceptions.

### ASCENSION ROBES.

A DESPERATE ATTEMPT AND WHAT CAME OF IT.

Has it ever yet been determined how fast and far a lie will travel, and how tenacious it is of itself? Some idea of this may be gained from the old story of the robes of white, and perambulated into adjacent yards, or climbed to housetops or hilltops, and waited in their unique apparel to ascend to meet the Lord. From the center to the utmost verge of Christendom, ministers are to be found with their tongues' end, ready to hurl it (the best weapon they have) at the first appearance of Adventism in their vicinity.

It is of no particular consequence to us, to be sure, whether this story be true or false; for suppose we were foolish enough in 1844 to put on ascension robes to meet the Lord, what has that to do with preaching or practice of Seventh-day Adventism, a separate and distinct class of people, forty-one years afterward? To affect our work at all they should show that Seventh-day Adventists have at some time and in some place, put on ascension robes. But would be impossible, for S. D. Adventists have never believed in any fixed time for the Lord to come; no one would ever think of putting on a robe to meet the Lord unless he had in his mind some particular day or hour when he expected him to appear.

Why then do we interest ourselves in this question? Simply because such a method of attack is ignoble, and the fraud they make use of is so obvious, that it adds not a little satisfaction to every duty to expose the nature of the work in which they are engaged.

We make these remarks by way of introduction to a notable and interesting case that has recently come up under this head, as set forth in the following narrative.

In July last, Eld. H. A. St. John commenced meetings in Santa Barbara, California. The Methodist minister of the place opposed him, and brought up the usual ascension robe story, expatiating upon it and emphasizing it to the evident prejudice of the hearers against the doctrine of the soon coming of Christ. Eld. St. John denied the story, and stated that a reward had for years been offered in the city for the well-authenticated testimony of an eye-witness to the fact that any one had ever put on an ascension robe to go up to meet the Lord. When the minister produced two witnesses who testified as follows:—

STATE OF CALIFORNIA,  
SANTA BARBARA COUNTY, JULY 28, 1885.  
I, Capt. W. H. JOHNSON, a resident of Santa Barbara, Santa Barbara Co., California, hereby state that I am an eye-witness to the scenes of *Millerite Adventists*, with their robes on, prepared for the purpose of ascension to meet the Lord. They publicly professed this as a result of Miller's teaching, and it was a matter of public notoriety. They went to the green near a Presbyterian church. I remember the name of one was Sayer. He had been a member of the M. E. church, but was a proselyte to Millerism, and afterward expelled for non-attendance, because I presented charges against him. There were about ten or fourteen persons, who were from different churches. This occurred at Bristol, Rhode Island, in or about the fall of 1844. It was about dark in the evening.

Signed in presence of—  
E. W. PYLE, }  
H. A. ST. JOHN. }

STATE OF CALIFORNIA,  
SANTA BARBARA COUNTY, JULY 29, 1885.  
I, Thomas Cowell, in 1843, A. D., in the city of

ence, Rhode Island, did see with my own eyes, Adventists, followers of Wm. Miller, arrayed in white robes, at night, going to Christian Hill, to meet Christ at his second advent. I should say that there were perhaps about fifteen or twenty of them. I passed them on Westminster Street as I was going to a large fire. I remember the name of but one of the number, which was William Wirling, a boss rigger and stevedore in Providence at the time. THOS. COWELL.

Signed in presence of—  
H. A. ST. JOHN,  
W. S. DUNSHREE,  
S. P. LOW.

P. S.—Capt. Cowell will testify to the above under oath if required. H. A. ST. JOHN.

As Eld. St. John stated, the subject of ascension robes has been much agitated in this part of the country. Testimony to prove the story has been persistently called for; and in order to bring it out if any could be found, Eld. White for years before his death offered a reward of fifty dollars for the statement of any eye-witness to the fact. Yet none responded. It became very evident that there were none to be found. When, therefore, the foregoing letters from Bro. St. John were received, it struck us as not a little singular that witnesses should at this late date turn up so plentifully away in California; how should it happen that all who saw the ascension robe business were either dead, or had migrated to the Pacific coast?

As Bro. F. A. Buzzell is now living in Providence, R. I. (22 Cranston St.), we decided to forward the testimonies to him, requesting him to look the matter up, and learn what he could concerning them. He kindly took hold of the work, and in a few days returned the following response. Beginning the investigation, naturally, in his own city, he first took up the testimony of Mr. Cowell concerning

ASCENSION ROBES IN PROVIDENCE, R. I.

He first called on Dr. Josiah Litch, well known throughout the Advent ranks in 1843-4, as an able writer and preacher, associated with Wm. Miller, J. V. Himes, and others, and one well able to speak on such a matter as this. Mr. L. testifies as follows:—

"I have lived here since before 1843, and knew all about the work, the stories, etc. I have traced out many such stories and always found them lies." Of the statement concerning ascension robes in Providence, Dr. Litch said, "It is a fraud, there is no truth in it whatever."

Bro. B. continues: "Eld. Litch is still preaching, and is a believer in the soon coming of the Lord. He gave several instances of his own handling of the ascension robe lies, which can be furnished if desired. I will here mention one as stated by him: A Presbyterian minister in Philadelphia soon after 1844 preached against Adventists, and told the ascension robe story. Dr. L. soon after requested witnesses. Three were named—they all denied it. A second lot were furnished—they were just as good as the first lot. Lot No. 3 were procured, but they proved a match for the others. The minister got 'sick' and said he 'heard so.'

"For more particulars the Dr. advised me to interview Dea. Anthony Pearce. Mr. P. was found at the office of the Providence Machine Co., where he has filled the position of book-keeper and cashier for nearly forty years. When the story was unfolded to him, he smiled and said, 'It is a lie, the whole of it. No such thing happened here, nor elsewhere. I have lived here fifty-five years. I knew all about the work here, and took part in it. [Mr. P. took a very prominent part in the movement here.] I never saw any such thing, nor heard anything of the kind, and it could not have happened and not been publicly known.'

"Was there any division in the Adventist body then, Deacon?—'No sir; there was but one company.'

"I then inquired for the Wm. Wirling mentioned in Mr. Cowell's testimony, and Mr. Pearce referred me to Mrs. John Lonsdale, a widow.

"Mrs. Lonsdale cheerfully entered into conversation; and in answer to the question relative to her memory of events in 1844, she said: 'Oh yes; I am seventy-four years old, but I remember well about it. My husband was very zealous in the doctrine, and we talked about it a great deal.'

"Did you ever know a Mr. Wm. Wirling?—'Why, yes, he was my husband's step-father.'

"Do you remember of ever seeing any Adventists put on robes for ascension in 1844?—'Oh, no, indeed!'

"Do you think Mr. Wirling did so at any time?—'Oh, no, no, no, indeed! Bro. Wirling never would be one to do so; he was a very quiet man, and talked but little.'

"Did you ever hear of any in Providence putting on ascension robes?—'No, never.'

"At a second interview, in answer to the question, Do you remember whether Mr. Wirling was a believer in 'time,' that is, as to the set day? Mrs. L. said, 'Do you mean the seventh month?' I answered, Yes. She replied, 'No, indeed! Mr. W. and his wife never accepted the "time" theory. They couldn't see

it, neither did my husband until afterward, and they were much together.'

"Mrs. L. is a member of the Christian church, yet an Adventist, and an excellent woman.

"I next found a Deacon King, who testified that he never heard of any such event taking place in Providence. He was all through the work in 1844, and did not know of any one doing so, nor hear of it as taking place here, but 'I did hear of it,' he said, 'as taking place elsewhere; but it is all a lie.'

"Mr. David Cady, a good Methodist, who has a House Furnishing establishment on High Street, and did business in the same place in 1844, was next interviewed. In answer, he said, 'Well, you have asked me a question, and I'll give you an answer. I have heard that some did put on ascension robes to go up in, in 1844; but I never saw anything of the kind.' Did you hear that any did so in Providence? 'No, I never did.' Showing him Cowell's statement, he said, 'Oh, that never took place here. I should have known something about it. I don't think it took place anywhere. I never believed in the story.' Mr. Cady's store is on the brow of Christian Hill, where the procession, according to Mr. Cowell, would pass to gain suitable ground.

"The Providence Daily Journal of 1844, was examined. A careful examination of the files of this paper discovered no statement or allusion to any persons' putting on ascension robes, at the appointed times, although frequent allusions were made to the Millerites; and further, no notice could be found of any fire on the evenings of such times, or near to them, as Mr. Cowell says."

ASCENSION ROBES IN BRISTOL.

Extending his investigations to Bristol, in pursuance of Mr. Johnson's testimony, Bro. Buzzell readily found that the Mr. Sayer he mentions was Mr. Rouse Sayer; and of him he writes:—

"This gentleman lived in Bristol in 1844, but died quite a number of years ago. Mr. S. was one of the best men in the Methodist church, according to the testimony of Mr. Leonard Simmons, a member of the same church, and never an Adventist; and also the testimony of Mr. Lorenzo Kenney, a member of the Methodist church and not an Adventist; also of Mr. Benj. Tilley, who was a member with Mr. Sayer, and of Mrs. Benj. Tilley, who is Mr. Sayer's step-daughter. These last two are Adventists, though Mrs. T's name is on the Methodist church book yet. The facts concerning his expulsion from the M. E. church are these:—

"Mr. Sayer, together with quite a number of 'Millerites,' was expelled—if that word can be rightfully used, I doubt if it can—in this wise: According to the statement of Mr. Simmons, a minister by the name of Bonny had charge of the church at the time—spring and fall, 1844. For some reason he was in jeopardy of being turned out, and to save himself, the Millerites must go, as they would vote against him. A church meeting gave Bonny the privilege of 'reading' the disaffected ones out. They were read out for non-attendance, but immediately were given the permission to come into fellowship again by promising to abide by the M. E. rules. Some did, some did not.

"W. H. Johnson, according to Simmons and Kenney, was in sympathy with Bonny, and in this act took a prominent part. This probably was the way he 'preferred charges.' Mr. Simmons' memory in this affair was rendered serviceable by the fact that his father was one of those read out,—one of the Millerites.

"Mr. Sayer, could not certainly have been one of the company that went out on the 'green with ascension robes,' as he did not believe in time. He and Mr. Tilley, and some others, did not accept the appointment of time. Mr. James Gladding, who was, and is, considered as thorough an Adventist as there is in Bristol, said, 'Sayer was only a broken-winged Adventist.' Why, said I, did he not believe in time? 'No,' said Mr. Gladding. This led to a second visit to Mr. Tilley's. Mrs. T. was asked, Did not Mr. Sayer believe in the time-setting in 1844? 'Oh, no! he and Mr. Tilley took no stock in that.' This certainly nullifies the testimony of Mr. Johnson in this case.

"In regard to ascension robes, I learn these facts: Mr. Benj. Tilley and wife are Adventists. They were in the faith, excepting time, through 1844. They are positive that nothing of the kind ever did occur anywhere, much less in Bristol. They knew it could not have occurred there, as no such thing came to their eyes or ears. Mrs. T. said several went to Providence on a day appointed for a meeting there. These were 'timeists.'"

METHODIST AND EPISCOPAL TESTIMONY.

"Mrs. Martin, Episcopal, said she 'had laughed many times at thoughts of what some did as to property, etc., but had never heard that any ever put on robes in Bristol, and did not believe they did.' Mr. Martin, a Methodist, bore the same testimony in substance.

"Another Methodist, Mr. Leonard Simmons, carriage maker, lives in a house fronting the green, called now 'common.' There is only a street between him and the common—no fence. He testified that he had never seen nor heard of any ascension robes on the common. He was there in clear view of the common

in 1844, and remembered the movements of the Millerites well. Says he would certainly have known of it, if it had occurred. His father was one of the most active in the Millerite movement, and said, when Bonny gave the 'read out' ones privilege to come back, on certain terms, 'I never did perjure myself, and I won't begin it now,' and went with those who left the church.

"Another Methodist, Mr. Lorenzo Kenney, lives near the common, in sight, within a stone's throw. He testified that he had heard some did put on the robes, but does not think it possible to have occurred on the common and no one know about it in Bristol, and he himself not know of it. He did not believe it did.

"Mr. Charles Simmons, a non-professor, said he had no faith whatever in the story. He never saw or heard anything of it, although he knew all about the Advent work in the place.

"Another gentleman, present part of the time when this conversation was going on with Messrs. Simmons and Kenney, voluntarily testified to substantially the same facts as did Mr. Charles Simmons.

"A FULL-BLOODED ADVENTIST,

Mr. J. H. Gladding, said, when the subject was broached to him, 'I'll give anybody \$50 to point out a single person that ever did put on the ascension robe. It's a lie from beginning to end. If anybody here ever put on an ascension robe, I should have done so; for I was one of the strongest believers. No, it never did happen here. I was in the movement from the beginning to the end, and I knew them all, and all about them.'

"Do you remember, Mr. Gladding, I asked, where you were when the 'times' came?—'Yes sir, I do.' Where were you on the night of the 10th day of the 7th month?—'I was in a house here, with three others.'

"Still another Methodist, living near the southeast corner of the green, said he never saw anything of the kind, but had only heard such stories.

"Mr. Peck, the clerk of the M. E. church, said he thought Mr. Sayer's name was now on the church record. The business records he said were missing from 1834 to 1866 on account of the drowning of a former clerk.

NOTORIETY.

Concerning Mr. Johnson's statement that it was a matter of notoriety that a company of ten or fourteen went out on the green, robed for ascension, is it not a little singular that none of those who have lived here and so well knew the Adventists and those who were of the number, should so soon forget so wonderful a piece of fanaticism?

Some weeks after the testimonies of Messrs. Cowell and Johnson were received, lo! another witness turned up in Santa Barbara, Cal., whose testimony Eld. St. John promptly forwarded to us as follows:—

STATE OF CALIFORNIA,  
SANTA BARBARA, AUG. 5, 1885.

I, Mehitable Forebush, resident of the city of Santa Barbara, California, in the autumn of the year of 1843 or 1844, lived with my brother-in-law, James Seymour, in the city of Auburn, New York. His mother, Mrs. Lydia Seymour, and myself lodged in the same room. Mrs. Lydia Seymour was a Millerite Adventist, and expected the end of the world upon a certain night (in the month of November, I think). Mrs. Lydia Seymour had made, or caused to be made, a white ascension robe, as she herself called it, in which she arrayed herself in the evening. The robe was long and white, and made of fine material. She also had a peculiar white cap for the occasion. I saw, with my own eyes, Mrs. Lydia Seymour arrayed in her robe and cap. She was a member of the Baptist church at the time. She wore the robe and cap all the evening, before the family, and through the night.

MEHITABLE FOREBUSH.

Signed in presence of—

H. A. ST. JOHN.

As Eld. J. E. Swift has been laboring in Auburn quite recently, and was therefore prepared to attend to this testimony, we forwarded it to him, requesting him to investigate it. In a short time we received the following response, dated "52 Crouse Building, Syracuse, N. Y., Sept. 17, 1885":—

"Bro. SMITH: Yesterday I visited Auburn to look up the matter mentioned in the testimony of Mrs. Forebush. In looking up the records of the Baptist church of which Mrs. Lydia Seymour was a member in 1844, I very readily found a man who had been intimately connected with that church for the last fifty years. He directed me to the home of two sisters of Mehitable Forebush. The facts in the case concerning the ascension robe story, according to their testimony, are as follows:—

"Mrs. Seymour, with these sisters and others, attended the meetings held by the Millerites at that time, and was interested in them. In the night following the day set for the Lord to come, in the month of October, 1844, there came a dreadful storm; and the head-board to the bed occupied by Mrs. Seymour fell out, at which Mrs. Seymour sprang out of bed, and ran to the window, exclaiming that it was the Lord coming. One of these sisters, who was occupying the same room with her, said, 'No, Mrs. Seymour, it is only the head-board falling out.' And this is as near as Mrs. Seymour ever came to making an ascension robe!

"Both of these sisters testify that they lived in the same house with Mrs. Seymour on State St., and were with her upon the night in question, as well as right along. I then asked them if Mrs. Seymour ever made or wore an ascension robe to meet the Lord. They both exclaimed immediately, with a good deal of emphasis, 'No!' seeming to be horrified at the thought of such a thing. I then asked them if they knew a lady by the name of Mehitable Forebush. Said they, 'Yes; she is our sister.' I then read to them the letter written by Mrs. Mehitable Forebush. They thought she never could have written the letter.

"They testified still further concerning this Mehitable, that she was then a girl thirteen years of age, and that she was neither in the house, nor in the city, on the night in question; but was with her father, Lucas Wheaton, on his farm in the country, seven miles from the city. So this story turns out like all the rest. Probably Mrs. Forebush heard some such story when a child, and has repeated it so many times that she has now come to believe it is the truth

"Faithfully yours,

"J. E. SWIFT,

"per W. L. LEONARD."

#### THE ORIGINAL NATIVES OF AUSTRALASIA.

THE original natives that were found in the Australian Colonies evidently came from two distinct races or tribes; some think from three. But at the present time they present many different species. Those found in New Zealand, Samoa Islands, the Tonga group, and islands north and west in the Pacific Ocean, present a strong contrast with those that inhabit Northern and Eastern Australia and the Fiji Islands. The former are called the Maoris, and are intelligent, apt to learn and imitate, and have great powers of perception. Most of those that live near the towns have become useful citizens. The average height of this race is said to be five feet and ten inches, and they are proportionately well developed. Their hair is black, and generally straight; but sometimes wavy, with a tendency to curl. The features are fair and regular, and the eyes dark; the lips are of a medium thickness, the forehead moderately high, but rather narrow. Politeness is one of their marked characteristics. The women occupy a position that is hardly inferior to that of the men. Rank and hereditary titles exist, and a different language is used when speaking to the chief than that used when addressing common people. The way landed property is held and transmitted resembles somewhat the laws of Moses. The land in the islands is divided among families, and all the members have an equal right to its use. The patriarch or recognized head of the family, however, alone properly exercises the right to dispose of it, or to assign it temporarily to persons outside of their clan. Elaborate traditions, both in prose and poetry, exist among them, and have been retained with the greatest accuracy for centuries. The people are great navigators, and are skilled in boat building. As a heathen race, they are strict in their religious services, but are easily converted to Christianity. Conscientiousness seems to predominate in their mental organizations. These natives are found more or less mingling with others on the other islands, but they are not disposed to partake of their customs.

The people that inhabit the east end of New Guinea Colony, including the Fiji Islands and some other parts, are an entirely different race of beings. They are a black, frizzly-haired people, who are nearly the lowest, if not the lowest, type of people in existence. They are called "Papuan," which signifies, frizzled, wooly-headed. Their physical appearance, habits, and character are in marked contrast with those of the other race. Their lips are thick, and noses broad, often arched and high, but coarse; and their jaws project. They are generally small in stature, thin limbed, and physically weak; are savage and blood-thirsty, and inveterate cannibals. They are broken up into hostile tribes, speaking a language with a structural resemblance, but a wide verbal difference, owing to long isolation. In fact, says one writer, "The people in one valley have no communication with those of another, except when at war with each other." Women are nearly slaves and tools of the men. Their domestic instincts are scarcely above those of the lower animals. In their mode of government, might is right. They have no appreciation of any effort to help them religiously. They have murdered missionaries. It was with this race that cannibalism flourished a few years ago on the Fiji Islands. Although there are no traces of it at present, yet the children of those savages which are alive, would naturally take to that inhuman practice.

The custom of frizzling the hair is carried by them to a great extent. We do not think that any civilized Christian excels them in this. It is their pride. On some of the islands they collect their hair into small bunches, or twists, then cover their foreheads with the same. Doctor Turner, who has spent nineteen years among the Polynesians, mentions having seen "nearly seven hundred bunches on the head of one man." We do not say that professed civilized Christian women of America and elsewhere borrow this custom from this race of savages. But should those who profess civilization of a far higher type read their history, see the Papuans, the method adopted by them of frizzling their hair, and how they cover their foreheads with the same, they could but think that there was a striking resemblance in their practices. There can be no question that the instigator in the one case is the same as in the other; or, to say the least, theirs is the one which prompted the fashion among Christian people. Their foreheads, when nicely covered, resemble those of many professed Christians I have seen! It must be hideous in the sight of a holy God to see those who profess to be his people imitating a practice that has its origin with those who are wholly controlled by Satan. If the Creator had designed that the foreheads of those whom he created and made in his own likeness, and after his own image, should thus be covered, he would have so arranged that nature would do this the same as it covers the top of the head with hair. We trust that this practice will not be seen, nor a vestige of it known, among those who are looking for Christ to come in the clouds of heaven, that keep the commandments of God and the faith of Jesus. These tribes, however, are rapidly dying out. There are comparatively but few of them existing at the present time. They have receded before civilization in these Colonies as the American Indians have before civilization in America. Unless a person should go in search of them, he would not find them any more readily than the Indians can be found in America.

Both tribes have traditions which show that at some time their ancestors had a knowledge of the Bible record of the flood, Adam and Eve, the first parents, etc. One of the legends of the Fiji Islanders is, that once in ages past the sea came over the land and drowned all the inhabitants save a few who escaped in a large canoe, who were gathering yacca, a plant of which boats were made. This was on a high point of ground which was not covered with water. Another feature is that the men and women who were gathering this plant had nothing but salt water to drink, and in their last extremity one of them came and told the others to follow him, which they did; and he struck a rock with his stick, and immediately fresh water came out. It is evident that these people who are now so completely given over to their own ways, without any knowledge or fear of God before them, once had some knowledge of the truths of the Scriptures. It is reasonable to conclude that they are of the class described in Rom. 1: 21-28: proving that it is no small thing to reject the light of God and turn to iniquity.

S. N. HASKELL.

#### THAT BROKEN BRANCH.

WHILE going through an orchard the other day, I saw a large limb split off and lying upon the ground; however, it was not entirely severed from the tree, for a few inches still held on the lower side of the limb. The limb did not die, though the leaves looked rather scorched, nor did the apples drop off; there were full as many and perhaps more than there were on the unbroken branches, but they were small and shriveled up, and entirely unfit for use. "There," said I to myself, "that is a good illustration of some Christians." Jesus said, "I am the vine, ye are the branches." Severed from Christ, persons would die entirely, that is, spiritually; but these Christians do not die at once. It is manifest that they always have a little life; they do not give up, but it is just as manifest that they are almost dead all the time. What fruit they do bear is just like those little apples, —good for nothing. Now pick an apple from the limb on the tree. How large and fair it is! Now taste one of those on that limb; it is sour and bitter; indeed, no fruit at all is better than this. Is it not so in our Christian life? We sometimes live so nearly dead that our fruit is worse than no fruit at all.

D. M. CANRIGHT.

#### "THEY KNOW NOT WHAT THEY DO."

If those who are pleading for a "religious amendment" of the Constitution of the United States only knew what will be the result of their efforts, it is almost certain that they would desist. Did they know how corrupt and hypocritical politicians, who fear not God nor regard the rights of men, would seize the bait that these religionists are casting before them, and run the movement in their own way, oppressing dissenters without mercy, it is charitably to be hoped that the originators of the movement would repent that they had set it in motion. Is it possible that they can urge this amendment with the full knowledge of its inevitable results? Could they foresee the ultimate outcome of their own action, and also the cruelly wicked part that they will themselves act in the persecution which is sure to result, would they not be led to exclaim as did Hazael, when Elisha foretold him of the savage butcheries he would commit: "But what! is thy servant a dog, that he should do this great thing?"

But Hazael fulfilled the prediction of Elisha; and these men are now fulfilling the prophecy of Rev. 18: 14. They are "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. They may not use these very words; but the demand for the insertion of a religious sectarian institution in our heretofore free Constitution, is equivalent to a demand for an image of the Roman papacy. The prophecy shows us that they will succeed. Life will be given to the image, and it will speak, and cause, or decree, that whoever will not obey shall die. Then these men will know what they have done; but now we charitably believe that they know not what they do. They know what they want to do. They want that all should be compelled to keep their man-made Sabbath; but the appalling result of it they do not see.

R. F. COTRELL.

#### CLOSING OUT.

A SADNESS sometimes comes over us when we see men closing out business. If they have been true men, engaged in an honorable calling, and we have become familiarly acquainted with them and their system of doing business, we feel a regret to see their sign come down, their doors closed, and to part company with them as old, thoroughly approved business men. But it is not so with all men, not so with all avocations. Some persons could close out a business of long standing without bringing hunger or poverty into their families. Since the pleasant reference to the "Church tinkers" in the REVIEW, by Bro. Canright, I have met some who speak of closing out business, of disposing of tools, etc.

We shall soon be weighed in the balances of the sanctuary; and who of us will be found wanting? Probationary time is drawing to a close. Wherever we can see that our ways have been displeasing to God, we should "cease to do evil; learn to do well." Have we been murmurers, fault-finders, "whisperers," "backbiters," or busybodies in other men's matters? Oh! let these things be closed out, and "put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Let us be governed in the formation and development of Christian character by "the wisdom that is from above, [which] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Oh that each brother and sister who has named the name of Christ would ever carry with them the spirit of Jesus, the Man of Calvary! What victories might be gained, how many precious souls might be turned to the truth and to God, could they hear the last solemn message of warning, and behold true devotion and earnestness on the part of the believers. From this point of time shall it not be our cry, "Create in me a clean heart, O God; and renew a right spirit within me"? A. S. HUTCHINS.

—God formed this great organ of the world; he tuned it, yet not so that it could play upon itself, or make any music by virtue of this general composure, but that it might be fitted and prepared for the finger of God himself, and at the presence of his powerful touch, might sound forth the praise of its Creator in a most sweet and harmonious manner.—Culverwell.

—A moment of time is a moment of mercy.

**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.

**TRUST.**

I KNOW not if or dark or bright  
Shall be my lot;  
If that wherein my hopes delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears,  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted from the strand  
By breath divine;  
And on the helm there rests a Hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raging of the gale  
I have my Lord.

He holds me when the billows smite;  
I shall not fall.  
If sharp, 'tis short; if long, 'tis light;  
He tempers all.

Safe to the land! safe to the land!  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

—Dean Alford.

**CANADA.**

ST. JOHN'S BAY, P. Q.—We pitched our tent in this place and commenced meetings Sept. 4. This is a small village surrounded by a good farming community. Here the Advent doctrine was preached which created a great interest in 1844, and many still hold the hope of Christ's soon coming. We have now held thirty-one meetings in this place, with an average attendance of about one hundred persons. The weather has been cold. We have had many frosty nights, and one day the ground was white with snow. An old gentleman told me he had not seen such a sight as snow falling in September for nearly fifty years. We have made the place comfortable by laying down a thick carpet of straw, and lighting the tent with a large stove. The Sabbath question has created quite a stir, and many honest souls are closely investigating, who we believe will obey. A few have already commenced their service. We have had no opposition as yet except in the way of clerical slander, which has created much interest in our favor. More than two hundred were present at our last meeting. Our wants in the way of provision are all supplied. We have received donations to the amount of \$7.53. We had the pleasure of meeting our new Sabbath-keepers from Hatley, who came over twenty miles to attend our meetings here. They are of good courage. We feel that God is working for us, but we greatly need more laborers in Canada. If I could have an instant speaker at this meeting, I think a great deal would be accomplished. The churches should be visited, but I see no way that I can leave this instant for some weeks to come. We hope our brethren throughout this Conference will not forget our work.  
Sept. 28. R. S. OWEN.

**MISSOURI.**

ONE DOVE, Mc DONALD Co.—Closed my meetings in this place Sept. 28, on account of ill health, and not ready for our camp-meeting. Three, all heads of families, decided to keep all the commandments of God; and one who had given up the Sabbath came forward to confess wrongs and make a new start. They will meet with the Pool Prairie friends in hold-meetings.  
E. G. BLACKMON.

**KENTUCKY.**

PROVIDENCE, WEBSTER Co.—Have given forty-six courses, and held four Bible readings at this place. We have been favored with excellent weather and good congregations. Four hundred were out the last Sabbath. The opposition has been under-handed, and from a people who have been thoroughly taught in grace, always in grace." I never saw such a difference manifested. Nine are keeping the Sabbath, and there will be between twenty and twenty-five at the Sabbath-school. Two souls were baptized yesterday. The Lord came very near as I administered the solemn rite. Have enjoyed better freedom

in presenting the truth of late than ever before. Donations have amounted to \$16.40; book sales, \$27.55. My courage is good. W. H. SAXBY.  
Sept. 28.

**NEW YORK.**

NILES HILL.—Since our last report we have held a two days' meeting at this place. Here is where the first Seventh-day Adventist church was organized in Western New York and Northern Pennsylvania. Some twenty-three years ago a small church building was erected, where nearly all our general meetings were held in the early history of our cause. The church at one time numbered over fifty members; but many have died, some have moved away, and others have given up the truth. It was on this hill, and with this church that Eld. E. L. Barr spent his last days. It has been some time since a general meeting was appointed at the old church, but God has not forgotten his people or the place where he has so often blessed them. The meeting was excellent, both for our people and those not of our faith. The last service especially was well attended, and good attention was given while we spoke to our old friends and neighbors words of solemn truth. This interest should be followed up, and a work done that, if possible, will result in strengthening this the oldest church in our Conference.  
D. B. OVIATT.

**VIRGINIA.**

PORT REPUBLIC.—Sept. 17-27 I was with the friends at this place. On account of sickness, this was the first I had labored since camp-meeting, but I thank the Lord for permitting me once more to engage in his blessed work. Held meetings in three school-houses within a few miles of the place, with a good degree of interest. Was challenged to discuss the Sabbath question with a Presbyterian and a Methodist minister, who, I was informed, were ready and even anxious to meet me at any time; but it was found that the services of neither could be obtained after the time and place were appointed. Eld. W. C. Thurman was then announced as another who was anxious to meet us. I tried to avoid a discussion, but being urged upon, and seeing a general interest to hear, I concluded to accept the challenge and ask the Lord for grace in defending his truth. Being inexperienced in the work, I felt some hesitancy in meeting a man who has followed debating so many years; yet I had faith in the help of God. Two evenings were spent in the discussion, which resulted in victory for the truth. To the Lord be all the praise. The arguments presented by Mr. T. were somewhat different from those generally advanced, but they were easily refuted. I think the truth has more true friends in this community now than ever before. Three others signed the covenant. On Monday last, three were baptized in the presence of a large and orderly congregation. Many are anxious for us to build a house of worship here, and seem willing to assist. May the Lord direct.  
B. F. PURDIAM.

**CALIFORNIA.**

SANTA BARBARA AND GOLETA.—After a stay of a little over three months in the southern part of Santa Barbara county, we have closed up the work there for the present. The climate was fine, and the weather delightful for tenting. I am sure I never before enjoyed camp-life so well. The days were bright and sunny, the nights cool and refreshing. Not a single meeting was interfered with by either wind or rain during all the summer. And this fine weather still continues, and is likely to continue a month or two longer.

Thirty-five names are attached to the covenant, about one third of whom have already moved away. About forty, including children, meet at a private house on Sabbaths, for Sabbath-school and meeting. A brother is appointed to take charge of the services, organization being deferred to a future day. Sept. 6, we baptized six persons in the Pacific Ocean. I remembered how we read that in olden time St. John baptized in a certain place "because there was much water there." John 3:23. It was necessary to go in beyond the breakers, and then by observing the tide, it was not so difficult as I had anticipated. But the dashing and roar of the breakers made it impossible for those on the beach to hear the ceremony, or for those in the water to hear the singing; but all passed off pleasantly, if not quietly.

As a tent company our association has been pleasant and harmonious. And now that the time has come to leave the little company of believers, we hope and pray that they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.  
Sept. 15. H. A. ST. JOHN.

**PENNSYLVANIA.**

ALLENTOWN.—We have now been in this city a little over five weeks, and the interest still holds good. Our tents have been filled to overflowing on Sunday evenings, though our seating capacity exceeds seven hundred; even during the week as many as five hundred were present on some occasions. The at-

tendance has become somewhat smaller, on account of the lateness of the season, the prejudice that has been stirred up from the pulpits, etc. Probably a dozen opposition sermons have already been preached, besides the ministers' warning from house to house. The city seems stirred. Last night we reviewed some of the ridiculous ideas advanced by an evangelist minister on the immortality question. Quite a number were in attendance. For example, he had stated that if our Saviour really died as God, and laid in the grave three days, there would have been no God in heaven. Some of his members are already with us.

Besides preaching, we have a Bible reading at the tent every afternoon, and from fifteen to thirty-five attend. These services have been an excellent help to us in settling the minds of those interested. Last Sabbath about thirty testimonies were borne; so far about twenty-five persons have decided to obey, and others are deeply interested. Several are ready for baptism. The dailies have published half a column every day concerning the truth, and many have obtained some idea of our views in this way. We received many invitations to visit, besides donations brought to the tent, and have already received in cash over \$70. Our book sales have amounted to about \$30, and quite a number of subscriptions have been obtained. We have also invitations from other places, and the outlook is better than ever before.

When we look over the past and see what the Lord has done for us, we can but praise him, that in spite of determined opposition so many have surrendered, and that others are deeply interested. Our company has numbered as high as seven, but some have left us. We hope the work will be remembered in the prayers of God's remnant people, and that a church may be established here.  
Sept. 29. R. CONRADI.  
J. S. SHROCK.

**ILLINOIS.**

DIST. No. 9.—Unexpectedly to me circumstances were so ordered that I was able to leave my position as tent master, and visit the churches at Rankin, Gibson City, St. Anne, Pittwood, and Irwin. I set out Aug. 7, for Rankin. I visited every family, and tried to present the importance of the missionary work, and to encourage all to take hold anew in the closing work of disseminating the light of present truth. There are fifteen or more here who have some interest in these things, and the attention paid to what was said was quite encouraging. Held three Bible readings and visited nine families. Obtained one renewal to the REVIEW, sold 75 cents' worth of publications, and received \$3 on periodicals.

Aug. 14, was in Gibson City, and to my surprise Eld. Kilgore came and assisted very much in the work of awakening the interest and encouraging the efforts that are being put forth here in the missionary work. Eld. K. preached twice on the Sabbath and once on Sunday, after which I made a few remarks relative to the importance of missionary work, and endeavored to particularize so that all could see that there is individual work in abundance that can and must be done. An interesting and promising Sunday-school is regularly held near Harpster, which we attended. There are fifteen or twenty copies of the "Instructor" and fifteen copies of the "Song Anchor," also Bible lesson books, now used in this school. We hope this will be the instrument in God's hands of enlightening the surrounding neighborhood on the cause of present truth. Sunday evening Eld. K. presented a thrilling and very impressive blackboard lesson to the children (who had assembled for an S. S. concert) on the subject of sin, its origin, effects, and cure, which was made doubly impressive by the additional use of certain chemicals and clear water, by which the way sin defiles the heart and the way the blood of Christ cleanses it were most beautifully illustrated. The house was well filled from the surrounding neighborhood. We left the brethren here with stronger love and more hopeful prospects than ever before. Sold 14 cents' worth of Bible reading leaflets, and obtained one renewal for the REVIEW. Received in donations, \$1.06; in tithes, 50 cents; on periodicals, 25 cents. Made eight visits, and tried to talk up the missionary work wherever I went. Although it was at best a feeble effort, I feel thankful to be able to say that the Lord blessed us in our meetings.

Aug. 20, went to Kankakee. As I was quite weary and the brethren were considerably scattered, I employed my time mostly in writing and conversation concerning missionary work. On the Sabbath I tried to present the importance of this cause to the dear company gathered there; and although it was evident that some were not of the best courage, I felt that we were not left comfortless, but that the blessing of God was granted. After the services of the day, Bro. Paul E. Gros, elder of the church at St. Anne, who was present with his family, kindly invited me to accompany him home. This seemed providential, and I gladly accepted the invitation. The following day Bro. G. took me to visit an isolated family twelve miles away. Sold a few Bible leaflets there, and left them in better cheer. Returned to St. Anne, held one Bible reading, and made three visits.

Tuesday morning, Aug. 25, went to Pittwood, where a hearty welcome was received, and much refreshment gained by associating with the brethren and sis-

ters, and trying to interest myself in the cause at Pittwood; and I trust that good will be the result. Obtained one renewal to the REVIEW, one subscription for the *Pacific Health Journal*, sold 70 cents' worth of reading matter, held one Bible reading, and visited six families. In returning to St. Anne, I called on a family in Martinton, sold "Testimony No. 32" and took an order for "Sunshine at Home." At the beginning of the Sabbath, attended prayer-meeting with our dear brethren of the French tongue. We felt that the Spirit of the Lord was present with us, and that a precious season was enjoyed. Sabbath morning, in company with Bro. Gros, I visited the Sabbath-keepers near Irwin. Some of these I met for the first time, yet did not feel that I was among strangers. Spoke to them concerning the perfection of the law of God, and in the afternoon presented the missionary work; and although there was difference in the language, it was manifest that heed was taken to what was said. May the efforts put forth not prove fruitless.

CHAS. E. STURDEVANT.

CHICAGO.—Since our good State camp-meeting my wife and myself have been busy at work from house to house holding Bible readings and other meetings. We have sold eighteen copies of the new book, "Life of Christ," and have given away many pages of tracts. There are more openings than we can attend to. We find a great work opening up here in Chicago, and the longer we stay the better we like it. God is good. Last Sabbath and Sunday we had our quarterly meeting. Five dear souls were baptized, and eight in all united with the church, which now has a membership of ninety-six. Others we hope will soon be added to it. The good cause is steadily onward. May it so continue, is our prayer.

Oct. 5

J. F. HANSON.

#### THE MICHIGAN CAMP-MEETING.

THE following is the closing report of the Jackson camp-meeting as it appeared in the *Jackson Citizen*, of Sept. 29:—

"The last day of the great camp-meeting has come. The interest has increased to the close. The usual meetings were held yesterday, including the last sessions of the Michigan Conference and Tract Society, and a number of the final committee meetings. The morning meeting at 10:30 was conducted by Eld. G. I. Butler, and was much of the same character as on the Sabbath. Many came forward for prayers. The deepest feeling was manifest in all the assembly. Many most touching testimonies were borne, and experiences related. A call was made for those desiring baptism, and a large number responded. A good many were recommended to have this ordinance attended to in their own home church. Those who especially desired baptism here, received that rite in the race near the L. S. & M. S. passenger depot. A multitude of people witnessed the ceremony. Thirty-two were baptized about 5 p. m. Two tents were pitched on the banks for the accommodation of the candidates. All passed off very pleasantly, the ministers being their own police. The administrators were Elds. M. B. Miller, of Battle Creek, and D. H. Lamson, of Hillsdale. The grounds of the camp have lost their beauty and symmetry. Where once stood the white tents and well laid out streets, is the profusion of whole and broken lumber, straw, and the debris of camp life.

"The great pavilion was taken down last night, only the seats still standing to mark the spot. The meeting last evening was held in what was known as the children's tent, which was filled to overflowing; Eld. I. D. Van Horn giving the address. Loads of baggage and tent equipage were constantly on the way to the depots and homeward. The street cars were filled every trip to the whole capacity of car with platform included. About three hundred were left upon the ground. With the exception of the camp-meeting committee, all leave to-day. Eld. D. M. Canright goes to the Indiana camp-meeting, Eld. I. D. Van Horn, to the Ohio meeting, and others to the meeting at Traverse Bay. Some go to attend similar meetings in the Southwest, including Missouri, Colorado, Nebraska, Kentucky, Tennessee, etc.

"A large amount of money was raised for educational purposes, and for the Scandinavian, English, and Australian missions. The courtesy of the camp has been well met and duly appreciated by the citizens of Jackson and surrounding country. The camp is loud in its praise of the perfect deportment of all who have favored the meeting with their attendance and presence. Is it too much to hope that the city has thoughts of kindness and respect for the representatives of a people, who for a few short days have had a happy tent home and most satisfactory meeting in their midst? God grant that the coming and going may be blessed of him, and also the real good will of those who have so kindly received us. The camp has had many favors. Some have given us rooms in their homes, and to drink of the water of their wells. We are thankful to God and to them. No accident has marred the meeting, no sickness has been on the ground, no rains or storms have occurred to take from the almost perfect enjoyment of all upon the ground. The thanks of all are due, and are with

pleasure given, to the papers of the city for their kind notices of our meetings and our work. Especially do we feel indebted to *The Citizen* for the more than ordinary courtesy in the extended notice of sermons and the daily news of the camp. That God's mercy may not depart from the city of Jackson is the prayer of a grateful people."

#### ELGIN, IOWA, CAMP-MEETING.

THIS was the first meeting of the kind ever held in this part of the State. Nearly all our people within reasonable distance were in attendance, though many of them had very recently returned from the late camp-meeting at Des Moines. Meeting commenced as appointed, Wednesday evening, and closed Monday morning. The weather was all that could be desired, during the entire time. There were from sixty to seventy-five of our people in regular attendance, most of whom were encamped on the ground. On Sunday the audience reached nearly one thousand. Many of them, doubtless, came to hear on points of our faith, and they had an opportunity granted; for during the day and evening there were six discourses and one Bible reading given from the same stand. Two services were in the Scandinavian tongue, there being present about one hundred and fifty of that nationality. It was rather remarkable to us to see so many of that people gathered at this place. Truly the Lord is at work among the Scandinavians, and the honest are receiving the truths of the last message of mercy.

Sabbath was a day long to be remembered. All present signified their determination to be more faithful in the Lord's service, and about twenty-five came forward for prayers, a number of them for the first time. Near the close of the Sabbath, eight of these were baptized by Bro. A. G. Daniells, in the Turkey River, a beautiful little stream running within a few rods of the camp; and two more received baptism at the same place at the close of our parting meeting.

The preaching was done by Brn. Washburn, McCoy, Daniells, Wilson, and the writer. The interest in attending this meeting by those outside as well as our own people, was more than we had anticipated, which is but another evidence that the Lord has gone out before us. We believe this meeting was timely, and a great blessing to all who attended it, many of whom had never before enjoyed such a privilege. The expense of the meeting was cheerfully borne by those present, and over \$100 more were pledged to the camp-meeting fund, besides quite a liberal donation of bedding and other useful articles for the Des Moines mission. May the Lord put it into the hearts of others to do likewise.

H. NICOLA.

#### SAUK CENTER, MINN., CAMP-MEETING.

THE notice for this meeting was rather short, but the attendance exceeded that of any previous meeting held in the northern part of the State. Forty-six tents, all told, were pitched in the border of the village upon the open field. The people nearly all came early, and the meeting started out on the evening of Sept. 30 with a congregation which filled the 60-ft tent. The ground was sloping; that upon which the large tent was located presented a fall of several feet in the width of the tent, and the location proved advantageous both to speaker and hearers. Several of our Conference ministers were present, and shared in the preaching. We were also favored with the help of Eld. Breed, of Wisconsin, a favor which all appreciated. The town's people received us kindly, and quite a large number of them attended all the services.

The weather for some time previous to the meeting had been exceptionally beautiful; but on Friday the wind changed to the north, and blew quite a gale for two days, and the chill which it brought was a reminder of the arctic atmosphere. Sabbath morning ice was frozen in my tent nearly one half an inch thick, and remained at the door all day. Sunday afternoon the wind having changed to the east, brought us a snow-storm, which covered the camp with a white mantle. The experience was unique, to say the least. But by the use of plenty of stoves and wood, nearly all were made quite comfortable, and our meetings proceeded with good interest. There was no murmuring, all were cheerful, and God blessed us at each meeting. Had not the weather been such, the outside attendance would have been very large; it was good as it was. Upon the part of our people there was an earnest desire to heed the word spoken. Upon the Sabbath many came forward for prayers, and the good work among the young people was very encouraging. On Monday five were baptized, and others wished baptism at their homes. At a business meeting over seven hundred dollars were pledged for different interests of the work. The tract and missionary work received attention, and several expressed a desire to devote themselves to the work of God. The meeting closed Monday evening, and it was the universal testimony that it had been a profitable occasion. May God help us to cherish the spirit of this message in the love of Christ.

G. C. TENNEY.

—Time is short; and if your cross is heavy, remember you have not far to carry it.

#### KANSAS CAMP-MEETINGS.

CHERRY VALE.

THIS camp-meeting is now (Wednesday morning) more than half over. So far it has been of intense interest. Sinners are being converted, backsliders reclaimed, and a very deep interest is manifested from those outside. Through the week the crowd came and listened with marked attention. On Friday evening the number present was so great at the time of preaching, it was with difficulty the speaker found his way to the stand. For one hour, they listened with the deepest interest to a discourse on present truth. The work was changing. Formerly we could not get the attendance of the people in the cities, but now come in large numbers, and listen to the truth. Their ministers became alarmed, and commenced vigorous pastoral visiting of families. Thus goes the warfare. But the Captain of the Lord's hosts gives us the victory. We are of the best of courage.

BELLOIT.

The interest was followed up by a good company of workers, and now at this writing about twenty have embraced the truth. All over the State, work seems pressing as never before.

Eld. Riley and wife have a deep interest at Beloit. Several have already taken hold, and the prospect for others is flattering. Brn. Bagby and Mont have just closed a meeting at Pleasanton, with a small company embracing the truth. Though the number is not large, who can estimate the final result of these meetings? For about one month held the attention of the mass of the people, nearly all saw what the Bible teaches on these important subjects.

J. H. COOKE.

#### NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the New York Conference was held on the camp-ground, Syracuse, N. Y., Sept. 3-15, 1885.

FIRST MEETING, SEPT. 4, AT 4:45 P. M.—President in the chair. After opening exercises, delegates representing seventeen churches presented credentials. Minutes of last annual session were read, and with correction approved. The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, R. F. Cottrell, A. H. Ineson, N. S. Washbond; on Resolutions, G. D. Ballou, H. E. Robinson, A. E. Place; on Credentials, Licenses, E. E. Miles, E. C. Hoxie, J. E. Swift, Auditing, S. N. Walsworth, Wm. E. Lewis, W. Eggleston, I. N. Russell, L. R. Chapel, Daniel B. It was voted that the Chair appoint a committee to consider the advisability of amending the constitution of the Conference. The brethren from abroad, all brethren in good standing in the Conference were invited to be present and participate in its deliberations.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 5 P. M.—Upon invitation, Eld. L. C. Rogers (S. D. Baptist) made remarks, expressing his pleasure in being present at the meeting. Delegates from two other churches took their places in the Conference.

The Committee on Nominations submitted the following partial report: For President, Eld. M. Brown; to act with him as Executive Committee, E. W. Whitney, E. E. Miles; Secretary, J. E. Swift; Treasurer, W. E. Lewis. The report was adopted and the persons named elected.

Voted, That a committee be appointed by the Chair to consider the wants of the cause in different parts of the State, and make such recommendations as to removal of brethren to other places as may seem necessary to secure the greatest good to the cause.

The Chair named the following committees: Constitution, A. O. Burrill, Harmon Lindsay, J. Willson; on needs of different fields, N. S. Washbond, David Carr, John Place.

After encouraging remarks from the President concerning the work in the Conference, and expressing thankfulness for the blessing of God that had attended the efforts put forth during the past year, the meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 10, AT 9 A. M.—Committee on Credentials and Licenses reported as follows: For credentials, R. F. Cottrell, M. H. Brown, E. Whitney, E. E. Miles, H. E. Robinson, A. E. Place, G. W. Bliss, H. H. Wilcox, G. D. Ballou, C. O. Taylor, J. E. Swift, and F. Wheeler; ministerial licenses, J. F. Stureman, J. V. Willson, Wm. Hurd; for porter's license, W. H. Wild, Wm. Hicks, S. N. Walsworth, H. L. Bristol, W. D. Blount, E. S. Lewis, J. M. Lindsay, M. S. Tyrel, Wm. E. Tyrel, C. D. Rice, E. A. Morey, Wm. Hubbard. It was voted that the report be adopted by considering each name separately. Elds. E. W. Farnsworth and M. H. Brown expressed gratitude to God for sending so many laborers into his vineyard. The President explained that although the sisters had not been given collectors' licenses, their valuable labors were none the less appreciated and prized.

The committee appointed to consider the adv

lity of amending the constitution, recommended at the form of constitution for State Conferences given in the Year Book be adopted by this Conference, which was done by considering separately each article and section.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 10, AT 5 P. M.—The work of considering the constitution was taken up and finished from the point where it was dropped by the adjournment of the last meeting. Upon Art. I, Sec. 1, it was decided by vote that each church shall be entitled to one additional delegate for every ten members.

The Nominating Committee submitted an additional report, recommending that Harmon Lindsay and H. Eggleston be added to the Executive Committee, which report was adopted. It was voted that at each annual session of the Conference, the Nominating Committee be empowered to appoint a camp-meeting committee of five for the next year, auditor, and delegates to the General Conference. Adjourned to call of Chair.

FIFTH MEETING, SEPT. 11, AT 5 P. M.—The Nominating Committee submitted their report according to the vote of the last meeting, appointing as auditor, E. Robinson; as delegates to General Conference, H. Brown, E. W. Whitney, Harmon Lindsay; Camp-meeting Committee, J. V. Willson, Supt.; E. C. Oxie, W. D. Blount, H. F. Foster, Willie Tyrel. The Committee on Resolutions presented the following:—

*Resolved*, That it is the sense of this Conference that after the profits on book sales of laborers in the employ of the Conference, should be credited to the same fund from which the laborers are paid.

Remarks were made by Eld. E. W. Whitney, giving reasons why the profits on the book sales of ministers do not sell books on percentage should return to the Tract Society. He then offered the following amendment:—

*Resolved*, That it is the sense of this Conference that after the profits on the book sales of such publications are sold by subscription shall be credited to the same fund from which the laborers are paid, except where the laborers work on commission.

After remarks by Elds. G. D. Ballou and E. W. Whitney, the meeting adjourned to call of Chair.

SIXTH MEETING, SEPT. 13, AT 9 A. M.—The resolution and amendment were read, and the consideration of the amendment resumed. After much discussion, the meeting adjourned to call of chair.

SEVENTH MEETING, SEPT. 14, AT 9 A. M.—The discussion broken off by the adjournment of the last meeting, was resumed. The objects of the resolution and its amendment were stated by Elds. Burrill and Farnsworth. Upon vote the amendment was lost. Eld. G. D. Ballou then moved an amendment to the resolution by substituting the word "publications" for "book sales."—Carried. The resolution as amended was adopted.

The Committee on Resolutions presented the following:—

*Whereas*, The "Testimonies" from No. 1 to No. 30 are published in convenient and permanent form in four volumes; and we realize as never before the importance of both old and young, becoming acquainted with their contents; therefore—

*Resolved*, That we will supply ourselves with these volumes at the earliest reasonable opportunity; and that we will endeavor by our example and earnest effort to have them not only procured by our people, but thoroughly and regularly read in the family and by individuals.

*Whereas*, There are cases of poverty and suffering existing among us for want of prompt financial aid; and—

*Whereas*, The Spirit of God, both in the Bible and in the "Testimonies" to the remnant people, has spoken plainly in many places that we should consider the poor and care for those in distress; therefore—

*Resolved*, That we recommend all our brethren and sisters take immediate steps toward establishing a poor fund in every church in our Conference; and that the proper officers should see that every case of suffering is relieved so far as human aid can avail.

After an amendment, substituting the words "fund for the poor" for "poor fund," the resolution was adopted.

Eld. E. E. Miles offered his resignation as a member of the Conference Committee, giving reasons for so doing. After remarks by Eld. Burrill, the resignation was accepted. After the President had given a financial standing of the Conference, encouraging remarks were made and advice given in regard to the laborers and finances of the Conference, by Elds. A. O. Burrill and E. W. Farnsworth. Adjourned to call of Chair.

EIGHTH MEETING, SEPT. 14, AT 6 P. M.—The Treasurer's report was given as follows:—

Balance on hand Sept. 14, 1884,	\$ 250 34
Rec'd during year ending Sept. 3, '85,	4,311 92
<b>Total,</b>	<b>\$4,562 26</b>
Paid out during the year,	4,371 35
Balance on hand Sept. 3, 1885,	\$ 190 91

The report was accepted.

The Nominating Committee further reported: To fill the vacancy caused by the resignation of Eld. Miles, N. S. Washbond.

The committee appointed to consider the wants of the cause in different parts of the State, recommended that J. V. Willson move to Syracuse, to take the place of N. J. Walsworth in the mission, and that M. S. Tyrel move to Utica, to look after the interests of the work there. The report was adopted by considering each recommendation separately.

A vote of thanks was extended to the railroad companies that had granted a reduction of fare to attend this meeting; and also to the city papers for so kindly allowing us liberal space in their columns for the reports of our meetings.

Adjourned *sine die*. M. H. BROWN, Pres.  
J. E. SWIFT, Sec.

VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE second annual session of this Association was held near Marksville, in connection with the camp-meeting, Aug. 11-18, 1885.

FIRST MEETING, AUG. 12, AT 4 P. M.—Prayer by Eld. R. A. Underwood. The minutes of the last meeting were read and approved. By vote, the Chair appointed the usual committees: On Nominations, B. P. Stebbins, C. J. Copenhaver, L. W. Neff; on Resolutions, R. A. Underwood, G. A. Stillwell, Reuben Wright. Some very interesting remarks were made by Eld. Underwood.

Adjourned to call of Chair.

SECOND MEETING, AUG. 17, AT 5 P. M.—Committee on Resolutions presented the following report:—

*Resolved*, That we make no more resolutions, but that we put forth double diligence in carrying out the resolutions adopted at our last meeting.

After remarks by Brn. Wright, Stebbins, and others, the resolution was adopted. Committee on Nominations reported as follows: For President, B. F. Purdham; Vice-President, R. T. Fultz; Secretary and Treasurer, Amy A. Neff. Nominees were elected to their respective offices.

TREASURER'S REPORT.

Contributions on hand at beginning of year,	\$2 31
Amount received during year,	5 43
<b>Total,</b>	<b>\$7 74</b>
Amount paid out,	\$0 65
Balance in treasury,	7 09

Adjourned *sine die*. R. D. HOTTEL, Pres.  
AMY A. NEFF, Sec.

NEW YORK SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of the New York Sabbath-school Association was held in connection with the camp-meeting at Syracuse, Sept. 3-15, 1885.

FIRST MEETING, SEPT. 7, AT 9 A. M.—President in the chair. After the opening exercises the President made brief introductory remarks relative to the Sabbath-school work. Minutes of the last annual session were read and approved. The Chair, being empowered, appointed the necessary committees as follows: On Nominations, J. E. Swift, J. F. Stureman, J. V. Willson; on Resolutions, G. D. Ballou, C. O. Taylor, G. W. Bliss.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 5 P. M.—Committee on Nominations submitted the following names for officers: For President, A. E. Place; Secretary and Treasurer, E. E. Walsworth; Executive Committee to act with the President, J. F. Stureman, J. V. Willson. The report was adopted, and the officers elected by considering each name separately.

Report of Committee on Resolutions being called for, the following was submitted:—

*Whereas*, We are at present favored with a series of lessons of unusual interest and importance on the vital points of our faith; therefore—

*Resolved*, That superintendents and teachers, and all those who have the interest of the cause at heart, should make their best endeavors to arouse the senior members of all our Sabbath-schools to a just appreciation of these lessons, and as far as possible secure perfection in the preparation and recitation of the same; and especially would we urge upon ministers and laborers the duty of working to secure this important end, both in our organized schools and among scattered families.

This resolution was spoken to by Brn. Cottrell and Ballou, and others. Much good thought was brought out in these remarks, and we trust all will see the importance of putting this resolution into effect the coming year. On account of the small attendance at this meeting, further consideration of this resolution was waived till a larger attendance could be secured. Adjourned to call of Chair.

THIRD MEETING, SEPT. 9, AT 9 A. M.—The reading of the resolution was called for, and further discussed, after which it was unanimously adopted. Adjourned *sine die*. A. E. PLACE, Pres.  
E. E. WALSWORTH, Sec.

NEW ENGLAND SABBATH-SCHOOL ASSOCIATION. 2

THE seventh annual session of the New England Sabbath-school Association, was held at Worcester, Mass., in connection with the camp-meeting.

FIRST MEETING, SEPT. 3, 1885, AT 9 A. M.—President in the chair. Opened with singing and prayer. Report of last annual session read and accepted. The Chair being authorized to appoint the usual committees, named the following: On Nominations, J. C. Tucker, S. A. Farnsworth, J. Webber; on Resolutions, R. S. Webber, E. W. Farnsworth, A. L. Wright. Brief remarks were made upon the importance and influence of the Sabbath-school.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 5:30 P. M.—The financial report for the past year was read and approved. Committee on Nominations presented the following report of officers for the coming year: For President, A. T. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson; Executive Committee, A. T. Robinson, D. A. Robinson, O. O. Farnsworth. Report was accepted, and nominees elected to their respective offices. Committee on Resolutions submitted the following:—

*Resolved*, That we donate \$50 to the general Sabbath-school Association, for the purpose of creating a publishing fund.

*Resolved*, That in view of the great importance of the Sabbath-school work, this Association invite the ministers and licentiates to bestow a portion of their labor in behalf of the Sabbath-school when they visit churches.

*Whereas*, Funds are necessary to carry on the work of the Sabbath-school Association; and—

*Whereas*, A tithe of all the money contributed in our schools has been dedicated to that purpose, and as only a part of the Sabbath-schools pay their tithe; therefore—

*Resolved*, That we call special attention of the Sabbath-schools of this Conference to the necessity of sending a tithe of their contributions to the Secretary of the Sabbath-school Association.

*Whereas*, It is highly important that all teachers and those who instruct in our Sabbath-schools should become thoroughly acquainted with the word of God; and—

*Whereas*, It is the duty of such to obtain all the valuable assistance within their reach; and as the *Sabbath-school Worker* is devoted especially to this work; therefore—

*Resolved*, That we do all in our power to increase the circulation of this journal among our members.

The foregoing resolutions were considered separately and adopted.

Adjourned *sine die*. A. T. ROBINSON, Pres.  
MRS. E. D. ROBINSON, Sec.

REPORT OF THE NEW YORK HEALTH AND TEMPERANCE SOCIETY.

THE seventh annual session of the New York Health and Temperance Society was held in connection with the camp-meeting at Syracuse, Sept. 3-15, 1885.

FIRST MEETING, SEPT. 7, AT 9:30 A. M.—President in the chair. Prayer by Eld. E. E. Miles. A few remarks were made by the President concerning the work of the Society. The time being limited, little more was undertaken than to organize for future work. Minutes of the last annual session read and approved. The Chair was authorized to appoint the usual committees, which were named as follows: On Nominations, R. F. Cottrell, A. E. Place, J. V. Willson; on Resolutions, G. D. Ballou, H. E. Robinson, G. W. Bliss.

Eld. E. W. Whitney spoke of a convention of the Prohibitionists to be held in Syracuse Sept. 8, 9, and suggested that it might be well to place ourselves before the convention as a temperance people. He also spoke of the advisability, provided that politics could be separated entirely from temperance, of inviting Ex-Governor St. John, of Kansas, to deliver a temperance address in the pavilion. It was voted that the Chair appoint a committee to consider the matter, E. W. Whitney, A. O. Burrill, and R. F. Cottrell being named as said committee.

Adjourned to call of Chair.

The committee appointed for the purpose, after counseling with other brethren, decided to invite Ex-Governor St. John to speak in the pavilion, which he did with much earnestness and good effect, Sept. 10, at 10:30 A. M. There were reported about eighty orders for *Good Health*, and twenty members added to the Society.

SECOND MEETING, SEPT. 14, AT 5:30 P. M.—This meeting was a continuation of a temperance service, at which Eld. G. D. Ballou gave an address. The committees not being ready to report, the President spoke for a short time upon the reasonableness and necessity of our strict temperance principles. The Committee on Nominations then reported as follows: For President, J. E. Swift; Secretary and Treasurer, Mrs. E. M. Swift. The report was adopted.

The Committee on Resolutions presented the following:—

*Resolved*, That as members of the Health and Temperance Society we will renew our energies, and do all we can to set forth the principles of health and temperance in connection with our work.

Report was adopted.

Upon invitation, Miss Hulda Baker, of Syracuse, gave a very interesting recitation entitled "The Teetotal Mill," for which a vote of thanks was given.

Adjourned *sine die*.

J. E. SWIFT, Pres.

E. M. SWIFT, Sec.

#### TO "THOUGHTS" CANVASSERS IN IOWA.

MUCH has been said and written respecting the sale of "Thoughts on Daniel and the Revelation;" and many good reasons have been given showing that it is our duty as a people to circulate this most excellent work. There is such harmony and agreement on this point that I do not remember of having heard one person dissent from it. All acknowledge that earnest efforts should be made to get this book before the people, but for some reason there is a failure to do this good work. I am informed that thousands of copies are packed away in the Office, doing no good whatever. Brethren, is this right? Does it not look as though some are neglecting their duty? If so, can they stand clear in the day of God? Surely the Judgment will reveal all these neglects.

At the Des Moines camp-meeting the canvassing work was considered, and several promised to engage in it. The President of the Conference has requested me to do all I can in this branch of the work, and I can hardly express my anxiety for the success of the "Thoughts" canvass. At present I know of but two or three persons who have arranged their affairs so that they can devote all their time the coming winter to this work. I trust there are a number of others who will do this. In order that we may understand each other, and work in harmony and to the point, I should be pleased to have every one who is canvassing, and all who think of doing so, write to me. Please state (1) your post-office address; (2) where you wish to canvass; (3) whether you have a canvassing outfit (if not, I can furnish them); (4) how soon you can commence work, and how much time you expect to devote to it; and (5) feel free to ask for needed information. In this way we can move understandingly.

Should we not begin canvassing at once? I am told that October, November, and the first half of December are the best months in the year for canvassing. The delivery should be made just before the holidays. Therefore we should lose no time, but begin at once and push the canvass with all our power. Let us seek the Lord's help. Who will take hold at once?

Please write to me immediately, at Des Moines, Iowa, my permanent address. A. G. DANIELS.

### Special Meeting Department.

#### NEWTON CAMP-MEETING.

THIS meeting is now drawing near, and we expect it to be a season of very deep interest. Hope the brethren in that part of the State will appreciate the favor of having this meeting held so conveniently near to them. Hope all within reasonable distance will be present. We expect Bro. Conradi will be in attendance from a distance, to labor in the interests of the Germans. A number of the Kansas ministers will be present, to labor for the interests of the meeting. There will be tents on the ground to rent.

Come to the meeting and bring your friends with you. Time is short, and the work is gathering its forces for the final conflict. May it find us ready and waiting to join our glorified Redeemer and the innumerable company of the hosts above.

J. H. COOK.

#### TO THE BRETHREN IN VIRGINIA.

In another column will be seen the announcement of our State Tract Society meeting to be held at Soliloquy, near Quicksburg, Nov. 16, 17. This is the first meeting of the kind we have appointed, and we want to see a general attendance of all the brethren and sisters. We want every member of the Tract Society in the State present if possible. Do not say you cannot come, or that you have something to do and cannot do the time; but say, "I will go up and learn of the ways of the Lord, and know what he would have me to do." Brethren, we are living in an age of the world when it is necessary that we put forth every effort for the advancement of God's truth; and in order that harmony and unanimity may be observed, it is necessary that we come together and lay plans for the advancement of the truth.

At this meeting instruction will be given to all the officers and members, showing how to do their work and to keep the accounts of the Society. Many of us need this instruction, and should avail ourselves of this opportunity to get it. If you should engage in some avocation of life, you would not think of being successful unless you should first prepare for that particular branch of work. Then in a work so important as that in which the salvation of precious souls for whom Christ died, is involved, should we

stand back for the few days of time and the little expense it will necessitate? Come, brethren, let us enlist our energies in the cause of God, and gain the crown of eternal life that has been purchased at such great sacrifice. The meeting will commence Monday morning, at 9 o'clock, and continue at least two days. Come to stay longer if necessary. We want all to be at the first meeting as it will be the most important one. The brethren from Page and Frederick can come by private conveyance on Sunday. How many shall we see? A. C. NEFF, Pres. T. & M. Soc.

### News of the Week.

FOR WEEK ENDING OCT. 10, 1885.

#### DOMESTIC.

- Natural gas has been discovered at Toledo, Ohio.
- Sedgwick county, Kansas, is expected to produce 9,000,000 bushels of corn this year.
- Frank James, the Missouri desperado, has been employed as a clerk in a Nevada store.
- All the gambling-houses in St. Paul were closed Saturday night by order of Mayor Rice.
- The "big woods" of Minnesota, cover 5,000 square miles, or 3,200,000 acres of surface.
- Early frosts in Manitoba and the Northwest Territories so injured the wheat crop that but little has been saved.
- According to Treasurer Jordan's statement, the public debt was reduced during September to the extent of \$12,757,865.
- The Baltimore Grand Jury reports that the introduction of the whipping-posts to punish wife-beaters has had a salutary effect.
- A child was born recently at Seaton, Blount county, Tenn., which is minus both arms and legs, but bids fair to live.
- Snow was reported Tuesday from the vicinities of Jackson and Marshall, Mich., Lena, Ill., and Omaha, Neb. A heavy snow storm visited the Straits of Mackinaw Sunday.
- The City Council of Freeport, Ill., set a worthy example in roller skating rink legislation Monday night by imposing on these establishments at that place a license of \$500 per annum.

—A new species of bear has been discovered on Mount Shasta which is found in no other part of the world. It is about the size of a shepherd dog, is white, and very ferocious. Three have been killed lately.

—H. S. Crocker & Co.'s immense stationery and printing establishment, in San Francisco, was totally destroyed by fire Thursday morning, the estimated loss on building and stock being \$500,000.

—Mrs. Veronica Bulla, a demented woman, began to fast Aug. 10 at Syracuse, N. Y., and died Thursday. For fifty-nine days she lived entirely upon water, in which was dissolved a small quantity of morphine.

—In the United States and Canada during September, the losses by fire aggregated \$6,525,000—\$3,700,000 less than for the corresponding month last year, and about \$300,000 below the average for September in the past ten years.

—Near Lufkin, Texas, Sunday evening, sixty convicts who were working on a road made a determined attempt to escape. The guards opened fire, killing or wounding twenty-five of the men. Every effort will be made to capture those who avoided the bullets.

—The threatened strike of street car employes at St. Louis was inaugurated Tuesday afternoon, three fourths of the men taking part. But few cars are running, and that being fair week, with thousands of visitors in town, the people were greatly inconvenienced.

—Monday afternoon the village of Westwood, N. J., was struck by a tornado, which caused great damage to property but fortunately occasioned no loss of life. The path of the storm was about 200 feet wide, and lay almost directly through the village, and not a building in its track was left uninjured.

—The Rev. Timothy Thirloway, a Congregational clergyman, swore before the Grand Jury at Green River, W. T., Monday, regarding the recent massacre at Rock Springs, that the Chinese fired their own dwellings to better protect their money, which was buried under the floors. Later events have confirmed this testimony.

—All preparations have been completed for the great dynamite explosion at Hell Gate, New York harbor, Saturday forenoon. The police have made extensive preparations to keep the expected crowd of spectators in order, and navigation will be suspended between Blackwell and Ward's Islands upon the occasion.

—The propeller Cuba, from Montreal, Oct. 2, made applications for necessary papers at Detroit Thursday, upon which the health officer arrested the officers and crew and quarantined the boat. The captain and purser swore that on a preceding trip they put ashore at Chicago a sailor sick with small-pox, and landed another at St. Catherine's, Ont.

—Near Fergus Falls, Minn., Monday morning, a circus train on a branch of the Northern Pacific Railroad, with three sleepers attached to the rear end, broke in two while ascending a steep grade, and the detached portion, flying downward at a terrific speed collided with another train about one mile in the rear. The sleeping cars were demolished,

five of the occupants being killed and a large number more or less injured.

—A street car at St. Louis Thursday became immovable at a grade, and a crowd of strikers gathered, who pulled the driver from his position, the man falling in such a way that he was run over by the wheels and dangerously hurt. A mob next unhitched the mules and shoved the car, with others, down the incline, the collision smashing the vehicle to splinters. The police appearing on the scene, a riot followed, the officers using their batons with great effect. Seventeen of the rioters were arrested, and many others were badly wounded. The authorities, fearing a renewal of the conflict have sworn in special policemen. The strikers have assumed a menacing attitude.

#### FOREIGN.

- Krupp's latest gun kills at nine miles.
- In England the freight trains will average a speed of twenty-five miles an hour.
- Seven hundred deaths from small-pox occurred in Montreal during the month of September.
- The New Zealand Government has renewed the service between that country and San Francisco.
- Five hundred villages were destroyed by the recent storms in the vicinity of the Bay of Bengal, India.
- Serbia's warlike attitude has compelled the Sultan to issue a decree mobilizing the entire Turkish army.
- Money offered by the Bulgarian prince Alexander for its reported, induced the Sultan to recognize the union of Bulgaria and Roumelia.
- A dispatch from Vienna states that the feeling is increasing in that city that the Roumelian Conference at Constantinople will be a failure.
- The Abyssinian expedition, marching to the relief of the Kassala Garrison, after a severe battle, defeated a large force under Osman Digna, the latter losing 3,000 men in the encounter.
- An earthquake of a curious nature occurred recently in France. It affected the chalk formation of the earth's surface, and was neither heard nor felt by workmen in the coal mines beneath.
- The proposition is said to be seriously entertained to arm the British infantry soldier with a shield. The new implement has a surface a foot square, is bullet proof, weighs but three pounds, and is attached to the rifle.

### Obituary Notices.

'Blessed are the dead which die in the Lord from henceforth.'—1 Cor. 14:13.

MARTIN.—Died at Nelson Station, Montcalm Co., Mich., Aug. 1885, Archie A. Martin, infant son of Sr. J. H. Martin, aged 4 months and 7 days. Words of comfort and hope were spoken at the funeral an attentive audience, from Matt. 18:2, 3. B. F. LAWRENCE.

AUTEN.—Died at Knoxville, Iowa, May 17, 1885, of whooping-cough after a painful illness of one week, Thomas De Witt, youngest son of Benn and Mattie D. Auten, aged 10 months and five days. We trust he will be brought forth to immortal life in the first resurrection. Our house of worship, words of comfort were spoken by Eld. C. Stevens, from Jer. 31:16, 17. B. AND M. D. ARVIN.

WILLIAMSON.—Died near Poetry, Kaufman Co., Texas, Sept. 1885, Rosa May, infant daughter of J. G. and Lucinda Williamson, aged 3 months and 3 days. This little one's short life was one of much suffering, and there is comfort in the thought that it is now sweet sleeping. The parents sorrow not as those who have no hope. At the grave, words of comfort were spoken by the writer. T. T. STEVENSON.

GIBBS.—Died at her home in Palmetto, Fla., Sept. 5, 1885, Mrs. Ageline Gibbs, in the 46th year of her age. She was stricken with malarial fever; but after that had been broken, first dropsy, and the pneumonia set in, and she was taken from us. She embraced the truth about ten years ago by reading. She leaves a husband and five children; yet we mourn not as those that have no hope, for we expect to meet her again if faithful. Her faith and trust were in the Lord and she had lived the life of a Christian. D. N. GIBBS.

BRINK.—Died in Courtland, Kent Co., Mich., Allie M. Brink, aged 37 years and 6 days. About two years ago she united with the S. Adventist church, at Cedar Springs. About one year ago, she was prostrated with inflammatory rheumatism and abdominal dropsy, from which she was a great sufferer for about ten months, during eight of which she was confined to her bed. Amid all her sufferings she manifested patience and a perfect resignation to the will of God. She leaves a husband and two daughters to mourn her loss. F. H. L. CONNELL.

JONES.—Died of heart disease, Sept. 28, 1885, at her home in Gibson, Ill., Mary Jones, aged 48 years, 9 months, and 7 days. She leaves a husband and four children. Sr. Jones embraced present truth shortly after the death of her first husband, Mr. Carter, under the labors of Elds. Sanborn and Ingraham, in 1864. She has ever since been a devoted Christian, and was respected by all who knew her. She had been afflicted for several years, and often remarked that her hour was in order, and that she was ready to go at any time the Master should call. Funeral services by the writer from 1 Thess. 4:13. C. H. BUSH.

LETHULTZ.—Died at Eagle Lake, Minn., Aug. 16, 1885, Matt Lethultz, aged 18 years, 2 months, and 14 days. Sr. Maude had been a cripple since she was about two years of age. She was deprived of many privileges young people so much enjoy, and oftentimes suffered much pain; yet she was cheerful, and tried to do what she could to make others happy. For years she lived on the brink of the grave, yet she murmured not, giving to all an example of the comforting sustaining power of the grace of God. But now her sufferings are over, and she sleeps in Jesus, awaiting the crown to be given at the last day. Words of comfort by the writer. W. B. HILL.

BUTE.—Died of consumption at the home of Sr. H. S. Tyler, Downer's Grove, Ill., Bro. James M. Bute. I was called to spend a few days with Bro. Bute in his last illness. Sister Tyler was led to accept the present truth by publications which Bro. Bute had placed in her hands, and both she and her husband did much to supply the want and alleviate the sufferings of this brother during his protracted illness. Eld. Geo. B. Starr and the writer had special conversations with him a few months before his death, when he evidently showed

fect submission to the will of God. He desired at times to live that he might show himself more faithful in the service of God. He...

WICKHAM.—Died in Winsdor, Fayette Co., Iowa, Sept. 4, 1885, Emma E., wife of John Wickham, aged 37 years and 10 days. She...

THURGOOD.—Died of disease of the stomach, at his son's residence, near Freeland, Mich., Sept. 25, 1885, Ebenezer P. Thurgood, aged seventy-one years. Bro. T. was born in England, where he resided...

SMITH.—Died at his residence in Council Bluffs, Iowa, Sept. 11, 1885, disease of the kidneys, Bro. Nelson G. Smith, in the 70th year of age. He leaves a wife and five sons to mourn his loss...

COOPER.—Died of typhoid fever, Aug. 27, 1885, at his residence, 109 E. Street, Detroit, Mich., Harold D. Cooper, aged 26 years and 11 months. Bro. Cooper was born at Oshwa, Canada. He came with...

WINFIELD S. HARMON.

Appointments.

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

QUARTERLY meeting of Dist. No. 7, Minn., will be held at Grove Lake, Oct. 24, 25. We greatly desire to see all our brethren and sisters at this meeting...

THE Lord willing, I will hold meetings in Bloomingdale, Mich., Sabbath and first day, Oct. 17, 18. Bro. H. W. Miller is invited to meet me there, to look after the tract and missionary work.

NOTHING preventing, I will be at Mankato, Minn., Oct. 25. I should like to meet the other members of the Conference Committee there. Also desire that there may be a general gathering of the brethren and sisters in that vicinity.

THE Lord willing, I will meet with the church at Racine, Wis., Sabbath and Sunday, Oct. 17, 18. Friends from Raymond church are invited to meet with us.

QUARTERLY meeting of Dist. No. 4, Minn., at Byron, Steele Co., Oct. 31 and Nov. 1, meetings to commence Friday evening. Expect Eld. Tenney and other ministerial brethren. I desire to see at this meeting as many of the brethren and sisters of the district as can possibly attend...

MEETINGS at Adel, Iowa, will commence Thursday evening, Oct. 22, and continue into the following week. At Herndon, where Bro. Hoyt may appoint, commencing Oct. 29, and continuing into the following week. At Ponda, from Nov. 5 till over the following Sunday. Eld. Mitchell is also expected to attend.

THE quarterly meeting of Dist. No. 8, Mich., will be held at Watrousville, Oct. 24, 25. Ministerial help is expected. There will be opportunity for baptism.

THERE will be a general meeting of the Tract and Missionary Society held at Soliloquy, near Quickburg, Va., Monday and Tuesday, November 16, 17. First meeting Friday, at 9 A. M. This will be an important meeting for the State, and we hope to see it well attended. Do not miss the first meeting, the most important of all.

Publishers' Department.

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

FRIENDS wishing to correspond with me will address me until further notice at Moultrie, St. Johns Co., Fla. CHARLES P. WHITFORD.

THOSE wishing Sr. Brock's book, "Light in the Darkness or Trial of Faith," will please address REVIEW AND HERALD, Battle Creek, Mich.; or R. H. Brock, Grenola, Elk Co., Kan.

BUSINESS NOTICES.

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

WANTED.—To rent a farm of some Sabbath-keeper. Must be handy to church. Address J. Collingwood, Bangor, Iowa.

WANTED.—A good blacksmith and wagon maker (a Sabbath-keeper with a family) desires a location among S. D. Adventists. Address, B. F. Craig, Madison, Madison Co., Nebraska.

RECEIPTS.

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

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

Books Sent by Express.—Mrs J. A. Robie, Mrs E. A. Rose, Mrs Judith Morrison, S. E. Whiteis, Mrs Ida Gates, Sadie Miles, Lettie Robinson, Magnus Halgren, Benj F. Hall, Jacob Ohlander, T. J. Purdon, James Morrow, Christen Peterson, G. K. Owen, John Lorntz, Eld G. G. Rupert, C. A. Bogren, Andrew Erickson.

Books Sent by Freight.—E. W. Whitney, L. A. Nystrum, Lillie D. Woods, A. P. Gustafson, W. C. Hansen, James Sawyer, W. C. Hansen.

Cash Rec'd on Account.—N. Y. T. & M. Soc. \$239, Inter T. & M. Soc. per N. J. Barthoff 50., Mich. T. & M. Soc. per Hattie House 89.04, Iowa Conf 135.13, Mich. T. & M. Soc. per Hattie House 9.68.

Mich. Gen. Fund.—Joel Gulick \$10, L. Weatheraxw 25, M. A. Durkee 7.36.

Scandinavian Mission.—John F. Hanson \$15., B. M. Hibbard 2.50, Mrs T. F. Howe 75c.

European Mission.—D. B. Welsh \$1.

N. E. School.—Mrs Eva Miller \$25., C. K. Ackley 5., Emily McGlothlin 2., E. B. Miller 25., E. L. Graves 5.

General Conference.—Fernandina, Fla. per Mary Bengnet \$11.65, Ohio Conf tithes 146.16, E. R. Jones (tithe) 16.80, Col. Conf tithe 200., Gen. Conf per Eld Ostrander 100.

Review to Poor.—H. H. Holtz \$10.

S. D. A. E. Soc.—J. L. Harmon \$10.

Mich. S. S. Ass'n.—M. J. Chapman \$26.77.

English Mission.—C. K. Ackley \$5., Mrs G. W. Pierce 40., B. Salisbury & wife 25., Mrs D. S. Walker 50c, F. D. Hare 5., C. C. Bragg 50c, Mrs A. D. Hutchins 10., H. A. Thurber 1., Mrs A. M. Dampier 1., H. W. Couro 5., H. A. Loveland 1., Peter Stone 50c, H. W. Barrows 25., H. W. Pierce & wife 10., Geo. Taylor 50c, R. C. Bailey 2.50, A. S. Hutchins 10., Mrs S. H. Hill 2., H. E. Hill 5., Mrs Nellie D. Richmond 10., E. M. Pike 10., B. M. Hibbard 2.50, J. H. Thompson & wife 5., B. M. Hibbard 2.50, Chas. Lea 5., C. M. Gibbons 2.50, Emma Jones 2.50, H. D. Church 2.50, Wm. Gruff 2.50, Wm. George 25c, Martha Fritz 25c, Maria West 50c, Geo. A. Rea 2.50, R. Worden 2.50, D. Carr 10., Jacob Ghering 1., H. A. Place 2.50, Mrs C. Cowles 50c, Geo. Matthews 2.50, F. W. Gibbs 50c, Jordan Eastman 2.50, Mrs D. J. Wright 2.50, Margaret Groff 50c, N. S. Washbond 50c, W. S. Leonard 1., Hattie Preston 2., Ellen S. Armstrong 50c, O. F. Dart 2.50, J. M. Kimble 2.50, A. Ross 50c, Geo. D. Ballou 2.50, Fred H. Hall 1., S. D. Peabody 5., Polly Van Marter 1., E. E. Miles 2.50, Mrs W. H. Gibbs 5., W. M. Wheeler 10.

Donations to S. D. A. P. Association.—Mrs E. D. Scott \$140.

Australian Mission.—S. D. Peabody \$5., Polly Van Marter 1., E. E. Miles 2.50, Mrs W. H. Gibbs 5., Sanitarium S. S. 250., Mrs J. Giles 3.50, Wm. L. Wheeler 10., P. W. S. Plescher (deceased) 10., Maria Stewart 10., Antigo S. S. 5., Jane Wood 5., C. K. Ackley 5., H. W. Miller 50., John F. Hanson 10., M. J. C. 4., F. L. Jordan 2., L. M. Griggs 10., Mrs D. S. Walker 50c, F. D. Hare 5., C. C. Bragg 50c, Mrs A. D. Hutchins 5., H. A. Thurber 1., H. W. Couro 5., H. A. Loveland 1., Peter Stone 50c, H. W. Barrows 25., H. W. Pierce & wife 10., Geo. Taylor 50c, R. C. Bailey 2.50, A. S. Hutchins 15., Mrs S. A. Hill 2., H. E. Hill 5., E. N. Pike 10., Mrs S. R. Barrows 10., Fanny C. Thompson 10., Louie Burdick 5., Mrs M. C. Olmstead 5., B. M. Hibbard 2.50, Mrs L. L. Peck 1.25, F. D. Snyder & wife 100., Chas. Lea 5., C. M. Gibbons 2.50, Emma Jones 2.50, H. D. Church 2.50, Wm. Gruff 2.50, Wm. George 25c, Maria West 50c, Geo. A. Rea 2.50, R. Worden 2.50, D. Carr 10., Jacob Ghering 1., H. A. Place 2.50, Mrs C. Cowles 50c, Geo. Matthews 2.50, F. W. Gibbs 50c, Etta Church 25c, Jordan Eastman 2.50, Mrs D. J. Wright 2.50, Margaret Groff 50c, N. S. Washbond 50c, W. S. Leonard 1., Hattie Preston 2., Ellen S. Armstrong 50c, O. F. Dart 2.50, J. M. Kimble 2.50, A. Ross 50c, G. D. Ballou 2.50, Fred H. Hall 1., A. M. Maxson 5.

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SYNOPSIS OF THE PRESENT TRUTH;

A BRIEF EXPOSITION OF

THE VIEWS OF SEVENTH-DAY ADVENTISTS.

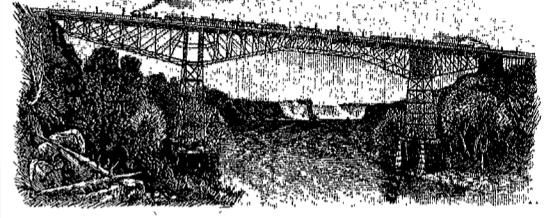
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Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, and Chicago with corresponding times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.31, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Huskell, Valparaiso, and Chicago with corresponding times.

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. W. J. SPIGNER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations like Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteith, and Allegan with corresponding times.

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

JUNE 21, 1885.

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Table with columns for TRAINS, LEAVE, and ARRIVE, listing various express and passenger services with their respective departure and arrival times.

\*Daily. †Daily except Sundays. ‡Daily except Mondays. §§Daily except Saturdays. †Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 13, 1885.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections in Italics.]

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REMAINING CAMP-MEETINGS FOR 1885.

KENTUCKY, Leitchfield, Grayson Co.,	Oct. 14-20
Nebraska, Lincoln,	" 14-20
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There will probably be a party of our people made up here during next month, to go to the Pacific Coast. It might be an accommodation to some to have their company. Information may be had upon the subject by addressing this Office.

SPECIAL NOTICE.

THE season of the year is now at hand when good work can be done in procuring subscribers for our periodicals.

The efforts made during the past year to increase the circulation of the REVIEW met with very encouraging success. We highly appreciate the efforts put forth by our old subscribers, in getting new ones to join our list.

The time has now arrived when many of the new subscriptions taken are about to expire. To meet this, we would ask our friends both old and new to each give us a little assistance. By so doing we can not only keep our subscription list good, but increase it above what it has been during the past year. We would recommend that subscriptions be taken if possible for one year. We would ask as we did nearly one year ago, Will each of our present subscribers send us a new name?

We will continue the same offer for the coming year that we have made during the past year on full term subscriptions. We have on hand a quantity of the dictionaries which were found a great help. They will be appreciated by any one who has procured a copy. All who work for us will be doing a work which will be an encouragement to themselves as well as to the publishers.

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DEDICATION.

PROVIDENCE permitting, the new house of worship at Camden, Mich., will be dedicated, Oct. 25, 1885. Preliminary services will begin Tuesday evening, Oct. 20. Members of surrounding churches are invited to be present especially on Sabbath and Sunday. The president of the Conference is expected to be present, and other help from abroad.

D. H. LAMSON.

TO IOWA CONFERENCE CHURCH TREASURERS.

REMEMBER that C. F. Stevens, Knoxville, Iowa, is now Conference Treasurer, and that S. M. Jacobs, Fontanelle, Iowa, is Conference Secretary. When sending money to the Treasurer, the same should be reported to the Secretary.

A. R. HENRY.

MINNESOTA, NOTICE!

It will be remembered that at a meeting of the Minnesota Tract Society held at Hutchinson nearly two years ago, it was voted that the State office should not allow any discount on orders for less than five dollars. Although the reasons for this action are apparent, it has been difficult to maintain it. Recently discounts have been allowed on all orders until now the business of the Society is crowded with small orders, from five cents upward, involving a large amount of labor, expense, risk, and trouble generally, without any remuneration, the little profit that should result from the retail trade being given to the customer. It is therefore thought best to fall back on the resolution partially, and thus increase the size and decrease the number of the orders from districts and agents, and secure to the State office some of the benefit of the retail trade. So, until further notice, orders for books and tracts to the amount of less than two dollars will not receive the benefit of discount, but will be charged at retail price.

G. C. TENNEY.

A NOTICEABLE SIMILARITY.

BEFORE the time of the first advent the Jews had great respect for the entire Old Testament. Every book and every chapter was sacred to them. But after Christ came and fulfilled the prophecies which pointed to him, they began to lose their interest in these portions of the Bible. The book of Daniel contains the clearest of these. There were the prophecies pointing out the very year when he would come. What could they do with these? Now they began to disparage the book itself, and finally pronounced a curse upon every man who should undertake to explain it.

Something very similar to this has occurred of late in the Christian Church. Up to the time of the Advent movement all the Church placed great faith in the prophecies, and frequently the preacher pointed to them as a proof of the inspiration of the Bible. All commentators took great pains to expound them. The second advent and kindred themes were often preached upon in every pulpit. But what a remarkable change has taken place within the last forty years! To-day the prophecies have been nearly laid aside; very seldom is a sermon preached upon them.

It has been advocated that the books of Daniel and Revelation cannot be understood, so they have been ostracised. Who can fail to see the similarity between the treatment of these books by the Christian churches and the treatment of the prophecies of the first advent by the Jews? The final result will be the same. It is remarkable how history repeats itself; and any one who has his eyes open can easily discern the providence of God and where the truth is. If time were to continue one hundred years more the way matters are going now, the doctrine of the literal second advent and the prophecies concerning it, would alike be entirely rejected. The Christian Church is rapidly going just where the old Jewish Church has gone.

D. M. CANRIGHT.

THE OUTLOOK.

THE several inevitable conflicts now pressing in the world,—the impending collision of the nations, conflict between labor and capital, and that between those who are determined to Christianize our government on the one hand, and those who are equally determined to secularize it on the other,—cannot be regarded by any one of thoughtful mind without serious apprehension of terrible times in the future. The "dynamite peril" is enough to make us shudder. Thoughtful observers must see that this is reason for such expressions as that reported of a university professor; namely, "I must say frankly that I believe we are just beginning to enter on a terrible era in the world's history, an era of international and domestic warfare such as has never been known, and the end of which only the Almighty can foretell. He might have said that God had foretold of these perilous times centuries in the past; and also shown in what they would culminate,—in a time of national trouble such as never was, in anarchy and lawlessness, and in the last religious persecution, to be followed by the great day of unmingled wrath,—the seven plagues and the battle of the great day of the Almighty. Considering the present attitude of the nations, combinations of men who know no law but their own perverse will, and are chafed as a bear robbed of his cubs, and also the determined and persistent effort being made to bring the civil power to the aid of religious traditions, and thus legislate for God, or rather against God, and compel all to submit or suffer penalty, the man who can look on with stoical indifference must be void of human sympathies,—at least while living.

Rouse, brethren, rouse! lest we be overtaken in this apathetic condition. It is high time to awake from our slumber.

R. F. COTTBELL.

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