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AND SABBATH HERALD.

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

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EVEN SO COME, LORD JESUS. REV. 22:20.

BY ELD. L. D. SANTEE.

I sit alone in the evening,
The toils of the day are done,
And I pray the prayer of the waiting,
"Lord Jesus, quickly come."
The shadows of night grow deeper,
The children have gone to rest,
The head of each childish sleeper
Has the snowy pillow pressed.

My prayer through all the ages
Has been uttered o'er and o'er
By those who were burdened with sorrow
And bound in fetters sore.
It was prayed by martyrs of Jesus,
Who counted the world but loss,
And for Him who ever sees us
Carried the heavy cross.

I sigh as I think of the shadows,
That darken the waiting ones,
Of the thorns that lie in the pathway
Before the glad words, "well done."
But the gloom and the shadows descending
Will not for aye abide;
Even now is our life work ending,
Now is the eventide.

So I pray the prayer of ages,
With mingled hope and fear;
For the advent foretold by sages,
I believe to be almost here.
I long to hear the blessed,
"Servant of God, well done;"
So I kneel, and I cry to heaven,
"Lord Jesus, quickly come."

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

PORTLAND, ME.

WE reached Portland about ten o'clock Tuesday evening, Sept. 9. Wednesday we rode twelve miles to Gorham to visit my sister, who has been an invalid six years from acute rheumatism. The suffering one awakened sorrow and called out deep sympathy; but we could do nothing to stay the progress of disease. We could only pray for and with her, and leave her in the hands of a compassionate Redeemer.

While in Portland, in company with Sr. McOmber, I visited localities of special interest in connection with my early life, among them the spot where I met with the accident that has made me a life-long invalid. This misfor-

tune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him.

I have read of a little bird that while his cage is full of light never sings the songs his master would teach him. He will listen, and learn a snatch of this, a trill of that, but never a separate and entire melody. But the master covers his cage, and then, in the dark, he listens to the one song he is to sing. He tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody; and then the cage is uncovered, and ever after he can sing it in the light. Thus God deals with his creatures. He has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward.

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also visited my early home, and the house where my first vision was given me; but railroad buildings have crowded out many dwellings that used to stand in this locality. In the chamber of the last-mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one.

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others.

Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. He longs to clasp our hands

firmly, while we cling to him in simple faith, imploring him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to his great heart of love.

I felt the deepest interest in the meeting in Portland, where my childhood and youth were passed. Some of my old school-mates made themselves known to me on the ground. I also met a number of relatives who were my neighbors forty years ago. It afforded me great pleasure to meet and greet these old friends.

Strict order was observed on the ground. At nine or half past, the bell was rung for retiring, and after that no meeting or loud talking was allowed. At five, at the sound of the bell, the camp was astir, preparing for the morning meeting in the pavilion. I was gratified to see the full attendance at this early hour.

The practice which prevails in camp-meetings held by some denominations, of continuing the meetings to a late hour, some even spending the night in praying and shouting is not conducive to the spiritual advancement of the worshipers. I have been told that in several instances persons have been taken from these meetings so excited that they were considered fit subjects for an insane asylum. This has caused many to decide never to attend a camp-meeting; but on attending those held by our people, they are forced to admit that they can see nothing objectionable in them. They say that the order is fully as good as that observed in houses of worship in the cities.

Body and mind need rest, that the mind may not become unbalanced and excited from being subjected to a constant strain. In our camp-meetings great pains is taken in Bible-readings and sermons to make important points of truth so clear that none need to be in ignorance. And good and regular sleep should be secured, that the mind may be clear, and in the best condition possible to weigh the arguments presented and to decide between truth and error.

Wednesday evening the Lord gave me strength to bear my testimony. What emotions filled my heart as I stood before the people of my native city. It was here that I received my first impressions in regard to the speedy, personal coming of our Lord. Here my father's family, including myself, were excluded from the Methodist church for cherishing this blessed hope. I knew there were none in the congregation who had been active workers in the message of the first and second angels. And yet this city was favored with special light and privileges in the great movement of 1842-4. A large company accepted the faith, and rejoiced in the glad tidings that Jesus was soon coming. Many more would have taken their position with the waiting, watching ones, had not the ministers warned them against attending the Adventist meetings, telling them that it was as great a sin to listen to these doctrines as to attend a theater.

A few paragraphs from a letter written in reference to the revival in Portland under Father Miller's labors will give a good idea of

the character of his work. At the time, he was "lecturing to crowded congregations in the Casco-street church on his favorite theme, the end of the world and the literal reign of Christ for one thousand years." Eld. L. D. Fleming wrote of these meetings:—

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to frighten people; they are far from it. The great alarm is among those who do not come near them. Many who stay away and oppose, seem excited, and perhaps alarmed; but those who candidly hear are far from excitement or alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind; though this is the greatest revival I ever saw, yet there is the least passionate excitement about it. It seems to take a deep hold on the main part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed."

A little later he wrote:—

"There has probably never been so much religious interest among the inhabitants of this place, generally, as at present; and Mr. Miller must be regarded, directly, or indirectly, as the instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures.

"At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rumsellers have turned their shops into meeting-rooms, and these places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, and Universalists have been converted. Prayer-meetings have been established in every part of the city by the different denominations or by individuals, and at almost every hour. Being down in the business part of our city on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged in prayer, with one accord, at about eleven o'clock in the daytime.

"In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in one month since Mr. Miller came here than in any four months previous. A member of an orthodox church informed me that if Mr. Miller would now return, he would probably be admitted into any orthodox house of worship, and he expressed a strong desire for his return to our city."

These statements I know to be true. And as under the first and second angels' messages

the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland camp-ground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change.

Some passed our tent talking of the meetings. All expressed a favorable opinion, and acknowledged that a great deal of good instruction was given, which, if heeded, would prove a lasting benefit. One inquired, with considerable earnestness, "Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?" The answer came, "As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday."

Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, he could say of them, as he did of the Pharisees of old, "In vain they do worship me, teaching for doctrines the commandments of men." Well did the prophet say, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness." The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger.

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible."

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really

do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And "what," says the prophet, "is the chaff to the wheat?"

None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day."

GRAINS OF GOLD.

BY ISADORE SUTHERLAND MINER.

STORED in the heart of a wave-washed rock,
Were the glistening grains of gold;
But no hand held the key
To its mystery,
And none might its wealth unfold.

But the years passed on with their beating storms,
And the waves dashed on in their glee,
Till their constant wear
Lay the treasure bare,
That the eyes of man might see.

The hands of man wrest the spoil revealed,
From the rock so bare and brown;
And the workmen see,
From the dross set free,
A glittering, golden crown.

Thus in the depths of the human heart,
Lie the grains of gold in trust,
Till the sorrows of years,
The erosion of tears,
Wear away the rocky crust.

And then from the clouds in pitying love,
The great Master's hand reaches down,
With tenderest care,
Gleans the metal rare,
And fashions a golden crown,—

A crown that shall shine when earthly crowns fade,
Whose jewels are lasting and bright;
And he lays it away,
Till the soul, freed from clay,
Shall revel in glorious light.

THE TEMPLE IN HEAVEN.

BY ELDER W. H. LITTLEJOHN.

THE TALK ABOUT ASCENSION ROBES.

CONTINUED.

MR. BIBLIST.—"As we separated last evening, I believe that I promised to prove to Mr. Clerical that the stories so widely circulated to the effect that Mr. Miller and his followers put on ascension robes in 1844, were wholly without foundation; or, to put it a little stronger, that they were born originally of that disposition to scandalize great religious movements, which has been manifested in all ages. That the Miller movement was marred in a few instances by excesses on the part of a very few of its adherents, no doubt is true. If it were not, it would have been an exception to the rule that holds in regard to great awakenings generally. Even the presence and example of Christ were not sufficient to repress altogether the tendency in his disciples in that direction. On one occasion even John and James were ready to call down fire to consume the inhab-

itants of a certain Samaritan village because they were not ready to receive the Master with open arms. Sixteen centuries later, Luther was greatly annoyed, and the Reformation scandalized, by the fanatical folly of the Anabaptists, who held just enough of the principles of the Reformation to make the latter responsible in the eyes of its enemies for their acts. At one time their frenzy culminated in the murder of one of their number, it being confidently expected that the individual thus sacrificed would be restored to life again in answer to prayer. It was to men of this class that the great Reformer once said, 'I will rap that spirit on the snout.' Wesley in his day was greatly irritated by those who transformed his doctrine of 'perfect love' into the odious theory of 'perfectionism.'

"So I might go on; but I think that I have given a sufficient number of illustrations to establish the proposition that the presence of fanaticism among the adherents of a religious movement is compatible with the theory that the movement itself is of God, provided that there is in it moral power strong enough to resist and overcome ultimately all such tendencies. Do not get the impression, however, that I have made this argument for the purpose of apologizing for the wearing of ascension robes by Mr. Miller and his associates. That such robes were never put on by the parties in question, I am ready to demonstrate by the most indubitable evidence. In the first place, the charge is ridiculous on its very face. It is simply preposterous to suppose that men possessing good common sense could be induced to do so silly a thing; much more so, that persons of such marked intellectual ability as Mr. Miller and his more prominent co-laborers could be persuaded to participate in so silly a performance. Think of it for a moment. Why, the very idea of wearing cotton ascension robes to heaven is so absurd that the merest tyro in the Scriptures would at once discover its untenableness. The Apostle says in one place that 'flesh and blood cannot inherit the kingdom of God.' In another place he declares, 'Behold, I will show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' These scriptures teach distinctly that nothing that has upon it even the remotest taint of sin or that has in any way been connected with its history, can by any possibility enter into heaven. Even the bodies of the saints are to undergo a change which will eliminate from them every trace of corruption before they can share that destiny. Mr. Miller knew this and taught it in the most emphatic manner. The texts that I have quoted were repeated and elaborated by him probably a thousand times during the ten years of his public ministry. I repeat, therefore, that it is simply absurd to suppose that he could have been guilty of the folly in question. Had he been, his theory and his practice would have been diametrically opposed to each other. To preach at one moment that the 'elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up,' and in the next, to argue that 'cotton ascension robes' would furnish an exception to the general rule, would be an inconsistency so gross that while it might have been perpetrated by Mr. Miller's slanderers, it never could have been enacted by Miller himself."

Mr. Clerical.—"It don't make any difference what you say, sir; I know that he and his friends *did* put on ascension robes."

Mr. B.—"Alas, sir, I fear that there is too much truth in the first part of your declaration. You admit that you never saw an Adventist of 1844 attired in an ascension robe, and that you have never met with a person who had seen one thus arrayed. I have made an argument to prove that in the very nature

of the circumstances it could not have taken place, and the only reply that you make is, that you do not 'care what I say.' Like those who for forty years have been engaged in a persistent effort to smirch the character of Mr. Miller, you seem to be bent upon believing any and everything that would damage the reputation of that great and good man, however preposterous in itself. It is not impossible that what I am about to say may be entirely thrown away on you; but I shall nevertheless proceed now to introduce on the point in question testimony of a personal nature, which will show that my reasoning from general principles was correct.

"It is universally admitted that, other things being equal, a man's friends are better judges of his motives, and more reliable authority in determining what his acts have been, than are his enemies. The former are agreed that the ascension robe stories were utterly without foundation. If Maud will hand me from my library yonder a volume entitled 'Life Incidents,' I will read you a couple of extracts that are in point. The authors of both of them were prominent preachers in the Miller movement. The first which you will find in the work that Maud has just handed to me was penned by Eld. James White, whose life and labors the book records. I will begin to read on page 310: 'There are hundreds of ministers in the United States who, if disturbed in the quiet possession of the ears of the people by the proclamation of the unpopular truths of the third message in their vicinity, would take delight in repeating the old threadbare falsehoods concerning ascension robes, and the like, to cut off the influence of the servants of God. In almost every place where our ministers give discourses upon the second coming of Christ, and the necessary preparation for that event, they have to labor against the prejudices of the people, caused by reports of the inconsistencies of Adventists; one of which is, that at a point of expectation in the past, many of them did prepare robes of white linen, and put them on ready to ascend and meet their coming Lord.

"While all sane persons, who have any knowledge of what the Holy Scriptures do teach of the necessary preparation to meet the Lord as he shall descend from heaven, will agree that to prepare a literal white robe made of cloth as a fitting preparation for the transit from earth to heaven, from mortality to immortality, must be an indication of downright insanity, none will see in such an act evidences of criminality. But I do not believe that anything of the kind ever occurred. I have been actively engaged in the proclamation of the second advent for more than twenty-five years, and have traveled and preached in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Canada, and have not met a person who has seen an Adventist thus attired, or one that was able to give better proofs that anything of the kind ever did occur than vague reports. I have never found the place where the thing occurred. It was always in the next town, county, or State.

"Again: reports in relation to this matter, and slanders of a similar nature, have a hundred times been denied in Second-Advent periodicals, and proofs have been called for of the truthfulness of these statements. No one has been able to produce the proofs. But still the tongue of slander takes delight in repeating the old threadbare falsehood."

"The second extract was taken originally from the 'History of the Rise and Progress of Adventism,' and is found in 'Life Incidents,' on page 314. The author of that history was Eld. Josiah Litch. He was an able writer, and took an active part in the advent movement of 1844. He says: 'Those periods came and passed with no unusual occurrence. As soon as they had gone by, a flood of scoffing, revil-

ing, and persecution burst forth, not from the infidel world so much, but from the professed friends of the Saviour,—the most idle and foolish stories of ascension robes, and going out into graveyards to watch, going to the tops of houses, etc., etc. These were repeated again and again, both from pulpit and press, until the public were, many of them at least, almost persuaded to believe them true. How or where they originated, except in willful falsehood, we cannot devise. Some of the reports of that character, we happen to know, originated with professed ministers of the gospel, who gave date and place when there was not a word of truth in the whole story. Others must have originated in a similar way."

"I hope, Mr. Clerical, that you will not in the day of final account be found associated with the class of ministers to which Eld. Litch alludes. So far as the past is concerned, the plea of ignorance might be pleaded in your defense; but hereafter any repetition by you of the ascension robe scandal could be regarded as nothing less than willful misrepresentation. The testimony of two such men as Elds. James White and Josiah Litch on the point before us, will be received as conclusive by every candid individual. Their veracity was above impeachment, and their sources of information complete. One more fact, and this branch of the subject must be dismissed.

"In the REVIEW AND HERALD for April 14, 1868, the following paragraph appeared: 'Fifty dollars reward is offered to any person who will present unquestionable proofs of the truthfulness of the statements that believers in the second advent of Christ, on the day of expectation did put on ascension robes. Those who can produce such proofs, are requested to forward them immediately to the writer [Eld. James White] at Greenville, Montcalm Co., Mich., and receive fifty dollars by return mail.' The REVIEW AND HERALD is the organ of Seventh-day Adventists. By inserting this reward in its columns, the public were generally apprised of the offer made. An opportunity was thus presented to all those who were willing to testify on oath that they had ever seen an Adventist attired in ascension robes, to do so. Had the ascension robes stories been true, there were thousands then living who were competent to make oath to their correctness. While it is natural to suppose that some, could they have done so consistently, would have made the necessary affidavits for the mere love of truth, it is certain that those who hated Adventists, and those who were greedy for gain would not have failed to respond when so favorable an opportunity was given either for the venting of spite or the acquisition of money."

Maud.—"What I want to know, father, is whether any one ever got the fifty dollars."

Mr. B.—"No, Maud; they were never paid over to any one, and simply because no one ever made the necessary proofs. There were some who, like Mr. Clerical here, insisted despite all the evidence to the contrary, that ascension robes were really worn by the Adventists in 1844; but none of them save one man ever ventured to carry out the conditions of the reward by offering the required testimony."

Maud.—"How did that man come out, father?"

Mr. B.—"Just as you might have anticipated, my daughter. In endeavoring to prove that Mr. Miller and his friends were all fools, he demonstrated the fact most clearly that he himself had been most sadly duped. He said that he knew that Adventists did wear ascension robes in 1844 because he saw two young ladies actually engaged in making such robes. When interrogated as to how he knew that the articles in question were really ascension robes, he replied, that he knew it because the young ladies told him so. Fortunately, all the parties were living and the facts were easily reached. It turned out, upon examina-

tion, that the two young ladies to whom he referred were at the time in question engaged in making night-dresses, and that the gentleman who claimed the fifty dollars was by them regarded as somewhat impertinent because of the persistence with which he plied them with questions respecting that which they were doing; and so they jokingly gave him to understand that they were making ascension robes. When these representations were made to those who had the charge in the matter of the reward, you can imagine the result. The whole thing was dropped, the applicant retiring a wiser if not a better man. From that time to this, ascension robe stories have been at a discount with those who knew the facts and whose malice did not exceed their honesty."

Mr. C.—"You will pardon me, Mr. Biblist, if I withdraw. I have just bethought me of an appointment that I have at this hour. I bid you all good evening."

Mr. Thoughtful.—"I am very thankful, Mr. Biblist, for your talk this evening. I have always believed that the ascension robe stories were gross scandals, and now I know that they are. There is one point further connected with the Miller movement that I would like to have you discuss; and that is, the mistake in regard to the coming of the Lord."

Mr. B.—"That will be the next thing in order. I will speak of it to-morrow night."

"THE BOND OF PERFECTNESS." COL. 3 : 14.

BY N. J. BOWERS.

CHARITY, or love, is this bond. Now what is a bond? It is that which binds. It ties and makes fast. It has the sense of a seal. Isa. 8 : 16. "Bind up the testimony, seal the law among my disciples." That to which a seal is attached becomes valid and safe. The seal is the assurance that that upon which it is placed is good and up to the standard of requirement. So love is the bond or seal of Christian perfection. This is what makes our profession genuine, that stamps it as valid. Love was at the beginning of human redemption. John 3 : 16. Love sent Jesus from the skies. We should love him who first loved us.

How is this bond of our perfection made manifest? Not by willful self-righteousness, but by willing obedience. John 14 : 15. "If ye love me, keep my commandments." 1 John 5 : 2, 3. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." How do we know our perfection is genuine, then? Answer: By keeping God's commandments. What are God's commandments? Deut. 4 : 13: "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." This is the law of the Lord, conceived in his mind, spoken by his voice, and written by his finger. This law is perfect. Ps. 19 : 7; Jas. 1 : 25; 2 : 12. Here is the law of perfection. By this law our perfection must be measured. A perfect moral character is formed by perfect moral action. Perfect moral action must be gauged by a perfect moral rule or law. This law speaks out from its bosom, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Reader, look well to your bond. Does your perfection ignore this voice? If it does, by the word of the living God, it is a delusion. It will fail you when you are weighed in the Judgment scales.

—Let your religion be seen rather than heard. A lighthouse sounds no drum, beats no gong; yet far over the waters its friendly light is seen by the mariner.

The Home.

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

AN ANSWERED PRAYER.

"Oh! give me a message of quiet,"
I asked in my morning prayer:
"For the turbulent trouble within me
Is more than I can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only canst give me peace."

I opened the old, old Bible
And looked at a page of Psalms,
Till the wintry sea of my trouble
Was smoothed by its summer calms.
For the words that have helped so many,
And the pages that seemed most dear,
Seemed new in their power to comfort,
And they brought me my word of cheer.

Like music of solemn singing
These words came down to me:
"The Lord is slow to anger,
And of mercy great is he;
Each generation praiseth
His work of long renown;
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted!
I knew the Lord was nigh;
All that was making me sorry
Would be better by-and-by.
I had but to wait in patience,
And keep at my Father's side,
And nothing would really hurt me,
Whatever might betide.

—Marianne Farningham.

FAMILY DUTIES.

It may be said, and with as much truth as is generally to be found in a paradox, that man made the State, but that God made the family. Of the last clause, at all events, there can be no denial—God made the family. It is the unit of society itself. According to the state of the homes of a town, or of a country, is the state of the place, and the state of the nation. I do not think that I err in noticing a decided diminution of respect and reverence inside the walls of homes within the limits of the half century to which my observation is restricted. I believe that an independence of act and speech, of conduct and manner, is now claimed, and now conceded between parents and children, whether sons or daughters, which would not have been dreamed of in the earlier years of this century.

"The mystery of lawlessness doth already work" in the midst of us here, while we are, perhaps, deploring the state of society abroad and thanking God that we are not as other nations are. If we would keep in any sense at the head of the nations, as the country of free institutions, of willing loyalty, of strong family ties, above all, of a pure and enlightened faith, we must look to homes. We must see that the relationship—the primary, the aboriginal relationship—of parents and children is exercised with all authority, and with all obedience.—Dean Vaughan.

SOME GOOD POINTS ON TRAINING CHILDREN.

AND now, dear Interior, you have started an experience meeting. Everybody will want to tell what she would do if her child climbed trees, and teased, and didn't mind. Mrs. Starrett says that "when you have children of your own, all your fine theories vanish." Not all, I hope. There are a few main theories that can be carried out; for instance: I used to say that I would not suffer disobedience, disrespect toward parents, or teasing in a child, and after bringing up four of my own, I say there is no need of it. Such evils, I believe, are the parents' fault. In the family in which I grew up, I never saw these faults, though I

do not remember ever seeing any one punished on account of them. I do not remember that I was made to obey, but I was expected to obey, and to be respectful, and I cannot recall ever thinking of being the contrary. None of us were teasing or whining, either. We had no temptation to be, and we knew it would not be tolerated. We strolled off day after day, in the woods and by the shore, picking winter-green, flowers, pennyroyal (children will pick anything), picking up shells and even pretty stones. Nobody worried us, and said, "What did you want to bring home all that stuff for?" They admired it all, and—when we forgot it, threw it away. We had a beautiful time every day. Why should we be disagreeable? No children in the world have happier or better times than my four. Whatever they can do for a good time, they are allowed to. Then when it is No, it is No, and they understand that there is a reason for it. Sometimes they know the reason, and sometimes not, but there is an end of it. Where is the trouble about that,—if you begin right? The nearest approach to a teaser is our youngest. For more than a year he was so sick that no one expected him to live. What could we do but "humor" him? Poor little sufferer! His own good sense and ours will soon set him right, now that he is well. He got his mind "set" on something that we did not think best, and was mourning over it a little to his sister, a little older. She set him straight by saying, "I s'pose you know you won't get anything by teasing, when it isn't best, don't you?" There it is in a nutshell. Years ago in some book, I got this idea, and it is effectual.—S. in Interior.

"CAN'T YOU FORGIVE ME?"

THERE are two great mistakes made by parents, one is to remit threatened punishment for little or no reason, and the other is to stubbornly refuse to modify it, no matter what occurs. It is related of a minister, whose son had done a wrong and confessed it, that he sentenced him to three days on bread and water. For two days the lad bore it well. On the morning of the third day he asked the boy how he liked his fare. He said, "I can eat it very well, papa, but I don't much like it. Can't you forgive me, papa?" "No, sir, I cannot; my word has passed, and you must take your three days, as I told you." The boy repeated, "But really, can't you forgive me, papa?" "No, I cannot break my word." The boy said, "Then, papa, how could you say the Lord's prayer this morning?" The father ordered the fare to be changed, and said he had heard a better sermon than he had ever preached himself.—Golden Censer.

TEMPER AT HOME.

I HAVE peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms," where the chairs are deal, and the floor carpetless; into "kitchens," where the family live, and the meals are cooked and eaten, and where the boys and girls are as blithe as the sparrows in the hatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as it is tone and temper, that makes life joyous or miserable, that renders homes happy or wretched. And I see, too, that in town or country, good sense and God's grace makes life what no teachers or accomplishments, or means or society, can make it,—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—John Hall, D. D.

Special Attention.

REV. W. F. CRAFTS ON THE DECALOGUE.

SUNDAY evening, Oct. 26, the writer attended the services of the Yorkville Presbyterian church, at Lexington Ave. and 86th St. The pastor, Rev. Wilbur F. Crafts, occupied the pulpit.

The theme of the evening was the decalogue. The Scripture read in the opening services was a collection of New Testament passages showing the perpetuity of the law.

The sermon was an analysis of the ten commandments with a practical application of them, as rules of Christian living for the church of the day.

By way of introduction, the preacher defined the law figuratively by saying that it was a mirror, which, when held up before the transgressor, would reveal the stains of sin upon him; but which could not be employed to wash them away. "The blood of Christ," he said, "is the only means of their removal."

The sermon progressed beautifully and logically through the first, second, and third commandments, condemning the varied and multitudinous forms of idolatry and profanity. But when the fourth came up for treatment, logic and consistency took their flight. Said the speaker, "How many professed Christians when they hold that holy Sabbath law, 'Remember the Sabbath-day, to keep it holy,' up before them, and examine their conduct in its reflections, are obliged to drop their eyes in shame and condemnation!" Very true; but his reference was to Sunday desecration and not to Sabbath desecration, as his subsequent remarks clearly indicated. He ignored entirely the remainder of the command, "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc.

After listening with somewhat of impatience to the subsequent part of his discourse, I came home determined to address certain questions to the worthy brother at my earliest convenience. Consequently, on the following morning I wrote him a letter, which was in substance as follows:—

"Rev. W. F. Crafts, Dear Sir: I too believe in the perpetuity of the decalogue, the fourth commandment with the rest. The Sabbath is an Edenic institution, and not a Jewish. It was started on its mission at the birth of the race, and its mission cannot be fulfilled until the end of time; hence it cannot be abrogated. Thus far we seem to agree, but I desire to ask a few questions:—

"1. Was not the Sabbath law given with exclusive reference to a particular day of the week—the seventh?

"2. What right, then, have we to quote that law as a command to remember and keep a day which it does not recognize as holy?

"3. Can an institution, designed to commemorate an event which occurred on the last of a given series of days, be consistently transferred to the first, or any other of the series?

"4. Since Jehovah founded the Sabbath, and made it holy, can any being other than God change it?

"5. Was the day of the Sabbath changed by either Christ or his disciples? on the contrary, did not both he and they keep the Sabbath of Jehovah?

"6. Did not the Christian Church keep the Bible Sabbath for more than 200 years after the death of the apostles?

"7. Is not Sunday observance the child of Romanism?"

On the next day I received the following unsatisfactory reply:—

"Dear Sir: The points to which you refer are fully treated in my forthcoming book on the Sabbath, to be issued Nov. 29. See circular inclosed.

"Cordially yours,
"W. F. CRAFTS."

The circular referred to is from the publishing house of Funk and Wagnalls, 10 and 12 Dey St., N. Y. It contains a list of six books on various topics, either written or edited by Rev. Mr. Crafts. Among them is the book referred to in his letter. The mention of it in the circular runs as follows:—

"The Sabbath for Man, a study of the obliga-

tions and advantages of the Day of Rest, based on Scripture, Literature, and especially upon a symposium of correspondence with persons of all nations and denominations. By Rev. Wilbur F. Crafts. 12 mo, 640 pp. \$1.50."

So I am patiently waiting to see a full treatment of the Sabbath question from the anti-Sabbatarian standpoint. When the book appears I hope, and expect, that our brethren of the *Outlook* will review it thoroughly and give the public the result of their investigation.

When will men learn their proper attitude toward God's word? When will they cease to go to it for arguments to defend their traditions and notions? When will they enter upon its study with minds and hearts open to conviction? with feet ready and anxious to follow where it leads?

May the day hasten when the precious book shall be acknowledged, not only in creed but in practice, as the only rule of faith and conduct.—*E. P. Saunders, in Sabbath Recorder.*

POPULAR PREACHING.

As indicating the kind of gospel that is heard from many modern pulpits, the following list of subjects is taken from the announcements of the various churches of this city on a recent Sunday: "Open Wide the Gates," "Taking in Coal," "Simon Peter Saith, 'I Go a Fishing,'" "The Foolishness of the first Chapter of Genesis," "Gospel Bells," and "The Geological Search for Adam."

Evidently we have reached a time when the words of the prophet are strikingly fulfilled. How applicable is his description to the popular, ease-loving professors of these last days! "Now go, write it before them in a table, and note it in a book, that it may be for the time to come [margin, the latter day], for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. 30:8-10. The apostle Paul, in his charge to Timothy says, "The time will surely come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."

What observer of the signs of the times can doubt that the time of which Paul spoke has fully come?

Minneapolis, Minn.

F. J. DYE.

A RAINSTORM OF STONES.

The *Battle Creek Republican* recently contained the following:—

"The *Kalamazoo (Mich.) Telegraph* is authority for the statement that on Monday night of last week a rainstorm of stones commenced in Castleton township, Barry County, and continued at intervals up to Friday. They began to fall on the farm of Sylvester Osborne, and so thickly that men engaged in husking corn upon Osborne's place were compelled to suspend work. Charles Osborne was hit by several of the falling missiles, but not seriously injured. The people are greatly excited, and many have visited the spot and witnessed the phenomenon. The stones are of a dark, volcanic nature, and are not said to fall with great velocity. They are undoubtedly aerolites."

—Good temper is like a sunny day; it sheds its brightness everywhere.—*Sir Philip Sidney.*

—Dews of the night are diamonds at morn, so the tears we weep here may be pearls in heaven.

—Look at a stone over which you have stumbled only long enough to recognize it quickly when you come to it again.

—The work an unknown good man has done is like a vein of water flowing hidden under ground, secretly making the ground green.—*Carlyle.*

—Some people will talk their theory for half an hour, and then close up by saying that theory is a very poor thing. They doubtless mean some other person's theory. Such talk lacks consistency.

Our Tract Societies.

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

ILLINOIS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	347
" " reports returned,.....	147
" " missionary visits,.....	679
" " letters written,.....	531
" " Signs taken in clubs,.....	148
" " subscriptions obtained,.....	40
" " pages tracts and pamphlets distributed,.....	42,758
" " periodicals distributed,.....	3,452

Received on membership and donations, \$31.49; on sales, \$262.21; on periodicals, \$240.28.

LIZZIE S. CAMPBELL, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	161
" " reports returned,.....	90
" " members added,.....	3
" " " dismissed,.....	2
" " missionary visits,.....	1040
" " letters written,.....	457
" " Signs taken in clubs,.....	180
" " new subscriptions obtained,.....	59
" " pages tracts and pamphlets distributed,.....	132,206
" " periodicals distributed,.....	1,728

Received on membership and donations, \$9.50; on periodicals, \$20.60; on reserve fund, \$82.50; on other funds, \$190.00.

The Societies at New Boston, Green Top, and Avilla, failed to report.

CLARA E. LOW, Sec.

INTERNATIONAL TRACT SOCIETY.

(Continued.)

FOURTH MEETING, NOV. 9, AT 9:30 A. M.—Prayer by W. C. Sisley. Minutes of the last meeting were read and approved, followed by the consideration of resolutions presented by the committee at the previous meeting. This discussion embraced many points of interest, and all present seemed impressed with the necessity of urging forward the work in all departments by every means in our power. The good that it is possible for local societies to accomplish by thoroughly canvassing their several localities with our publications, was set forth. We as individuals owe a greater duty to our friends and neighbors than to those farther away. The idea entertained by many that nothing can be accomplished in their immediate neighborhoods is not true. The experience of the Battle Creek church, in the vicinity of which, more than in other places, people are supposed to be acquainted with our people and work, was related. Three years ago about fifty persons volunteered to canvass the city with our publications. The territory was divided among the workers so that the burden was not heavy on any one. This work has been carried on until the present time. The result outside was not great at first, but the church was much benefited. The workers frequently met together for prayer and consultation, and by this means maintained a lively interest in the work. The fruit of this labor has now become apparent in the city. Quite a large number have embraced the truth, fifteen the past year, and some Sabbaths as many as one hundred persons from outside attend meetings at the Tabernacle. The plan set forth in the resolution was highly commended. After carefully considering the work, local societies should organize their forces, divide up their territory, and make an earnest and continued effort to carry the truth to as many as they can reach. Many present expressed the opinion that a work of this kind properly conducted, would give life to many churches which are now in a languishing condition.

The second resolution had special reference to towns and villages not in the vicinity of local societies, and not sufficiently large to sustain city missions. In several Conferences the experience of two or more persons who have made a thorough canvass of small cities, doing colporter work and holding Bible-readings, has been very encouraging, in some instances from ten to twenty having embraced the Sabbath as the result.

The discussion on the third resolution involved important considerations. Several present related their experience in holding tent-meetings immediately after the locality had been canvassed for the *Signs*, from which it appeared that the *Signs* canvass

was productive of evil rather than good. In other instances the results were different. In one Conference five series of tent-meetings had been held during the summer, three of which were preceded by colporter work and were successful; the other two were not preceded by this kind of labor and they were failures. In those cases in which the effort was successful, the colporters did their work quietly without reference to the tent-meetings which were to follow. When the time came for lectures, the tent was pitched, notices circulated, and the meetings commenced as quickly as possible. The opinion was expressed that some time should elapse between the effort of the colporter and the tent-meeting, and also that the work is not injured by the opposition, or even abuse, which the colporter often receives from the ministers in the place. These resolutions were adopted, also the balance of the report, with the exception of the tenth resolution. During the consideration of this resolution the meeting adjourned to call of Chair.

FIFTH MEETING, Nov. 10, AT 9 30 A. M.—Prayer was offered by Eld. Waggoner. The sum of \$100 was subscribed to the society. The whole number of life members was stated to be over six hundred and sixty. The consideration of resolution ten was resumed, and after some slight alterations by the committee, it was adopted.

At this point remarks were made by Elds. Haskell, Whitney, Starr, and others, concerning city missions. The plan of holding Bible-readings with families was highly recommended. Persons connected with reading-rooms were unanimous in the opinion that while they are indispensable auxiliaries in the city mission work, they are not a success independent of outside personal labor. Interesting remarks were made by Bro. W. C. Sisley and others respecting the utility of city mission as training schools for inexperienced workers. The experiment of sending students from the Battle Creek College to the Chicago mission, for the purpose of gaining an experience in the missionary work, the past summer, has been highly satisfactory. In speaking of the wants of this mission, it was suggested that donations of bedding, fruit, flour, potatoes, etc., would be very acceptable, and it was recommended that persons desiring to make donations of this kind, should send them together as much as possible, so as to avoid the expense of transportation in Chicago. It was also recommended that the donors should pay the freight. These suggestions are equally applicable to other city missions, and it was thought that most of them might be largely sustained in this way. Many persons, especially farmers, could make donations from their large supplies, and never feel it, excepting in the way that "it is more blessed to give than to receive."

The plan of having registers in our city missions was commended. The Committee on Resolutions presented the following:—

Whereas, We desire uniformity in all our work, and believe that the use of a uniform name in our advertising, etc., in the various State Societies would tend to bring our work more prominently and effectually before the public; therefore—

12. Resolved, That our State societies adopt the use of such expressions in advertising, etc., as will represent them as branches of the International Society.

Whereas, It has been shown by experience that "Sunshine at Home" is a book that sells readily, and that creates a favorable impression, which assists in introducing other reading matter, such as the *Signs of the Times* and other periodicals, "Thoughts on Daniel and the Revelation," etc.; therefore—

13. Resolved, That in our judgment "Sunshine at Home" should be sold by our canvassers in connection with our books and periodicals, as a means of defraying expenses and aiding in other directions.

After remarks, resolution twelve was adopted. Discussion on the thirteenth called out the experience gained in the canvassing work in different States, particularly with respect to "Sunshine at Home," in which both the advantages and disadvantages of its use were set forth. This resolution was rejected.

The Committee on Nominations recommended the following persons as officers for the ensuing year: President, S. N. Haskell; Vice-President, W. C. White; Secretary and Treasurer, Miss M. L. Huntley; Assistant Secretaries, Miss Anna L. Ingels, Oakland, Cal.; Mrs. F. H. Sisley, Battle Creek, Mich.; Miss Jennie Thayer, Great Grimsby, Eng.; Mrs. B. L. Whitney, Bâle, Switzerland;

Executive Committee, S. N. Haskell, W. C. White, Geo. I. Butler, O. A. Olsen, M. H. Brown, W. C. Sisley, and M. L. Huntley. On motion the report was accepted as a whole.

On motion, the presidents of our Conferences and State societies, also representatives from each of our institutions, were appointed a committee to make arrangements for representing our work at the New Orleans Exposition, and also to devise means for increasing the circulation of our pioneer sheet.

Meeting adjourned to call of the Chair.

SIXTH MEETING, Nov. 14, AT 2:30 P. M.—Prayer by Eld. Van Horn. The question of getting out new large certificates bearing the present name of the Society, was introduced, and after some remarks, it was voted to retain and use the old large certificate.

It was moved and carried to resolve the meeting into a committee of the whole, to discuss the circulation of our periodicals. Bro. W. C. White spoke in behalf of the *Signs*, presenting a new *Signs* circular, offering three premiums,—“History of the Waldenses,” “Sketches from the Life of Paul,” by Mrs. White, and “Sunshine Series.” Terms to subscribers and State Societies the same as last year. Several reasons were given for selecting the “History of the Waldenses” as a premium with the *Signs*. It is a book that will be acceptable and also beneficial to all Protestants. For our own people, whose experience will be similar in some respects to that of the Waldenses, it is a book that every one should read. Remarks were made by Elds. Haskell, White, Lane, Kilgore, Starr, Boyd, Daniels, and Ballou, after which it was moved and carried that we as a committee of the whole recommend the use of the premiums as presented in the *Signs* circular for the coming year.

Brn. Butler and Henry spoke in behalf of the REVIEW, but no definite plan was suggested. Remarks were made respecting the duty of ministers to obtain for the REVIEW the subscription of persons embracing the truth. Those who can take but one paper should have the REVIEW in preference to the *Signs*.

Moved and carried that the Committee rise.

On motion, the meeting adjourned to call of the Chair. S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

(Concluded next week.)

MINUTES OF MISSOURI TRACT SOCIETY.

THE ninth annual session of this Society was held in connection with the camp-meeting at Independence, Oct. 3–14. The first meeting was called Oct. 6, at 5:30 A. M. The president, D. T. Jones, in the chair. Prayer by Eld. Farnsworth. Minutes of last annual meeting read and approved. Reports of labor for the first three quarters of this year were read.

The President spoke of the encouraging increase of the work, of the establishment of a depository at Sedalia, and the advantages gained thereby. He also called attention to the fact that a copy of the *Sentinel* had been sent to every editor in the State, and that many had given favorable notices of it in their papers. Eld. Farnsworth made interesting remarks on the importance of tract and missionary work.

On motion, the Chair was authorized to appoint the usual committees, which were named at a subsequent meeting as follows: On Nominations, N. W. Allee, Eli Wick, Wm. Evans; on Resolutions, N. W. Allen, J. M. Gallemore, and Wesley Hoff. Adjourned to call of Chair.

SECOND MEETING, Oct. 9, AT 9 A. M.—Prayer by N. W. Allen. Secretary's report read. Report of labor for past quarter was read, also the summary of labor for the past year ending Sept. 30, which is as follows:—

No of members,.....	184
“ “ reports returned,.....	315
“ “ members added,.....	19
“ “ “ dismissed,.....	8
“ “ missionary visits,.....	1,688
“ “ letters written,.....	761
“ “ <i>Signs</i> taken in clubs,.....	254
“ “ new subscriptions obtained,.....	304
“ “ pages tracts and pamphlets distributed,.....	259,699
“ “ periodicals distributed,.....	7,572
“ “ trial subscriptions obtained for <i>Signs</i> ,.....	312

The Committee on Nominations presented their report as follows: For President, D. T. Jones;

Secretary and Treasurer, Clara E. Low; Directors: Dist. No. 1, Marcus Adams; No. 2, C. J. Dasher; No. 3, Rufus Low; No. 4, J. F. Klosternyer; No. 5, Eli Wick; No. 6, E. C. Slawson; No. 7, J. M. Gallemore.

The report was found to be incomplete, the committee having failed to nominate any one for Vice-President. This part of the report was referred back to the committee.

Remarks were made by Brn. Butler and Allee about the change of Treasurer, it having been the custom for the last four years to have the office of Secretary and Treasurer separate. The report was adopted, after which stirring remarks were made by Bro. Butler, urging all to engage in the missionary work.

Adjourned to call of Chair.

THIRD MEETING, Oct. 12, AT 9 A. M.—Prayer by Eld. D. T. Jones. The Committee on Nominations finished reporting by presenting the name of J. G. Wood for Vice-President. He was unanimously elected.

The Committee on Resolutions reported as follows:—

Whereas, We believe that the greater part of the third angel's message is to go to the world through the medium of the tract and missionary work,—a work in which every believer in the soon coming of the Lord can bear some humble part; therefore—

Resolved, That the directors of our several districts and the librarians of our societies exert themselves in getting every consistent Sabbath-keeper to become a member of the tract society, at the same time placing tracts in their hands and instructing them as to the most judicious way of using them.

Resolved, That we urge our ministers, when organizing churches, not to fail to organize tract societies at the same time, and to instruct the members in this part of the message, that they may at once become active workers in the cause.

Resolved, That the officers of the tract societies be furnished with a supply of our printed envelopes, filled with assorted tracts at our depository.

Resolved, That our ministers be requested to give some attention to the keeping of librarian's and district secretary's books, that they may be the better prepared to give instruction in this part of the work as they visit our churches.

On motion, the resolutions were considered separately. The first and second were adopted after remarks by Elds. Butler, Wood, and Chaffee. Resolution three was spoken to by Eld. Jones, who explained the printed envelopes, and mentioned the work that had been done with them. On motion, this resolution was amended to read as follows:—

Resolved, That it is the judgment of this society that all our church societies supply themselves with our printed envelopes, filled with tracts at our depository.

Adopted as amended.

Adjourned to call of Chair.

FOURTH MEETING, Oct. 13, AT 9 P. M.—Prayer by Eld. Jones. Minutes of last meeting read and approved. Amendment to resolution three again discussed by Brn. Allen, Hobbs, Jones, and others.

On motion, the resolution was amended to read as follows:—

Resolved, That it is the judgment of this society that all our church societies supply themselves with our printed envelopes, to be used in missionary work.

Adopted as amended. The financial statement of the society was read as follows:—

Balance due REVIEW AND HERALD,	\$1,828.69
“ “ <i>Signs</i> Office,	150.48
“ “ Dist. No. 2, on periodicals,	5.60
“ “ individuals,	6.00
Total liabilities,	\$1,970.77
Value of publications on hand,	\$1,418.98
Cash on hand on T. and M. and periodical fund,	326.89
“ “ “ “ reserve	271.50
Due from ministers and agents,	933.71
“ “ districts on periodicals,	226.06
“ “ ministers and agents on periodicals,	78.99
Total assets,	\$3,256.13
Balance in favor of Society,	1,285.36

Adjourned *sine die*.

D. T. JONES, Pres.

CLARA E. LOW, Sec.

—A desire to say things which no one ever said, makes some people say things nobody ought to say.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE SECOND SABBATH IN DECEMBER.

(See Instructor of November 26, 1884.)

IMMORTALITY.—THE RICH MAN AND LAZARUS.

THE following extracts are from Eld. J. N. Andrews' tract, "The Rich Man and Lazarus:"

1. "The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the sheep, the ten pieces of silver, and the prodigal son. The sixteenth chapter is made up of two parables; the unjust steward, and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: 'A certain man had two sons; there was a certain rich man which had a steward; there was a certain rich man which was clothed in purple and fine linen.'

2. "It is generally admitted that a parable cannot be made the foundation of any doctrine, or be used to disprove doctrines established by plain and literal testimony. But the doctrine of the present punishment of the wicked dead rests upon a single parable, and that parable the case of a single individual.

3. "The proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole book.

4. "Three of the dead are here introduced,—Abraham, Lazarus, and the rich man,—and all represented as in hades. 'In hell [Greek, hades] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.' Luke 16:23. Hades is the place of all the dead, the righteous as well as the wicked. Thus, at the resurrection of the just, they shout victory over death and hades, from whose power they are then delivered. 'O death, where is thy sting? O grave [Greek, hades], where is thy victory?' 1 Cor. 15:55. The wicked dead are in hades; for at the resurrection to damnation hades delivers them up. Rev. 20:13. The resurrection of Christ did not leave his soul in hades; *i. e.*, he then came forth from the place of the dead. Hades, therefore, is the common receptacle of the dead. Those who are in hades are not alive, but dead. 'DEATH and HADES delivered up the DEAD which were in them.' Rev. 20:13. Even the language of Abraham implies that all the party were then dead. To Dives he says, 'Thou in thy lifetime [now past] receivedst thy good things; . . . but now he [Lazarus] is comforted, and thou art tormented.' Classing himself with dead Lazarus, he adds: 'Between US and you there is a great gulf fixed.' The rich man then begs that Lazarus may be sent to his brethren, declaring that if one went unto them from the dead, they would repent. And Abraham, denying his request, said that they would not be persuaded, though one rose from the dead.' This scene transpires in hades, the place of the dead; and those who act in it are three dead persons.

5. "A clue to the proper interpretation of this parable is found in verses 29 and 31: 'They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' This language directs the living to Moses and the prophets for instruction concerning man's condition in hades. In their testimony will be found adequate warning to the living wicked, and facts of great importance bearing upon the proper interpretation of this peculiar passage.

6. "The Old Testament was written in Hebrew, and the New Testament in Greek. Here an important fact is to be noticed: The Old Testament uses the word sheol to designate that place which in the New Testament is called hades. Thus the sixteenth Psalm, written in Hebrew, says, 'Thou wilt not leave my soul in sheol.' Verse 10. The New Testament, quoting this text, and expressing the words in Greek, says, 'Thou wilt not leave my soul in hades.' Acts 2:27. The Hebrew term sheol, as used in the Old Testament, is,

therefore, the same in meaning with the Greek word hades as used in the New. In other words, the hades of Christ and the apostles is the sheol of Moses and the prophets.

7. "It is well here to observe that the Hebrew word sheol is used in the Old Testament sixty-five times. It is rendered grave thirty-one times. It is rendered pit three times. It is also rendered hell in thirty-one instances.

"Hades, the New-Testament term for the sheol of the Old Testament, is used eleven times, and in ten of these it is rendered hell: Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14. It is once rendered grave: 1 Cor. 15:55.

8. "Moses and the prophets were indeed divinely inspired on every point concerning which they wrote; but on the point respecting which we seek light, they have the special indorsement of our Lord. We may, therefore, confide in their teaching concerning hades, or sheol, assured that the great facts revealed through them by the Spirit of God, will be found in divine harmony with the teachings of Christ and the apostles.

9. "The texts quoted above, relating to hades, or sheol, reveal to us many important facts. We learn that sheol is the common receptacle of the dead, whether they are righteous or wicked. Thus Jacob expressed his faith in what should be his state in death when he said, 'I will go down into sheol unto my son mourning.' Gen. 37:35; 42:38; 44:28, 31. Korah and his company went down into sheol.* Num. 16:30, 33. Joab went down into sheol. 1 Kings 2:6, 9. Job was to be hid in sheol, and wait there till the resurrection. Job 14:13; 17:13. All the wicked go into sheol. Ps. 9:17; 31:17; 49:14. All mankind go there. Ps. 89:48; Eccl. 9:10.

10. "Sheol, or hades, receives the whole man at death. Jacob expected to go down with his gray hairs to sheol. Gen. 42:38. Korah, Dathan, and Abiram went into sheol bodily. Num. 16:30, 33. The soul of the Saviour left sheol at his resurrection. Ps. 16:10; Acts 2:27, 31. The psalmist, being restored from dangerous sickness, testified that his soul was saved from going into sheol. Thus he says, 'O Lord, my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave [Hebrew, sheol]: thou hast kept me alive that I should not go down to the pit.' Ps. 30:2, 3; see also 86:13; Prov. 23:14. He also shows that all men must die, and that no man can deliver his soul from sheol. Ps. 89:48.

11. "The sorrows of hell, three times mentioned by the psalmist, are, as shown by the connection, the pangs which precede or lead to death. 2 Sam. 22:5-7; Ps. 18:4-6; 116:1-9. They are, in each case, experienced by the righteous. The cruelty of sheol is the remorseless power with which it swallows up all mankind. Cant. 8:6; Ps. 89:48.

12. "Those who go down to sheol must remain there till their resurrection. At the coming of Christ all the righteous are delivered from sheol. All the living wicked are then 'turned into sheol,' and for one thousand years sheol holds all wicked men in its dread embrace. Then death and sheol, or hades, deliver up the wicked dead, and the Judgment is executed upon them in the lake of fire. Compare Job 7:9, 10; 14:12-14; 17:13; 19:25-27; Rev. 20:4-6; 1 Cor. 15:51-55; Ps. 9:17; Rev. 20:11-15."

But for want of space, abundance of proof could be added to support the following propositions in addition to those already proven:—

1. "Sheol, the invisible place or state of the dead, is IN THE EARTH BENEATH. Eze. 32:18-32.

2. "The righteous do not praise God in sheol. Ps. 6:5.

3. "The wicked in sheol are silent in death. Thus David prays: 'Let the wicked be ashamed, and let them be silent in sheol.' Ps. 31:17.

4. "Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption, and worms. Job 14:12-15; 17:13-16; 4:11-19; Ps. 88:10-12.

5. "There is no knowledge in sheol. Eccl. 9:4-6, 10.

"Such are the great facts concerning sheol, or hades, as revealed to us in the books of 'Moses and the prophets.'"

*NOTE.—The reader will observe that texts are quoted in this tract with the words sheol, or hades, instead of grave, or pit, or hell; which our English version uses. This is because sheol, or hades, is the word used in the original Hebrew or Greek Scriptures. See the lists above.

THE QUESTION CORNER.

"WHAT can be done with unconverted members of the Sabbath-school who will not get their lessons, and who resist as impertinent all friendly efforts of teacher and classmates to help them understand the importance of Bible study?"

The difficulties here mentioned are three: (1) The pupil is unconverted; (2) He does not learn the lesson; (3) He resists friendly efforts in his behalf from his teacher. This is an extreme case. The mind of such an individual is not cast in a fine mold. Most persons who attend the Sabbath-school, even though they be unconverted, would from personal pride try to get the lesson; they would be ashamed to do otherwise; and no person of refinement would resist friendly efforts for his good on the part of the teacher. But still it is true that in nearly every school there are individuals to whom the above description is applicable, in a measure at least. They may be unconverted and have poor lessons; they may profess to be converted, and still have poor lessons; while there are comparatively few, converted or unconverted, who fully appreciate or understand the importance of Bible study. What shall be done, then, in cases of this kind?

Do this: Pray every day for the conversion of that pupil. Pray that the Holy Spirit may soften his heart. Pray that your own heart may be tender. See to it that you never manifest impatience or coldness toward your unappreciative scholar. Remember that many persons who were discouragingly bad before conversion have made excellent Christians afterward, and that it is an important part of the teacher's duty to labor for the conversion of his pupils. Remember that it is the part of a good teacher to arouse an indifferent scholar, and make the lessons so interesting that he will desire to study them. Remember that unconverted people cannot be expected to understand the importance of Bible study, and that you must inspire them with a sense of that importance.

"Yes, yes," perhaps some are thinking, almost impatiently, "we understand all about that; but the question is, *How* shall the matter be accomplished?" That is a most difficult, but at the same time a most important, question to answer. The writer cannot certainly say how the teacher should proceed in every case; the circumstances must in a measure determine his course. But the following general thoughts may assist some:—

1. The teacher should be in an eminent degree all that he desires his scholars to be. He should be thoroughly, soundly converted himself, else he cannot lead them to Christ. He must have perfect lessons if he would secure reasonably good lessons from them. He must be alive to the importance of Bible study himself if he would inspire them with a sense of its importance.

2. Be uniformly kind and patient with the erring ones. You must win their confidence and love if you would benefit them. Take particular pains to show your interest in them. Go out of your way to speak to them.

3. You will be as likely to accomplish your object by means of private conversations as in any other way. Do not reproach the individual; indeed, it might be well not to talk about the Sabbath-school at first. Get acquainted with your pupil, and secure his confidence. Then at the proper time you can talk about the school, Bible study, and other religious matters.

4. Secure the co-operation of the best members of your class. They may be able to approach the unconverted ones successfully from their own standpoint.

5. Lastly, never become discouraged in your efforts; they cannot always "resist as impertinent" your efforts in their behalf, if you approach them in the right spirit. "A continual dropping will wear away a stone." So, continued kindness will touch their hearts. If not, the patient exercise of kindness will still have done you good.

C. C. L.

Send in your contributions for the "Question Corner." Questions, plans, methods, suggestions, experiences, concerning Sabbath-school work, from officers, teachers, or scholars, will be thankfully received, and will be studied, classified, condensed, and, if possible, answered, in such a manner as to be of interest and profit to Sabbath-school workers.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 25, 1884.

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

THE CLOSE OF THE MEETINGS.

On Thursday, Nov. 20, just three weeks from the day of its commencement, closed the twenty-third annual session of the General Conference. This is the longest time ever before spent in our meetings of this nature; but during almost every moment some important proceeding was in progress.

The brethren bestowed much prayerful consideration upon all the steps taken, and we confidently anticipate that the future will demonstrate the wisdom of the moves that have been made. One of our ministers well described the situation when he remarked that a wonderful amount of thought had been packed into that Tabernacle during the past three weeks.

Eight organizations have held their anniversary meetings during this time; namely, the General Conference, Publishing Association, Health Institute, Educational Society, Sanitarium Improvement Company, International Tract Society, General S. S. Association, and the Health and Temperance Society.

In each of these organizations there were from two to five standing committees, besides many special committees, making in all perhaps some thirty committees, who had their duties to attend to between the public meetings. From these facts the reader can gather something of an idea of the amount of work which has been done. But all have been cheerful and hopeful in their labors and harmony and brotherly love to an unwonted degree have prevailed. All have felt that they were engaged in a work which had the word of God for its basis, the testimony of passing events, backed up by all the history of the past, as the evidence of its truthfulness, and the salvation of souls in the soon-coming kingdom of God, as its object; and as the time for labor is short, all should make the utmost of their opportunities, their strength, and ability to be workers together in this great enterprise. The earnest efforts of Sr. White for the good of those present, fell behind in no degree her efforts on any other occasion. Her words of counsel, exhortation, and instruction have been esteemed of inestimable worth by those who have heard them. We trust they may yet be laid before the readers of the REVIEW.

At this writing the brethren have largely departed to their various fields of labor, from which we trust they will keep our readers apprised of their movements and success, by frequent reports. The General Conference Committee still remain, and Eld. Haskell gave an earnest discourse last Sabbath on how to best improve our talents, that our work may be approved of the Master at the last.

The discourses of leading brethren, of which we have not time to speak individually, have been able efforts, presenting truth in a very impressive manner.

The question of holding property as a Conference, which has for years been seen to be very desirable, seems now to be in a fair way of solution in a very practical and simple manner, as will be seen in the report concerning this matter in the business proceedings, in another column.

Brethren will be glad also to learn that the Year Book is to be continued in a form to be of more utility and practical convenience to the different Conferences than before. We trust the matter will be furnished for it in season that it may be issued without delay.

We are glad Eld. Butler has spoken more at length of this good Conference, in this paper; and to his remarks for other particulars we take pleasure in referring the reader.

GENERAL CONFERENCE PROCEEDINGS.

(Concluded.)

THIRTEENTH MEETING, Nov. 18, 2:30 P. M.—
Prayer by Eld. Van Horn. Minutes read and approved. The question pending being on the adoption of the motion to refer the matter of the Year Book to the committee on shareholders' book, the motion was carried. It was also—

Moved, That Eld. A. J. Breed take the position of President of the Wisconsin Tract Society, when Eld. Decker leaves the State.

The Committee on Resolutions introduced the following:—

9. Resolved, That the urgent need of the publishing interests in Switzerland and Norway demands that special efforts be made to raise funds for their relief. And we urge upon the Presidents of the Conferences the duty of raising money on the pledges made in their respective fields, knowing that the cause must suffer in respect to their publishing work unless the buildings in Bale and Christiana are soon erected.

This resolution was adopted.

The committee further recommended that the clause inclosed in brackets below be added to resolution 6, in reference to moving from Battle Creek, causing it to be read as follows:—

6. Resolved, That we request and urgently call upon those who are doing little compared with what they might do in other fields] to move to destitute fields where they may be of service to the Master.

This was adopted.

The committee on the preparation of a book containing lists of shareholders in our institutions, reported as follows:—

1. Revise the list in the book entitled, "Appeal to Working Men" and make such corrections therein as may seem necessary by correspondence with them or otherwise.

2. Arrange the names alphabetically.

3. Leave out the addresses. Insert with the names only the number of shares owned by each person.

4. Each Association to prepare a list of its own shareholders.

5. Each Association to bear its proportion of the expense of publication.

6. Insert Constitutions and By-Laws if desired.

7. We recommend that A. R. Henry, W. H. Hall, and E. B. Miller be a committee to carry this into effect.

Report adopted.

The committee reported as follows in reference to the Year Book for 1885:—

1. We consider it important to continue the publication of the Year Book,

2. We recommend that each Conference furnish the proceedings of its Conference and its Associations, to be bound in those copies of the Year Book which are circulated within its own boundaries.

3. That it be printed to order, and furnished to Conferences at cost of manufacture.

4. That the Presidents of the Conferences furnish a revised list of the ministers, etc.

5. That the Year Book contain matter as follows:—

(1). Ministers' Directory.

(2). General Directories.

(3). General Conference Proceedings.

(4). Table of S. D. A. Statistics.

(5). International T. & M. Proceedings.

(6). S. D. A. Publishing Association Proceedings.

(7). Pacific S. D. A. P. A. Proceedings.

(8). Educational Society, ditto, also of the Heidelberg College and South Lancaster Academy.

(9). Health Reform Institute, ditto.

(10). General Sabbath-school Association, ditto.

(11). Health and Temperance Association, ditto.

(12). General and State Conference Constitutions.

(13). Statistics of our publishing work.

(14). Postal Guide.

(15). Preface, Contents, and Calendar.

6. That Geo. B. Starr, E. W. Whitney, and E. P. Daniels be a committee to canvass for orders, and secure lists of ministers, etc., to act immediately, before the officers and ministers leave.

W. C. WHITE, }
J. H. WAGGONER, } Committee.
U. SMITH, }

This report was adopted.

From the committee on resolutions:—

Whereas, The question has been laid before this Conference as to whether our usages will permit licentiates to solemnize marriage; and we believe that such a course would bring reproach, inasmuch as many of the licentiates are persons of little experience and often of immature judgment; therefore—

10. Resolved, That we hereby declare that it is not our usage to permit our licentiates or local elders to solemnize marriage.

Adopted.

The committee on improved form of ministers' diary reported as follows:—

We recommend that a diary be prepared for the use of ministers, licentiates, and others, arranged as follows: containing first, the usual annual calendar; second, 24 pages of blank prepared for daily report; one blank page prepared for quarterly and yearly summary; 365 days of diary, ten blank pages for general use; and 40 blank pages prepared for personal and general cash account.

After some discussion, this matter was referred to the trustees of the Publishing Association.

Eld. Waggoner reported in regard to the matter of an organization to hold church and other property in this and foreign lands, as chairman of the committee appointed for this purpose at the second meeting of this session. The committee took legal counsel, and learned that an Association, auxiliary to the General Conference, might be formed to hold and control all its property, adopting articles of association substantially as follows:—

ARTICLES OF ASSOCIATION OF THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE ASSOCIATION.

STATE OF MICHIGAN, } ss:
COUNTY OF CALHOUN, }

We, the undersigned, in pursuance of the Act of the People of the State of Michigan, numbered No. —, approved —, 1884, and entitled, "An Act to provide for the incorporation of Associations, Conferences, or religious bodies, for literary, religious, or other benevolent purposes," desiring to avail ourselves of the privileges and powers granted and conferred by said Act, and to become incorporated thereunder, do hereby associate ourselves together as a body Corporate under said Act, to be known by the name and style of "Seventh-day Adventist General Conference Association," as follows, to-wit:—

I.

The purpose for which this Corporation is formed is the issuing and diffusing of Christian knowledge by means of publishing houses for such purpose and publications therefrom, and by the further means of missionaries, missionary agencies, and other instrumentalities.

II.

The temporal affairs of this corporation shall be managed by, and the real and personal property of this Corporation shall be in charge of —, Trustees, who shall hold their offices one year, and until their successors shall be duly chosen.

III.

The Trustees of this Corporation shall choose one of their number President, and such other officers as their By-laws may require, which said officers shall hold their respective offices one year, or until others are chosen in their stead. The Trustees for the time being shall have power to fill any vacancy which shall happen in their Board by death, resignation or otherwise.

IV.

The first Board of Trustees of this Corporation shall be the following —, who shall hold their offices until the first following regular annual meeting of the General Conference of the Seventh-day Adventists, and until their successors shall be duly elected.

V.

This Corporation shall act as auxiliary to said General Conference of the Seventh-day Adventists, and the entire Board of Trustees of this Corporation shall be duly elected by the legal voters of said General Conference of the Seventh-day Adventists, according to the usages and customs thereof.

VI.

This Corporation may use the general funds coming into its hands by the sale of certificates of membership for the following purposes, to-wit: for the issuing and diffusion of Christian knowledge by means of establishing publishing houses and issuing publications therefrom, and by the further means of missionaries, missionary agencies, and other instrumentalities: and all such funds may, in the discretion of the Trustees, be so used in any and every country upon the globe.

VII.

This Corporation may receive and hold real and personal property to an amount allowed by law, whether acquired by gift, purchase, devise, or bequest, and may receive and execute trusts for the following purposes: 1st, for its general purposes as specified in Section 6th of these Articles. 2nd, for the benefit of said General Conference of the Seventh-day Adventists; but all such latter trusts shall be executed within the State of Michigan.

VIII.

The purposes and essence of this Corporation being purely of a benevolent, charitable, and philanthropic nature, no dividends shall be declared upon any funds, but the Trustees are authorized to use and expend the entire principal sum and all accumulations thereon, in such manner as shall to them seem most fit and proper, to carry into full effect the objects and aims of this Corporation. And if at the expiration of the statutory life of this Corporation, it, said Corporation, has in its hands any property, real or personal, in fee or in trust, unexpended or unapplied, then and in such case the majority of the then Trustees are authorized and empowered to duly transfer the title and ownership of said property to such Corporation as they may elect to carry on and continue the object and work of said first named Corporation.

In Witness Whereof, we have hereunto set our hands and seals this ___ day of ___ 188__.

The foregoing report having been presented, it was voted to take immediate steps to form such an organization.

Adjourned to call of chair.

FOURTEENTH MEETING, Nov. 19, 2:30 P. M.—Prayer by Eld. Haskell. Minutes of last meeting approved. The statistics of the different Conferences were read for the purpose of correction.

The committee on new hymn book reported as follows:—

We, your committee to consider plans for the production of a new hymn book, would submit the following report:—

1. That a committee of twenty-five, of whom Eld. G. I. Butler shall be chairman and Eld. U. Smith secretary, shall be chosen to gather up both hymns and music, and each individual after due examination of what he collects, shall send it to the secretary of the committee.

2. That there be a central committee of seven, with the same president and secretary, who shall examine all hymns and tunes sent to them, and shall have power to call to their aid such musical talent as may be needed to help them in their work; and this committee shall make a report at the next session of the General Conference of the progress made toward a new hymn book.

3. We suggest the following names for the committee of twenty-five: G. I. Butler, S. N. Haskell, Uriah Smith, J. H. Waggoner, W. C. White, Charles Jones, S. Brownsberger, W. H. Littlejohn, J. E. White, C. C. Lewis, Prof. E. Barnes, Frank Belden, B. L. Whitney, O. A. Olsen, G. C. Tenney, E. W. Farnsworth, L. McCoy, R. M. Kilgore, E. W. Whitney, R. F. Cottrell, D. B. Oviatt, D. A. Robinson, A. J. Cudney, J. G. Matteson, M. C. Wilcox.

4. We suggest that the following persons be the central committee: G. I. Butler, W. H. Littlejohn, U. Smith, J. E. White, J. H. Waggoner, W. C. White, Prof. Barnes.

I. D. VAN HORN,
H. W. DECKER,
R. F. ANDREWS,
M. H. BROWN,
WM. OSTRANDER. } Committee.

The committee on credentials and licenses made further report, presenting the following additional names for credentials: D. T. Bourdeau, A. C. Bourdeau, Geo. B. Starr, Jas. Sawyer, and J. P. Rosqvist; which report was adopted.

In view of the fact that Eld. Corliss is called to Australia, Eld. Steward to Ontario, and Eld. O. F. Guilford to Delaware and Maryland, it was voted that they also receive credentials from the General Conference.

The committee on moving from Battle Creek reported progress, and hoped soon to be able to report action.

Moved, That the Swedish church in the upper peninsula of Michigan, which has been considered a part of the Wisconsin Conference be transferred to Michigan.

Fearing that the church would be neglected if this motion prevailed, some delegate moved that the motion be so amended as to transfer the whole of the upper peninsula to the Wisconsin Conference. After some spirited appeals on the part of some to the Michigan delegates, the amendment was lost. The original motion was then carried.

The question of the continuance of the *Bible-reading Gazette* being introduced, it was voted, in view of the fact that its continuance for more than a year was not contemplated, and that it has well accomplished its object, that its publication cease with the present volume.

The question of the continuance of the *Sentinel* being also called up, it was voted to continue it, and that the Chair appoint a committee of five to determine the method of its further publication and management, a change of its name, etc.

The following persons were appointed as said committee: J. H. Waggoner, U. Smith, S. N. Haskell, W. C. White, A. R. Henry.

It was moved, on the request of Eld. Ostrander that Bro. E. S. Griggs go to Colorado, to assist in the work there. This motion was, referred to the next meeting of the Conference.

Moved, by Eld. M. H. Brown, that Eld. Butler's recent articles on inspiration be prepared for publication in pamphlet form. The matter was referred to the publishing committee of the Publishing Association.

Adjourned to call of Chair.

FIFTEENTH MEETING, Nov. 20, 10 A. M.—Prayer by Eld. D. B. Oviatt. The matter of E. S. Griggs going to the assistance of Eld. Ostrander in Colorado, was referred to the General Conference Committee.

On motion of Eld. Waggoner, the President of the New England Conference was authorized to secure such interchange of laborers in Vermont, Maine, and New England, as may seem advisable to himself and other leading brethren there.

From the committee on resolutions:—

11. Resolved, That we hail with great pleasure the publication of Vol. IV. of "The Great Controversy;" that, while we anxiously looked for it, expecting that it would give important information concerning the closing scenes of this world's history, we can freely say that it more than meets our most sanguine expectations; and that we earnestly urge all our people to read it carefully and prayerfully, and to use all proper means to place it before the world.

Adopted.

The following resolution was offered by Eld. Haskell, and adopted:—

12. Resolved, That we regard the pamphlet entitled, "Honor Due to God," as one giving much light upon the Bible teaching on the subject of tithes and offerings, and that we recommend its careful study by all.

On the strength of a suggestion received from Eld. M. C. Wilcox, it was voted that the "English Mission" be hereafter called the "British Mission."

On motion of W. C. Sisley, Bro. A. R. Henry was appointed our general agent to confer with railroads in regard to whatever courtesies they may see fit to extend to us.

Eld. D. T. Jones offered the following:—

13. Resolved, That this Conference recognize the right of individuals to pay their tithes to the Conference where they reside.

For this the following substitute was offered:—

"That this Conference recognize the duty of individuals in changing their place of residence, to transfer their membership, and to pay their tithes to the churches with which they thus unite.

This was accepted and adopted.

On motion, the matter of the vacancy in the Conference committee of the Illinois Conference, occasioned by Eld. Andrews' being called to a foreign field, was referred to the General Conference Committee, till Eld. Kilgore can take his position there.

Eld. R. A. Underwood, member of the committee on moving from Battle Creek, having left for home, Eld. R. M. Kilgore was placed on the committee in his stead.

The Conference then adjourned *sine die*.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

THE GENERAL CONFERENCE.

OUR annual meetings have just closed, and we look back over the three weeks spent in busy care and perplexity concerning many important interests, with thankfulness to God for his love and mercy toward us as a people. It was stated many times before the Conference assembled that these meetings would be the most important ever held among Seventh-day Adventists. No one who has attended them and watched them carefully will question the truthfulness of this statement. We trust the readers of the REVIEW will read the proceedings of our business meetings carefully, and consider well the moves that have been made in the advancement of the cause. These will serve as pointers to show how rapidly the truth is spreading.

The resolution to open a mission in Australia by sending a corps of laborers there with Eld. Haskell to superintend the opening of the work in

that country and in the islands of the Pacific Ocean, is one of these. By this one step the advance post of present truth is moved thousands of miles westward in its progress around the globe. Doubtless, after a little, papers proclaiming present truth will be published in those countries. The sending of two of our leading laborers to England, Scotland, and Ireland to act a prominent part in spreading the truth in the British Isles is another very important movement. The vote of the Conference recommended Bro. W. C. White to go to Europe to aid in the equipment and establishment of two new printing houses, one at Bâle, Switzerland, another at Christiana, Norway, which will soon be ready for their important work. This is another forward move. We may say in this connection that it was earnestly hoped by all the delegates at the Conference that Sr. White would conclude to make this trip with him, and thus greatly help and strengthen the work in the Old World. This we know would be, at her age, and with her infirmities, a step which would seem like a great sacrifice; but God could strengthen her for it.

The Conference also voted to establish a mission in Ontario, or Canada West, which has long been neglected. Eld. T. M. Steward, one of our oldest laborers, is recommended to go to that field, which he will do very soon. Eld. Guilford, of Ohio, another minister of experience, is to go to Delaware and Maryland to open another hitherto unoccupied mission.

Never in the history of our people has there been such a changing of our ministering brethren from previous fields of labor to other more destitute fields as has been seen during the present Conference. No one who will carefully study the changes introduced in the report of the General Conference, can help being struck with the magnitude of these movements. This would not have been done had it not been felt that there was a great necessity for an advance movement all along the line. Burdens of responsibility are increasing. Our brethren who have labored long and gained experience in some fields are sent to others that need their help; while other rising men take their places in the fields they have left vacant, to grow up into greater responsibility and usefulness.

Another important feature is the movement to increase the circulation of the *Signs of the Times* by means of the attractive book, "Sunshine at Home." We expect to see at least fifty thousand copies of the *Signs* go out into new fields to persons who have never read it before, within the next few months. All these movements will be noticed hereafter more fully.

God is moving at this place as never before. We shall see of his salvation, and the advancement of the truth such as has never before been witnessed in our history. Of this we feel sure. The time has come for our people to cast in as never before their influence, ability, and means to advance the work of God. Burdens which would seem almost crushing in their weight are dropped upon many laborers who need more than human strength in order to accomplish this work.

Our Conference, though full of labor and great perplexity, was a pleasant one. The instruction given by Sr. White was excellent, and such a spirit of love and union prevailed in our midst as has seldom been seen before. Some whom we feared were lost to the cause have returned to help us in bearing the burdens of the work. Our delegates go home with courage and hope. We shall have much more to say in the near future about many matters of importance. G. I. B.

—Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—Bossuet.

LIVING FAITH GIVES THE VICTORY.

THE apostle John says, "This is the victory that overcometh the world, even our faith." It has ever been true that "the just shall live by faith;" but as we approach the end, when there will be but little faith on the earth, as Jesus inculcated, it will become more and more emphatically so; hence the prophet, followed by the apostle, speaking of the time when he that is to come is about to come, says, "Now the just shall live by faith."

And it is not a dead faith in past truth, but a living faith in present truth, that is necessary to assure the victory. The apostle continues: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In the days of the apostles this was the present truth. It was the great testing truth for that time. It was easy for the unbelieving at that time to say, "We know that God spake unto Moses." It was no cross to profess faith in a truth so far in the past, and so generally admitted. But Jesus said to them, "If ye believed Moses, ye would believe me; for he wrote of me."

In those days it was as bold a stride of living faith to confess that Jesus was the Son of God, as it is now to believe that he is soon coming again according to his promise. It was a testing, separating truth, as is now the last message of the everlasting gospel. Says the apostle, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." That Jesus was the Son of God was a present, testing truth then; but it is not so now. Every member of a worldly church now is ready to confess his faith in a truth so far in the past, and so generally admitted as long-established truth. But when we come to speak of Jesus' words of promise which are being fulfilled in our day, it is far otherwise. This involves a cross. It is as unpopular now to confess the fulfillment of the words of Jesus which show that his second coming is at the door, as it was at that time to confess that he was the Son of God. But will those who have no faith in the promise of Jesus be prepared to overcome the world amid the perils of these last days? Who is he that overcometh the world, but he that has implicit confidence in the promise of Jesus?

But let us come home. Who is it among S. D. Adventists that excel in piety and spirituality, but those who have implicit confidence in the message as from Heaven, and in the testimonies of the Spirit of God which are connected with it? Who is he that overcometh—that holds control over his temper, appetites, and passions—but he who cordially embraces the whole truth, accepts and acts upon the testimonies in all points, not excepting the light upon health and temperance? "This is the victory that overcometh the world, even our faith." If we have not sufficient faith in the truth as a whole, to lead us to live it out in every particular, what will sustain us in the final trial which is just before us. If our faith is not strong enough to cause us to separate ourselves from an unbelieving and sinful world, what will we do when scoffs give place to scourings, and imprisonment and death confront us to the face?

May God increase our faith. Let the fearful and faltering put on courage, knowing that the believing alone will be victorious. It is safe to believe the work which God is doing in these last days in fulfillment of his promises. Half believing, half doubting, is misery. In venturing wholly there is peace.

R. F. COTTRELL.

—The talent of success is nothing more than doing what you can do well, without a thought of fame.—*Longfellow.*

THE TURNING POINT.

IN our experiences we meet with things which are adapted to test our characters; and the decision that we make may determine the whole course of our future life, and consequently may decide our future eternal destiny.

I was forcibly struck with a remark of a brother recently. Speaking of raising means to extend the work of God in all the earth, and of appealing to our wealthy brethren and sisters to invest in the cause and so forward the work, he said it was not the money merely which was our object, but the best good of our brethren and sisters; "for," said he, "the turning point in respect to the eternal salvation of many of them depends upon their sacrificing in the cause of God." This I verily believe to be the truth. He made another remark of equal truth, which comes home to me with much force, and calls forth this writing. The remark was this: "God will hold ministers responsible for the instructions they give, or fail to give, to the brethren in regard to their duty in this respect."

The wants of the cause at the present time are urgent. They were never more so. Time is short; and the great mass of mankind is yet to be warned of the approaching crisis. Probation will soon close. Some souls may be saved through the use of the means now given to the cause. The question is, Will we have a part in the closing work? My brother, my sister, you who have your thousands, do you wish to know how you can get back so as to feel that lively interest in the cause of present truth which you did years ago? Begin to invest those thousands in the cause of human salvation, and your first love will be enkindled and burn in your heart anew. Jesus has given us the example of sacrifice. He gave all for us; and if we have not the spirit of sacrifice, we are not his followers. It is not merely for money, and it is not only for the salvation of those who sit in darkness; but for your own salvation as well, that I make this appeal. And it is to discharge a duty which I owe to God, to mankind at large, and to you, that I thus speak. Will you taste the joy and peace which come from following Christ in sacrificing in the cause for which he gave his life? I think I can truly say with an apostle, "I seek not yours, but you."

R. F. COTTRELL.

MINNESOTA TRACT SOCIETY.

THE permanent location of the depository of the Minnesota Tract Society has been under consideration for some time. After carefully looking the matter over and weighing every interest of the cause, it has finally been decided to locate at Minneapolis. Mankato was favorably looked upon; but while it had some advantages, it was thought to be so far one side that it would not give general satisfaction. Minneapolis is a great railroad center, and while we encounter some disadvantages there, which would be the same in every large place, yet because of other advantages and its central location, we think the cause could be better served by locating here than at any other point.

We would also call the attention of our brethren to the fact that the State depository has on hand a full stock of all our denominational books, also a choice selection of other publications; and we shall be glad to receive orders and fill them promptly. We call special attention to Vol. 4, "Spirit of Prophecy," all orders for which we are now able to fill. Many of the churches have been canvassed for this important work; but to those who have not as yet ordered or subscribed for this book we would say, Send your orders at once, enclosing one dollar, to Mary Heileson, box 1076, Minneapolis, Minn. I would also mention that Sr. Heileson, our State Secretary, has been sick since the Sauk Center camp-meeting, but am glad to state that she is now recovering. During this time, the orders for books

and periodicals have been filled by Bro. Fulton, but because of the Secretary's sickness much correspondence has been delayed. We now hope by the blessing of God to promptly attend to every order, and to all our correspondence.

We hope all will bear in mind that all correspondence to the Secretary of the Tract Society in Minnesota, and all orders for books, etc., should be addressed to Mary Heileson, box 1076, Minneapolis, Minn.

O. A. OLSEN, Pres.

TO THE MISSIONARY WORKERS IN NEW YORK.

THE general meeting at Rome has been appointed at the earliest possible date (Dec. 4-8) at which we can secure the help we need. It is so late, however, that but little time is left between its close and the holidays. This time will be, by far, the most favorable for some kinds of work that we shall have to do during the winter, and every hour of it ought to be improved by all who can, in any way, help to forward the work. Plans have been devised during the General Conference, which, if carried out with promptness and energy, will certainly result in getting the truth before many in an effectual manner, even in this short time. In order to accomplish this, it will be necessary for every worker to become thoroughly acquainted with the plans referred to, so as to avoid confusion and also to prepare himself to engage in the work without delay.

For these reasons, as well as others which might be given, we urge every one who desires to help in the great work, and who can consistently do so, to attend the coming general meeting prepared to go directly from it to work wherever it may seem best. There is surely work enough for all; and but little time remains. Oh! how we ought to improve the present opportunities! We hope to see a large attendance from all parts of the State; especially do we desire that every tract society officer may be present. Come at the beginning of the meeting prepared to remain until the close. It will be well for those who can conveniently do so, to bring some bedding with them.

N. Y. CONF. COM.

MINNESOTA AND IOWA STATE MEETINGS.

WE wish to call the special attention of our people to these meetings. The one for Minnesota will be held at Minneapolis, Dec. 12-17. Minneapolis is the most accessible by railroad of any place in the State, thus affording the best opportunity for all to attend. The presence and help of Brn. Butler and Canright cannot be overestimated. Plans of labor for the coming year, and measures adopted by the late session of the General Conference, will be taken up, and measures taken to advance the work in the State. We therefore request that all our ministers, licentiates, and colporters, also directors and all who intend to take a special part in the work, and all others as far as possible, attend this meeting. Every meeting of this kind becomes more and more important, and should be appreciated accordingly.

In behalf of the church at Minneapolis, I would say that we extend a cheerful welcome to all. But I would further say that in view of the season of the year it would be well to bring bedding, straw-ticks, and other necessary things, as we expect a very large gathering. Later we shall give directions as to what part of the city the meeting will be held, etc.

The Iowa meeting will be held at State Center, Dec. 19-24. What we have said of the importance of the meeting in Minnesota applies also to the meeting in Iowa. And we hope to meet all the ministers and workers, and a very large attendance of our people.

We most earnestly desire that these meetings may be seasons of great blessing and profit to the cause in these States. The message is onward, and truly there never was a time when we should be more in deep earnest than now.

O. A. OLSEN.

Ministers' Department.

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

THE STANDARD OF MORALITY.

SUNDAY morning, Nov. 2, in the Tabernacle at Brooklyn, Mr. Talmage preached a characteristic sermon on the moral character of candidates for office. With the politics of the sermon the readers of the REVIEW would be little concerned; but they will be interested to know that the speaker took for his text the ten commandments, and proposed to test by this standard the character of persons nominated for office in the city, State, and nation. The sermon as a whole is one of the best utterances upon political duties and dangers that I remember having read, inasmuch as it omits all personalities, and aims "to lay down certain principles which will stand the test of the Judgment day." I select a few of the most striking passages, especially those that refer to the law of God:—

"The decalogue forbids idolatry, image-making, profanity, maltreatment of parents, Sabbath desecration, murder, theft, incontinence, lying, and covetousness. That is the decalogue by which you and I will have to be tried, and by that same decalogue you and I must try candidates for office."

Speaking of candidates whose lives are known to be out of harmony with these commandments, he says, "In no such case let us chop off the ten commandments. Let them stand as the everlasting defense of society and of the church of God."

Here is another passage which is worth reading because of some wholesome truths which it states, such as the fact that "the commission of one sin opens the door for the commission of other sins," and that no man has a right to say which commandment he will keep and which he will break. It will also be noticed with interest that Mr. Talmage considers the breaking of the fourth commandment as bad as the violation of any one of the rest, and further that he considers the desecration of Sunday a violation of the fourth commandment. He protests against the attempt to revise the decalogue, which was given on Mount Sinai; but when that instrument reads one day, and is interpreted to mean another, what is that but an attempt at revision?—

"The committing of one sin opens the door for the commission of other sins. You see it every day. Those Wall Street embezzlers, those bank cashiers absconding as soon as they are brought to justice, develop the fact that they were in all kinds of sin. No exception to the rule. They all kept bad company, they nearly all gambled, they all went to places where they ought not. Why? The commission of one sin opened the gate for all the other sins. Sins go in flocks, in droves, and in herds. You open the door for one sin, that invites in all the miserable segregation. The campaign orators this autumn, some of them bombarding the suffering candidates all the week, think no wrong in riding all Sunday, and they are at this moment many of them in the political headquarters calculating the chances. All the week hurling the eighth commandment at Mr. Blaine, the seventh commandment at Mr. Cleveland, and the ninth commandment at Mr. St. John—what are they doing with the fourth commandment? Breaking it. Is not the fourth commandment as important as the eighth, as the seventh, as the ninth? Some of these political campaign orators, as I have seen them reported, and as I have heard in regard to them, bombarding the suffering candidates all the week, yet tossing the word of God from their lips, the name of God from their lips, recklessly guilty of profanity. What are they doing with the third commandment? Is not the third commandment, which says, 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain,'—is not the third commandment as important as the other nine? Oh, yes, we find in all de-

partments men are hurling their indignation against sins perhaps to which they are not specially tempted—hurling it against iniquity toward which they are not particularly drawn. I have this Book for my authority when I say that the man who swears, or the man who breaks the Sabbath, is as culpable before God as either of these candidates is culpable if the things charged on him are true. What right have you and I to select which commandment we will keep and which we will break? Better not try to measure the thunderbolts of the Almighty. Better not handle the guns, better not experiment much with the divine ammunition. Cicero said he saw the Iliad written on a nutshell, and you and I have seen the Lord's prayer written on a five-cent piece; but the whole tendency of these times is to write the ten commandments so small nobody can see them. I protest this day against the attempt to revise the decalogue which was given on Mount Sinai amid the blast of trumpets and the cracking of the rocks and the paroxysm of the mountain of Arabia Petraea. I bring up the candidates for city, State, and national power—I bring them up and try them by this decalogue.

"Herodotus said that Nitocris, the daughter of Nebuchadnezzar, was so fascinated with her beautiful village of Ardicca, that she had the river above Babylon changed so it wound this way and wound that, and curved this way, and curved that, and though you sailed on it for three days, every day you would be in sight of that exquisite village. Now, I do not care which way you sail in morals, or which way you sail in life, if you only sail within sight of this beautiful group of divine commandments. Although they may sometimes seem to be a little angular, I do not care which way you sail, if you sail in sight of them you will never run aground, and you will never be shipwrecked. I never felt more impressed from God than I do this moment of the importance of what I am saying to this audience. Society needs toning up on all these subjects. I tell you there is nothing worse to fight than the ten regiments with bayonets and sabres of fire, marching down the side of Mount Sinai. They always gain the victory, and those who fight against them go under. There are thousands and tens of thousands of men being slain by the decalogue. What is the matter of that young man of whom I read? Dying in his dissipation? In his dying delirium he said: 'Now fetch on the dice. It is gone. No, no! It is gone, all is gone! Bring on more wine! Bring on more wine! Oh, how they rattle their chains! Fiends, fiends, fiends! I say you cheat! The cards are marked! Oh, death! Oh, death! Oh, death! Fiends, fiends, fiends!' and he gasped and was gone. The ten commandments slew him. Let not the ladies and gentlemen of this nineteenth century revise the ten commandments, but let them in society and at the polls put to the front those who come the nearest to this God-lifted standard. On Tuesday morning next read the twentieth chapter of Exodus at family prayers," etc.

Thus we have another testimony from an eminent and popular preacher confirming the immutability and perpetuity of God's holy law; and yet this eminent doctor of divinity does not seem to see the inconsistency of protesting against any revision of the decalogue, while he contends for the revision offered by the papacy, which makes the fourth commandment of the decalogue enforce sabbatizing upon the first day of the week.

C. C. L.

THE REFORMATION.

THE Reformation, the historical name for the great convulsion which characterized the 16th century, was originally neither a political nor a philosophical, nor a literary, but a religious and ecclesiastical, movement. It started with the practical question: How can the troubled conscience find pardon and peace, and become sure of personal salvation? It retained from the Catholic system all the objective doctrines of Christianity concerning the Holy Trinity and the divine-human character of the work of Christ—in fact, all the articles of faith contained in the apostles' and other ecumenical creeds of the early church. But it brought the believer into a direct relation and union with Christ as the one and all-sufficient source of salva-

tion, in opposition to traditional, priestly, and saintly intercession. The Protestant goes directly to the word of God for instruction, and to the throne of grace in his devotions; while the pious Catholic always consults the teaching of his church, and often prefers to offer his prayers through the medium of the Virgin Mary and the saints. Schleiermacher states the difference between Catholicism and Protestantism in the formula: "Catholicism makes the believer's relation to Christ depend on his relation to the church; Protestantism makes the relation of the believer to the church depend upon his relation to Christ." In other words, Catholicism gets to Christ through the church, Protestantism gets to the church through Christ; the former proceeds from the body to the head, the latter from the head to the body; with the one, churchliness is the measure of christliness; with the other, the degree of christliness determines and conditions the character and value of churchliness.

From this general principle of evangelical freedom and direct individual relationship of the believer to Christ proceed the two fundamental doctrines of Protestantism,—the absolute supremacy of the word of Christ, and the absolute supremacy of the grace of Christ. The former proclaims the canonical Scriptures (to the exclusion of the Apocrypha of the Old Testament), and more particularly the word of Christ and the apostles, to be the only and sufficient infallible source and rule of faith and practice, and asserts the right of private interpretation of the same; in distinction from the Roman Catholic view, which declares the Bible and tradition or church authority to be two coördinate sources and rules of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. In its extreme form Chillingworth expressed this principle of the Reformation in the well-known formula: "The Bible, I say, the Bible only, is the religion of Protestants." Genuine Protestantism, however, by no means despised or rejected tradition and Church authority as such, but only subordinated it to and measured its value by the Bible, and believed in a progressive interpretation of the Bible through the expanding and deepening consciousness of Christendom. Hence, besides having its own symbols or standards of public doctrine, it retained all the articles of the ancient Catholic creeds and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies of the Catholic church or which it found no clear warrant in the Bible, or which it thought contradicted its letter or spirit. The Calvinistic branches of Protestantism went further in their antagonism to the received traditions than the Lutheran and Anglican Reformation; but all united in rejecting the authority of the pope (Melancthon for awhile was willing to concede this), the meritoriousness of good works, the indulgences, the worship of the holy Virgin and of the saints and relics, the seven sacraments, with the exception of baptism and the eucharist, the dogma of transubstantiation and the sacrifice of the mass, purgatory and prayers for the dead, and the use of the Latin language in public worship, for which the use of the vernacular languages was substituted.

The other fundamental doctrine of the Reformation has reference to the personal appropriation of the Christian salvation, and has for its object to give all glory to Christ by declaring that the sinner is justified before God, *i. e.*, acquitted of guilt and declared righteous solely on the ground of the all-sufficient merit of Christ as apprehended by a living faith; in opposition to the theory then prevalent and substantially sanctioned by the council of Trent, which makes faith and good works the two coördinate sources of justification. Genuine Protestantism does not, on that account, by any means reject or depreciate good works; it only denies their value as sources and conditions of justification, but insists on them as the necessary fruits of faith and evidence of justification. To these two prominent principles of the Reformation, which materially affect its theology and religious life, must be added a third, the doctrine of a universal priesthood of believers, and the right and duty of the laity not only to read the Bible in the vernacular tongue, but also to take part in the government and all the public affairs of the church. We now present an outline of the history of the Reformation in the various countries in which it

finally succeeded, leaving out Bohemia, Italy, and Spain, where it was suppressed by the combined opposition of the secular and ecclesiastical authorities.

1. THE REFORMATION IN GERMANY was directed by the genius and energy of Luther, the learning and moderation of Melancthon, assisted by the princes, especially the electors of Saxony, and sustained by the majority of the people in spite of the opposition of the bishops and the imperial government. It commenced in the University of Wittenberg with a protest against the traffic of indulgences, Oct. 31, 1517 (ever since celebrated in Protestant Germany as the festival of the Reformation), and soon became a powerful popular movement. At first it moved within the bosom of Catholicism. Luther shrank in holy horror from the idea of a separation from the religion of his fathers. He only attacked a few abuses, taking it for granted that the pope himself would condemn them if properly informed. But the irresistible logic of events carried him step by step far beyond his original intentions, and brought him into irreconcilable conflict with the central authority of the church. Pope Leo X., in June, 1520, pronounced the sentence of excommunication against Luther, who burned the bull, together with the canon law and several books of his opponents. The diet of Worms in 1521, where he made his memorable defense, added to the excommunication of the pope the ban of the emperor. But the dissatisfaction with the various abuses of Rome and the desire for the free preaching of the gospel were so extensive, that the Reformation, both in its negative and positive features, spread in spite of these decrees, and gained a foothold before 1530 in the greater part of Northern Germany. Among the principal causes of this rapid progress were the writings of the reformers, Luther's German version of the Scriptures, and the evangelical hymns, which introduced the new ideas into public worship. The diet of Spire in 1526 left each state to its own discretion concerning the question of reform until a general council should settle it for all, and thus sanctioned the principle of territorial independence in matters of religion which prevails in Germany to this day, each sovereignty having its own separate ecclesiastical establishment and organization in close union with the state. But the next diet of Spire, which convened in 1529, prohibited the further progress of the Reformation. Against this decree of the Catholic majority the evangelical princes entered, on the ground of the word of God, the inalienable rights of conscience, and the decree of the previous diet of Spire, the celebrated protest, dated April 20, 1529, which gave rise to the name of Protestants. The diet of Augsburg in 1530, where the Lutherans offered their principal confession of faith, drawn up by Melancthon and named after that city, threatened the Protestants with violent measures if they did not return shortly to the bosom of the church.

Here closes the first and most eventful or religious period of the German Reformation; but its political history was not brought to a final termination until after the terrible 30 years' war by the treaty of Westphalia in 1648, which secured to the Lutherans and the German Reformed churches (but to no others) equal rights with the Roman Catholics within the limits of the German empire. These two denominations, either in their separate existence or united in one organization (as in Prussia and other states since 1817), are to this day almost the only forms of Protestantism recognized and supported by the government, all others being small, self-supporting sects regarded with little sympathy by the popular mind. But within these ecclesiastical establishments Germany has bred and tolerated during the last 50 years almost every imaginable form of theoretic belief from the strictest old school orthodoxy to the loosest rationalism and skepticism. Since the third jubilee of the Reformation, however (1817), there has been a gradual and steady return from neology to the original evangelical Protestantism.—*American Encyclopedia.*

(To be continued.)

—Honesty sometimes keeps a man from becoming rich, and civility from being witty.—*Chesterfield.*

—Some men are just blind enough not to see their duties, but they can see all their rights very clearly.

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.

COURAGE TO SACRIFICE.

BY A. TROGAN.

CAN you lay all on the altar, brother,
All things for Jesus' sake?
Can you give up all earthly treasures,
From the world completely break?

Can you sacrifice friends, connections,
The comforts of home, and its love?
To tell to the lost and the erring
There's pardon and peace from above?

Can you brave the scoffs of the worldling,
The sneers and reproaches of men,
And from them draw courage and comfort,
And rejoicing press onward again?

Can you, midst the fierce conflict, look upward?
Can you cling to His sheltering side,
And feel that through trials and suffering
You would be made white and tried?

Oh, work in the Master's wide vineyard;
Be faithful, be constant, be true;
Draw near to the presence of Jesus,
And blessings will fall as the dew.

Though with sorrow the field you may enter,
Returning ere long, you will bring
Your sheaves with rejoicing homeward,
And a welcome receive from the King.

Monticello, Minn.

FRANCE.

AJACCIO, CORSICA.—I have been in this city six days, teaching another evangelist the truth from five to seven hours a day, besides taking his place five times in his hall, speaking to Roman Catholics, that he might devote his whole attention to present truth. While passing through Italy with Bro. and Sr. Whitney, Sr. Edith Andrews had handed him a copy of our French paper, since which he has read considerably on the immortality question, our views of which he had embraced. But he had not bestowed much thought on prophecy, nor the Sabbath. I went through a regular course of study, praying much with him and his family, and mixing in practical subjects and the mighty workings of God's Spirit among us. As the result he and his wife kept last Sabbath, which was a good day to us all. They purpose returning to the valley of Piedmont, Italy, next spring, to help carry on the work in his native country. They have much to learn, of course, but they are teachable.

This is a proud city, and a poor center for carrying on a work among the Italians and French. This is the first effort at evangelization here. A few may be gleaned, as the result of sowing the seed at this time; but this result can be as well reached after starting the work in more promising places.

I came here by stage from Bastia, a distance of considerably over 100 miles, over a rocky, barren, mountainous country, with here and there a fertile spot, where tropical fruits are borne in abundance. The road is circuitous, passing from warm valleys to snowy regions, where the chills of winter sieged us. This was taxing upon me, more so than any sea voyage. But God has sustained me, and has mightily strengthened me by his Holy Spirit. It has seemed as though there was no end to my strength. To God be the praise. I now return to Bastia to bind up the work.

Nov. 2.

D. T. BOURDEAU.

TEXAS.

HUMPHREY, ETC.—I commenced labor at the Douglas school-house, Collin Co., Sept. 26. Gave fourteen discourses; but on account of the drouth postponed labor at that place for the present. Several were much interested and requested me to return and continue the lectures at the earliest opportunity. Commenced labors at Van Sickle, Hunt Co., Oct. 19. The interest was good at the first, but the last two weeks the Methodists held a camp-meeting within two miles of our place, and greatly reduced our audience. Many are convinced of the truth, but seem to be halting between two opinions. Remained at the above place three weeks. Book sales amounted to \$2.50. The friends met all expenses. Spoke at this place for

the first time last evening, with a good audience. Pray for us.
Nov. 11.

W. S. CRUZAN.

MICHIGAN.

BUEL, Nov. 12.—The interest in the meetings at this place is remarkably good. The best of attention is given, and the truth is accepted by nearly all. The people express themselves as satisfied that the seventh day is the Sabbath. Next Sabbath will be our first Sabbath meeting. Some have decided to obey, but the work is only begun. Pray for us.
ALBERT WEEKS.

ARKANSAS.

CASA, PERRY Co.—Have preached a few times in this vicinity, and distributed some good reading matter. Dear brethren in Arkansas, let us be of good courage in the Prince of the Lord's host. Let us pray that he may speed his work in this State. May he help us each to be so true to present duty as to escape the woe of Luke 6:26, receive the blessing of Matt. 5:11, and share with all Christ's tried and faithful servants the great deliverance of Dan. 12:1. N. W. VINCENT.

MISSOURI.

KANSAS CITY, Nov. 16.—We have returned to Kansas City after an absence of three months and a half. During this time we have been in Independence, distributing our tracts and periodicals preparatory to our camp-meeting. We also remained awhile after the meeting to look after the interest of the work. Nine have commenced to keep the Sabbath through the influence of that meeting and the colporter work done there. There are ten or twelve more who are deeply interested in the truth, whom we hope to see established in this message. We are located at 911 Winter Ave., and expect to spend the winter in loaning tracts and getting subscriptions for our publications. We hope to see a church raised up in this city that will be found keeping the commandments of God and the faith of Jesus. Our courage is good to labor on for our fellow-men until the Master appears.

D. T. AND A. SHIREMAN.

WISCONSIN.

SOLDIER'S GROVE.—My work here for the present is done, having been in this vicinity for four months. This little company of Sabbath-keepers are doing well. They have regular Sabbath meetings and a Sabbath-school composed of eighteen members. As the result of the meetings at North Clayton, a few have accepted the truth; so there are now eleven or twelve that are trying to keep the commandments of God in this vicinity. This has been a hard field of labor on account of a strong foreign element; but we thank God that a few have had the courage to come out from among the world.
Nov. 13.

W. S. HYATT.

AMONG THE CHURCHES.—On Oct. 7 I came to Ogema, Price Co., and labored twenty days. Held in all nineteen meetings, all among the Swedes. There are a few souls here who are trying to fear God and keep all of his commandments as far as they have a knowledge of them. The interest to hear and live out the truth at Ogema was not as great as I had anticipated. The people here depend largely for their living upon working in the woods at lumbering during the winter, and this is a great obstacle in the way of their taking hold of the truth.

Came to Cushing, Polk Co., Oct. 30. Spent twelve days at this place and at North Valley. At the last-named place there are two Scandinavian families who meet together on the Sabbath to worship God. One brother here was baptized. At Cushing the interest is still increasing. One Baptist sister united with the church, and one brother was baptized. For the first time we administered the ordinances of the Lord's house to these souls. Our coming together on such an occasion was indeed a feast to the brethren and sisters. God blessed us all through our meetings in a marked way. Though most of them are poor in this world's goods, yet they will, with God's help, render unto God the things that are his. I am now on my way to Ogema to spend a few days till the State meeting. H. R. JOHNSON.

MAINE.

PORTLAND, Nov. 16.—It has been some time since I have written a report for the REVIEW, but it is not because I have been idle. Since the camp-meeting, the most of my time has been spent here in the city holding Bible-readings, and visiting those who were interested. There was quite an interest raised here by the efforts of the canvassers during the past summer, and by the camp-meeting held near the city this fall; and as the result, three have decided to keep all of the commandments of God. There are still others who are interested. Sabbath and Sunday, the 8th and 9th, I was at South Woodstock, Oxford County. Five were baptized, and seven united with the church at that meeting. It was a precious season to me.

We have had a baptism here in Portland to-day. One sister that has recently embraced the truth here, went forward in this ordinance, and another baptism is expected in the near future.

We now have our reading-room nearly ready to invite people into to read our publications. The lecture-room is ready, and the church have held their Sabbath meetings and Sabbath-school in it for some-time past. We need the prayers of our brethren that we who are here at work in this mission may feel that burden for souls that we ought to feel, that the efforts put forth here, may be crowned with success. S. J. HERSUM.

VERMONT.

BELVIDERE AND WATERVILLE.—Since camp-meeting we have been finishing up the work in these places. Some who took their stand on the Sabbath have proved to be "stony ground" hearers, and some that the seed was sown among thorns. We organized a company of ten, and there are others who we expect will join. A leader was appointed, and a Sabbath-school organized. We also secured a place for regular meetings. One of the number is now actively engaged in laboring in the cause. Another is preparing to as soon as possible. Held a few meetings about three miles from Waterville. We look for two from that place, and thus the good work goes on. Pray for us.

Oct. 28. H. W. PIERCE.
HASCAL PEEBLES.

BORDOVILLE AND SHELDON.—Since closing our meetings at Waterville, I spent one week at Bordoville, visiting and holding Bible-readings. Quite an interest has been awakened by Bible-readings held by A. A. Cross. Three persons have commenced to keep the Sabbath as the result. Two others, who have been keeping it for a few weeks, were baptized. This is a great encouragement to the church. If every member was standing where he should, a greater work still would be done.

Commenced meetings in a school-house in Sheldon the 5th inst. The congregation, though small, is composed of intelligent people. There are some precious souls here whom I hope to see gathered into the garner. Bro. G. W. Page joined me last Friday. We are treated very kindly.

Nov. 12. H. W. PIERCE.

GRAND ISLE AND KEELER'S BAY.—When I last reported, I was having a good hearing at Grand Isle, but I know of only one who embraced the message. I sold considerable of our literature, and shall always remember the kindness of the people, though they did not decide to obey the truth. About the time we were ready to introduce the real testing points, rainy evenings came and kept away our hearers. At this same time Bro. Kimball was called away by sickness, and has not yet returned.

I am now at Keeler's Bay, four miles from the former place, and have reached the testing points. Some are obeying. It is now some two weeks since I began here. A few days later Brn. C. L. Kellogg and H. J. Farman began at South Hero, which is four miles away. At both places there are eight observing the Sabbath; others are deeply interested. We do not think it will be saying too much to say we confidently hope for more. Bro. Farman had thoroughly canvassed these places with the Signs and tracts, and even before the brethren at South Hero had reached the Sabbath question, some began its observance. We all have obtained a rich experience while here. Our experience in

the canvassing and colporter work will also be worth very much to us, and we hope to our Conference.

All our canvassers who are at work report good success and courage. Bro. Lamberton says, "I have had very good success in selling books and in obtaining subscriptions for the Signs." Bro. Pierce says, "Am home at Bordoville for a few days. Bible-readings are stirring things with us; the neighbors are becoming interested." Bro. Burlison is canvassing for "Thoughts." From Bro. Cross: "I went to Swanton and Highgate, and found a place for a course of lectures for Brn. Pierce and Page;" and they are there now, having a good hearing.

This is a good field in which to canvass, and I firmly believe we shall see a good harvest of souls if we are earnest workers.

A letter from South Lancaster states that there are thirteen from Vermont attending school, and we want to see more. May God help them to do all in their power to fit themselves for this great work. Nov. 16. A. O. BURRILL.

THE S. D. A. PUBLISHING ASSOCIATION.

TWENTY-FIFTH ANNUAL SESSION.

IN pursuance of a call for the annual meeting of the S. D. A. Publishing Association, to convene in Battle Creek, Mich., Nov. 5, 1884, at 9 A. M., one hundred and ten stockholders assembled in the Tabernacle at the hour appointed, to transact the business of the twenty-fifth annual session.

The president, Eld. Geo. I. Butler, occupied the chair, and Eld. J. H. Waggoner offered prayer.

The names being taken, it was found that 480 shares were represented in person, and 1,463 by proxies.

A synopsis of last year's proceedings was read and approved.

As the first regular business of the session, the Treasurer presented a detailed report, a synopsis of which, showing the present financial condition of the Association, is herewith presented:—

STATEMENT OF THE FINANCIAL CONDITION OF THE S. D. A. PUBLISHING ASSOCIATION, NOV. 1, 1884.

Real estate,	\$45,645.15	
Personal property,	66,622.57	
Bills receivable,	19,985.05	
Sanitarium Knitting Co.,	8,103.08	
Due from banks,	6,665.06	
Cash on hand,	1,218.39	
Material on hand,	30,102.49	
Books, pamphlets, etc., on hand,	50,670.30	
Balance due on personal accounts,	3,270.42	
		\$41,091.42
Bills payable,		15,397.35
Stock notes,		22,105.14
Certificates,		40,943.00
Capital stock,		13,577.62
Donations and legacies,		78,722.02
Surplus,		12,196.48
Net gain,		4,005.16
General Conference,		4,244.34
Michigan "		
	\$232,282.51	\$232,282.51

RECAPITULATION.

Capital stock,	\$40,943.00
Donations,	13,577.62
Surplus and gain,	90,918.48

Present worth,	\$145,439.10
Worth Nov. 1, 1883,	129,677.55

Increase,	\$15,761.55
Received on shares and donations,	3,565.07

Net gain from business during the year, \$12,196.48

A. R. HENRY, Treasurer.

The auditor certified to the correctness of the accounts; and the reports of the treasurer and auditor were accepted.

On motion of W. C. White, the Chair appointed the following committees: On Nominations, J. Fargo, R. M. Kilgore, E. W. Farnsworth; on Resolutions, J. H. Waggoner, U. Smith, S. H. Lane.

Adjourned to call of the Chair.

SECOND MEETING, NOV. 13, AT 9 A. M.—Prayer by Eld. S. N. Haskell. Minutes of previous meeting read and approved. The Committee on Nominations made the following recommendations as their report: For President, Eld. Geo. I. Butler; Vice-president, A. R. Henry; Secretary, Russell Hart; Treasurer, W. C. Sisley; Auditor, G. W.

Amadon; Publishing Committee, Geo. I. Butler, U. Smith, J. H. Kellogg.

Ballots being circulated for a formal nomination, the recommendations of the committee were sustained by a large vote; and on motion, the persons named were declared unanimously elected to the positions respectively specified.

On motion, U. Smith was elected editor of the REVIEW, with Geo. I. Butler and J. H. Waggoner corresponding editors; and Mrs. M. J. Chapman was elected editor of the Instructor, with Miss Winnie Loughborough, assistant editor.

The editorial management of the periodicals issued by this Association in foreign tongues was referred to the Board of Trustees.

The Association then adjourned to the call of the Chair. GEO. I. BUTLER, Pres.

MRS. M. J. CHAPMAN, Sec.

MINUTES OF THE MISSOURI CONFERENCE.

THE annual Conference of S. D. Adventists met at Independence, Mo., Oct. 5, 1884, at 9 A. M., the President, Eld. D. T. Jones, in the chair. Prayer by Eld. E. W. Farnsworth. Twenty-two churches were represented by twenty-two delegates. By unanimous vote, Elds. E. W. Farnsworth, Geo. I. Butler, U. Smith, and all the brethren and sisters present, were invited to take part in the deliberations of the Conference. The minutes of the last session were read and approved. The question as to receiving delegates from unorganized companies being raised, the Chair decided that they could not be received. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, E. A. Dean, J. W. Watt, J. F. Klostermyer; on Licenses and Credentials, C. H. Chaffee, J. M. Gallemore, Wm. Evans; on Auditing, Oliver Smith, J. T. Marr, Wm. Evans, J. F. Klostermyer, and H. W. Steele; on Resolutions, E. W. Farnsworth, J. R. Chappell, and R. S. Donnell.

The question was asked whether one who had been received into a church subject to baptism, should be counted as a member in determining the representation. It was decided that such should be counted.

The Committee on Nominations made the following report: For President, D. T. Jones; Secretary, N. W. Allen; Treasurer, Wm. Evans; Executive Committee, D. T. Jones, N. W. Allee, Rufus Low; Camp-meeting Committee, Southern, A. E. Flowers, R. Kaston, I. Graham; Northern, J. D. Brownley, Wm. F. Millman, F. O. Newcombe.

These names were considered separately, and the persons unanimously elected.

The Committee on Credentials and Licenses reported as follows: For Credentials, Eld. J. G. Wood, C. H. Chaffee, D. T. Jones, J. W. Watt; for ordination and credentials, Robert S. Donnell, and Noah W. Allee; for license, E. G. Blackmon, N. W. Allen, D. N. Wood.

Each name was considered separately, and all were approved.

Eld. Chaffee requested the Conference to investigate the trouble at Winston. Accordingly, on motion, the following were appointed to serve with the Executive Committee as a Committee of Investigation: J. F. Klostermyer, E. A. Dean, Wm. Evans, J. F. Marr, Eli Wick, Oliver Smith.

Eld. Butler urged upon the Conference the necessity of looking after the companies, and seeing that they are organized and received into the Conference. He said they need not have all their officers elected before they are received. If they have signed the covenant and have been associated together long enough to know that all are in harmony, and thoroughly instructed by the Conference Committee, or by some one deputized by them, they are a church.

The Treasurer made the following report:—

Cash in the treasury Oct. 20, 1883,	
Received to Oct. 9, 1884,	\$1,663.57
Paid out " " " "	1,216.43

Balance in treasury Oct. 9, 1884, \$447.14

The Committee on Credentials and Licenses made a supplemental report, recommending for colporter's license, A. E. Flowers, Rufus Low, S. K. Feeks, J. M. Gallemore. The names were considered separately, and license granted to each. Colporter's license was also granted to D. T. Shireman and Harvey L. Hoover. Eld. Butler

suggested that the colporters be paid by commission instead of by salary. He also said the colporters ought to be as well posted as our ministers, or they ought not to be sent out.

The Investigating Committee made the following report:—

Resolved, That we, your committee, after hearing the testimony on both sides of the case referred to us, consider the church of Emporia a legitimate and legally organized church, according to the decision of this Conference; and further—

Resolved, That we would consider it an unwise course to receive into the Conference two churches so near together and antagonistic to each other.

The report was adopted.

On motion, a sufficient amount of the contingent fund was appropriated to the canceling of the present indebtedness of the Conference.

A unanimous vote of thanks was extended to the Mo. P. R. R. system, to the Wabash, the Chicago and Alton, and the Kansas City, Fort Scott, and Gulf R. R.'s., for their courtesy in giving reduced rates to all attending the camp-meeting.

Elds. D. T. Jones and C. H. Chatfee were elected delegates to the General Conference to be held in Battle Creek, Mich., Oct. 30, 1884.

Adjourned *sine die*. D. T. JONES, Pres.

N. W. ALLEN, Sec.

News of the Week.

"Tidings of these things came."—Acts 11:22.

FOR WEEK ENDING NOV. 22.

DOMESTIC.

- The New York canals will close Dec. 1.
- The disease known as "blackleg" is killing off young cattle in Berks County, Pa.
- Left-handed penmanship is now taught, it is said, in a number of American schools.
- Ex-Senator Conkling's law practice is said to be worth \$1,500 a week.
- It has been decided that Canada will not be represented at the New Orleans Exposition.
- Business failures for the week number 251, against 187 last week, and 228 in the corresponding period of 1883.
- A three days' convention of Christian workers under direction of Mr. Moody, was opened Friday at Detroit.
- The total amount received by the Democratic National Committee during the campaign is said to be \$333,000.
- General Fremont administered an oath to his men, when famine-stricken on the Great American desert, to die rather than to commit cannibalism.
- There are over four million letters sent to the dead letter office every year, and more than a million dollars is annually found in misdirected letters.
- The Japanese girl when she goes into company paints her face white, her lips and the corners of her eyes red, with two slate-colored spots on her forehead.
- A French transport will sail for New York in May next with Bartholdi's statue of "Liberty Enlightening the World."
- The grave of an Indian chief near Binghamton, N. Y., was opened Monday night. Beside treasures were found implements dating prior to the discovery of America.
- The fire at Goldsboro, N. C., Sunday afternoon, destroyed twenty-seven buildings and 300 bales of cotton. The loss is said to be \$300,000, with insurance amounting to \$200,000.
- James Gordon Bennett says that when the Mackey-Bennett cable gets in thorough working order, not only all the foreign news, but all the leading editorials of the New York Herald, will be cabled from London.
- A committee of merchants in Philadelphia want to take the old "liberty bell" from Independence Hall and remove it to New Orleans during the exposition. They will apply to the City Council for a permit; and the mayor recommended that permission be granted.
- Gas from a well being drilled on the Poe farm near Cleveland, Ohio, ignited Friday, destroying the rig and burning two men severely. The flame mounts upward 40 feet, illuminating the surrounding country.
- A negro woman in Leavenworth, Kan., Monday refused to allow her child to be buried in a grave which had been dug "crosswise of the world." The whole negro population believe that the mistake in digging the grave will bring a curse upon them.
- For refusing to take out a license under the Downing law sixty saloon-keepers at St. Joseph, Mo.,

were fined Monday \$200 each, and will not be given a license for two years. A number of similar cases are pending, and the decision of Judge Grub has caused consternation.

—An unknown disease is decimating households in Buchanan, Wise, and Dickinson Counties, Virginia, where in some instances four corpses have been found under one roof. Wells and springs have been absorbed by the drought, and the little water that remains is supposed to be tainted with mineral poisons, which are causing the mortality.

—In Rupert Land a Canadian expedition discovered Lake Mistassini, a body of water supposed to be larger than Lake Superior. Fur-bearing animals abound on its shores, and fish are very abundant. It is believed that the Hudson Bay Company has known of the existence of the lake for a hundred years, but kept the matter secret.

—The strange disease reported Wednesday as prevailing in Virginia, also exists in Kentucky and West Virginia, where whole families have been swept away, and thirty or more new graves are seen in a small cemetery. The people call it cholera, for want of a better name, and the malady upholds its dreadful title, victims upon being seized seldom living longer than twenty-four hours. It is said the scourge affected majorities in some precincts at the recent election. Numerous corpses have been left unburied, and the stench from the decaying carcasses of animals pollutes the air. Flour, corn, and meal are needed to succor the starving population, and unless rain falls, annihilation may be anticipated.

FOREIGN.

—There were fifty-six deaths from cholera in Paris. The total number in eight days is 460. Russia has established a quarantine of twenty-one days on her frontier against infected countries. The municipal council of Paris voted 50,000 francs for the enforcement of sanitary measures in the city. A committee of American and English residents has been formed at Paris to assist their countrymen.

RELIGIOUS INTELLIGENCE.

- Thomas Harrison, the "boy preacher," celebrated his 43d birth day last week.
- Prayer-books made with a little bouquet-holder on the outside are to be extensively used this winter.
- The headquarters and official organ of the Salvation Army in America will be removed from Brooklyn, N. Y., to Cleveland, Ohio.
- Dr. Stocker, the Berlin court preacher, proposes to renew his fanatical crusade against the Jews in the Reichstag, to which he has been elected.
- For non-payment of a certain tax, Father Egan ejected an aged man, Duncan McCague, from the church at Thorn Hill, Ont., Sunday. McCague's thigh was broken in the affray, and his life is in danger.
- Total revenue of the Odd-fellows of America for 1883 was \$5,330,041.47; total relief, \$2,015,832.32. Thus it costs an Odd-fellow \$5.33 to give for charity \$2.01.
- The pope attributes the cholera in Italy to the fact that Rome was taken from the "Church" a few years ago. And, of course, many of his followers will believe it. Alas!
- Father Chiniquy was mobbed in Montreal on Sunday night. He received similar treatment in Quebec recently. And it seemed that the police did little or nothing to protect him.
- Among the students in Storer College is one just from Africa. He is a native Chief and heir to a kingdom; but he has voluntarily relinquished it, much to the grief of his heathen mother, to come to the College to fit himself to preach the gospel in his native land. Another native African is daily expected to enter the College. This is a Free Baptist institution situated at Harper's Ferry, Virginia, the scene of the exploits of John Brown, of whom the old song says, "His soul goes marching on." Surely the spirit of the freedom for which he dared so much, even to the giving up of life, has worked wonders since his time. —*Religious Intelligencer*.
- The synod of the Ohio Presbyterian Church, held at Cleveland, Ohio, October 31, adopted the report of the standing committee on "The Observance of the Sabbath and Temperance." The gist of the resolution was the increased desecration of the Sabbath among the poor, and the necessity of united and vigorous action on the part of law-abiding citizens; the great end to be attained being the sacredness of the day and the entire prohibition of the manufacture and sale of intoxicating liquors as beverages. —*Christian Union*.
- "O thou infinite and eternal God, whom men call by many names. . . . O thou only Creative Cause of all, Great Architect of the Universe! . . . Regard the whole world; unite all men by the subtle, sublime, and unbreakable fellowship of Masonic love, and may we, when all earthly separations are closed forever, meet in the eternal brotherhood of the Celestial Lodge above." —*From the prayer of "Rev." W. W. Brewer, at Masonic Centennial, at St. Johns, New Brunswick.*

Obituary Notices.

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

WARNER.—Died of dropsy at Richford, Waushara Co., Wis., July 9, 1884, Sr. Lettie Warner, in the 32d year of her age. She had for many years been an invalid. About three years ago dropsy seemed to mark her as its victim. During the last few weeks of her life her suffering was intense, but she bore her afflictions with Christian patience and fortitude. She died in the hope of having a part in the first resurrection. Sr. Warner accepted present truth about six years ago, and has since lived a consistent Christian. It was sad to part with her, but we "sorrow not as others which have no hope;" for we believe that if faithful we shall meet her in the morning of the resurrection, when Christ comes to wake his sleeping saints. She leaves two brothers and a large circle of friends to mourn her loss. No minister being present, the funeral service consisted of singing and prayer.

FLORA FARRAR.

MOULTON.—Died at Napoleon, Jackson Co., Mich., Nov. 10, 1884, of typhoid fever, Bro. J. N. Moulton, aged 45 years. Bro M. was formerly a member of the Baptist church. He embraced the truths of the third angel's message eight years ago the coming winter. A wife and four children are left to mourn their loss. Funeral services were held in the Baptist church at Napoleon. Discourse by the writer from Isa. 43: 6-8.

H. M. KENYON.

WILBUR.—Died at Plymouth, O., Oct. 26, 1884, Laura Warner Wilbur, aged 62 years and 4 days. She was a staunch adherent to the doctrines taught by Seventh-day Adventists, and was scrupulously conscientious in all matters. Religion, with her, was an everyday-garb, never to be laid aside. As a proof of her integrity, she suffered the loss of husband and home, rather than transgress the commandment of God.

Most of her life previous to 1866 was passed in Vermont, but at that time she came to Ohio, and up to the time of her death her home had been with her sister, Mrs. L. B. Hoffman, of Plymouth. Mrs. Wilbur was a woman of deep piety and purity of character, desiring to be wholly consecrated to the Lord; nothing was permitted to stand between her and the Saviour she so closely followed. Possessed of rare conversational powers and an amiable and generous disposition, she had many friends who will deeply mourn her death.

M. D. WARNER.

LOCKWOOD.—Died, of malignant diphtheria, Nov. 13, 1884, in Battle Creek, Mich., after an illness of five days, Bro. Asa A. Lockwood, only remaining child of Bro. Ransom G., and Sr. Aurora B. Lockwood, of this city. Bro. Asa was born in Waitsfield, Vermont, Jan. 26, 1846, and would consequently have been 39 years of age in January next. He was converted in 1868, since which time he has been identified with this people. The last twenty years of his life were spent in this place. His last sickness, though so severe, was mostly a time of rich experience with him in spiritual things. He leaves his parents, a companion (sister of the Brn. Sisley, with whom so many readers of the REVIEW are acquainted), four children, and other friends, mourning his departure. But as he fell asleep in bright hope of a future eternal life, they have the sweetest element of consolation mingled in their cup of sorrow. He was buried Nov. 14, and a funeral discourse was given at the Tabernacle, Nov. 16.

U. S.

Appointments.

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

GENERAL MEETING FOR NORTHERN WISCONSIN.

This meeting will be held at Maple Works, Clark Co., Wis., Dec. 6, 7. I expect to leave the State soon for a distant field, and am anxious to meet all the friends of the cause in that vicinity at this time. Meetings will commence with the Sabbath.

H. W. DECKER.

At Sigourney, Iowa, Tuesday evening, Dec. 2; at Keota, 3, 4; at Pilot Grove, 6, 7; at Montezuma, 10; at Grinnell, 13, 14.

Hope to meet all the friends within reach of these places, as I have a special object in these meetings.

H. NICOLA.

I APPOINT a general meeting for Northeastern Ohio, Sabbath and Sunday, Dec. 13, 14, at North Bloomfield. Eld. J. H. Waggoner will be present. This will be a meeting of special interest. We hope to see the old friends and pioneers of the cause from this and other parts of the State. This may be the last opportunity many of us will have of meeting this servant of God before the conflict is ended. Come to seek the Lord and to understand better how to labor for souls.

R. A. UNDERWOOD.

Publishers' Department.

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

FRIENDS wishing to address me for the next six weeks will please direct to New Haven Mills, Ad lison Co., Vt. R. F. BARTON.

The P. O., address of myself and wife until further notice will be Sanitarium, Battle Creek, Mich. H. M. KENYON.

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.—J B Thayer, A C Hudson, V Berg, Amos Snyder.

Books Sent by Freight.—N W Allen, C P Bodwell, N H Drouillard, H A Warner, W J Kerr, Geo A King, S S Shrock, Dak Tract Society, Geo R Drew.

Cash Rec'd on Account.—Ohio T & M Soc pr E H Gates \$11.20, Ind T & M Soc pr S H L 21.30, Mich T & M Soc pr B C V M 375.00, Ind Home Mission pr S H L 50.00, Ind Home Mission pr Rena Watt 5.00, Ind T & M Soc pr S H L 5.75, Ill T & M Soc pr L S Campbell 75.00, Mich T & M Soc pr Hattie House 4.13, Mich General Fund pr C S & Mary Briggs 225.00, Ill City Mission pr Mrs H N Lovd 5.00.

Shares in S. D. A. P. Association.—H W Miller \$10.00, John Hayes 10.00.

General Conference.—N E Conf \$124.63, Canada Conf 31.00, Ill Conf 115.00, S H Lane 21.60.

S. D. A. P. Soc.—M M Edmonds (deceased) donation \$8.00, C Stoddard (shares) 10.00.

Inter. T. & M. Soc.—E P Daniels \$10.00, Mrs Julia Daniels 10.00, F H Carpenter 5.00, S H Lane 10.00.

European Mission.—Mrs S F Wells \$15.00, J D Butcher 5.00, F H Carpenter 5.00, S H Lane 10.00.

English Mission.—J D Butcher \$5.00, F H Carpenter 5.00, Nettie Reynolds 2.00, S H Lane 20.00.

Scandinavian Mission.—J U Hansen \$10.00, S H Lane 10.00.

THE OLD TESTAMENT STUDENT.

THE Old Testament Student for November is at hand, and we take pleasure in calling attention to it. Since its change of name from The Hebrew Student, it has become much more interesting to the general reader, and we understand that it is the design of the publishers to still further improve and popularize it. The promised addition of a department having in view the bearing of Old Testament study on the Sunday-school lessons, will be a step in this direction. The current number is one of the best. Extended notice of all its contents cannot be given, but special mention may be made of the leading article, by Prof. S. Burnham, on the value of the Old Testament for the Pastor's work, and the contributions of Rabbi Felsenthal, on Interpretation and on Bible Wines. The Student is making itself a necessity to those who would be "up" in Old Testament studies. Price \$1.50 a year, in advance. Chicago: The American Institute of Hebrew, Morgan Park.

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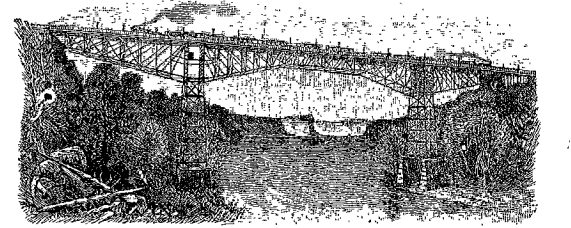
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May 18, 1884.

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The Review and Herald.

BATTLE CREEK, MICH., NOV. 25, 1884.

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The last number of the *Sabbath Memorial*, published by W. M. Jones, of London, completed the tenth year of its existence. We are glad it has been enabled thus long to bear its testimony for the true Sabbath of the Lord, against the traditions of men; and we trust it may go on with increasing strength and support in the future.

The October number of the *Sabbath Memorial* contains a brief biographical sketch of the late Dr. Ribton, killed in the massacre at Alexandria, June 11, 1882, together with an "ink-photo" portrait from the lithographic press of Sprague & Co., London.

GOOD WORDS FOR "GOOD HEALTH."

If those who ought to appreciate *Good Health* most are sometimes forgetful of their obligations to that journal and neglectful of its teachings, it will go outside their ranks, and win patronage and appreciation from those who are not so much indebted to its teachings. Indeed it has already done this, as witnesses the following from the *Union Signal*, the official organ of the Woman's National Christian Temperance Union:—

"Dr. Bessie Cushman, of Hannibal, Mo., becomes secretary of the department of Hygiene, and will strongly enforce our valued Mrs. Dr. Kellogg. It would be a great advantage to this department if our white ribbon women would read and heed the wisdom of Dr. Kellogg's magazine, *Good Health*, published monthly at Battle Creek."

C. C. L.

THE COLLEGE TERM.

The second term of Battle Creek College for this year, commenced on the 19th of November under very encouraging circumstances.

On the first day the number of students, as compared with last term, was increased by about sixty. It now reaches over three hundred, and

each day adds to the list. Those students who have not been able to come to the College up to this time, need not hesitate to do so hereafter for fear that it is too late to do so to advantage, as it will be possible for those who may come within several weeks to find places in classes that will be adapted to their necessities.

W. H. LITTLEJOHN.

NOTICE—FARGO MEETING.

ALL those who will attend the meeting at Fargo, North Dakota, Dec. 6-8 (let all come who can), should notify me on what train they will arrive, and we will meet them at the depot.

Fargo, Dakota. G. C. TENNEY.

NOTICE.

THERE will be a general meeting at Denver, Col., commencing Friday evening, Dec. 12. This will be a very important meeting, and we hope all our leading brethren in the State will be present, and will come to remain till Tuesday morning. We expect to see all at this meeting who intend to labor in the cause in Colorado this year.

WM OSTRANDER.

OHIO T. AND M. MEMBERS, ATTENTION!

REALIZING the importance of having an accurate record of all business transactions, we have decided to have our State T. and M. books audited as far back as the time when our present set of books was commenced. I have appointed Bro. H. D. Clark, of Wakeman, Huron Co., to do this work, trusting that his experience in auditing accounts will enable us to make thorough work. Now I request all our district secretaries, ministers, licentiates, colporters, and individuals to immediately send to his address a statement of their accounts, especially all cash remitted, as far back as their records reach. Bro. Clark is desirous of prompt action on the part of all, that no unnecessary time or expense may be incurred. We hope that all will attend to this matter at once.

E. H. GATES.

COMBINATION OFFER OF THE "SIGNS" AND "SUNSHINE."

IN many respects the General Conference just closed has been the most encouraging of any ever held by Seventh-day Adventists. Plans were laid which, when properly executed, will establish missions in at least three more nations, and in a number of additional States in America. But the most important movement which relates to our missionary work was the combination offer of the two publishing houses of the "Sunshine at Home" and the *Signs of the Times*. It has been demonstrated by the sale of 15,000 of the "Sunshine" in less than one year that this is the best selling book ever offered by our people. Some have sold as high as fifteen or twenty in one day. During the last season Minnesota has sold 3,000, Michigan 4,000, and so it has gone more or less throughout the country.

Some have felt conscientious about selling the book because it did not contain more of present truth; and yet everything it does contain is elevating and stores the mind with useful ideas. It is emphatically a book for the youth and children, and is instructive to all.

Arrangements have now been made to place this book and the *Signs* together, so that the canvasser can have the same per cent as heretofore; but all business should be done through the tract societies. There is no better time to sell them than before the holidays. We are certain that there can be 20,000 sold within the next sixty days, the *Signs* to be sent for three months to each subscriber. In this arrangement it will be seen that the "Sunshine at Home" becomes an entering wedge for the pioneer sheet.

We suggest that the following plans be adopted:—

1. Let each tract society make immediate arrangements with its agents to canvass for "Sunshine."
2. Get all the new canvassers in the field possible, as it has been proved that "Sunshine" is an excellent work for a canvasser to use in gaining an experience.
3. The price to the canvasser is to be the same as heretofore.
4. Each canvasser should always present the *Signs*, and state the offer made by our publishing houses. The particulars will be explained by circulars to agents and tract society officers.

S. N. HASKELL.

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