

Advent Review

HOLY BIBLE

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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HIDDEN IN LIGHT.

When first the sun dispels the cloudy night,
The glad hills catch the radiance from afar
And smile for joy. We say, "How fair they are,
Tree, rock, and heather-bloom, so clear and bright!"

But when the sun draws nearer in its westerling might,
Enfolding all in one transcendent blaze
Of sunset glow, we trace them not, but gaze
And wonder at the glorious, holy light.

Come nearer, Sun of Righteousness! that we
Whose swift, short hours of day so swiftly run,
So overflowed with love and light may be,
So lost in glory of the nearing Sun,
That not our light, but thine, the world may see,
New praise to thee through our poor lives be won.
—Frances R. Havergal.

Our Contributors.

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

THE SWISS CONFERENCE AND THE EUROPEAN COUNCIL.

BY MRS. E. G. WHITE.

THE Swiss Conference was held at this place Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled; and a more intelligent, noble-looking company is seldom seen. Although gathered from different nations, we were brought near to God and to one another by our eyes being fixed upon the one object, Jesus Christ. We were one in faith, and one in our efforts to do the will of God. The influence of the gospel is to unite God's people in one great brotherhood. We have only one model to follow, and that is Christ. Worldly maxims and differences of nationalities are lost sight of in him. The love of God, sanctifying the soul, breaks down the wall of partition between the customs and practices of different individuals and nations. The great principles of Bible truth bring all into perfect harmony. The ten commandments, accepted as the one rule, the one measurement of character, unite all in the precious bonds of Christian fellowship. This was the work of the Holy Ghost when descended upon the disciples on the day of Pentecost.

As I looked over the congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every ray of additional light, my reflections were indeed solemn. I thought, These are members of Christ's body, and we are members one of another. The Morning-star has arisen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people in

deed who are thus highly favored. Truly, "it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." To me this was a precious place, a precious assembly. In answer to earnest prayer, the Lord gave freedom to his servants in speaking words which were meat in due season to his waiting people.

The meetings increased in interest from the first. The congregation was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said.

Sabbath and Sunday were precious seasons for those assembled. The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are always two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the veil could have been withdrawn, we should have seen angels of God standing ready to minister to the humble, penitent ones. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a real, genuine experience in the things of God.

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action.

I felt grateful for the privilege of speaking to a people who seemed to appreciate all that was said. It was not to them as idle tales.

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all.

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistery connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but may they take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in America, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself.

At the close of the Conference many of our Swiss brethren were obliged to return to their homes, but some remained to the close of the Council, although it was continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporters, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship. These meetings were interesting, and, according to the universal testimony, very profitable. The testimonies of the brethren were good, and the hearts of all seemed tender and humble. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive of God's light and love, that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted

religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart.

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world? How can you who believe the truth, and who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask his blessing upon yourselves and your families when you are doing so little to bless others? The living and the dead are to be judged according to the deeds done in the body. What are you doing to show that you are the light of the world?

The work of God must go forward. The world must be warned; but where are the men and the means to carry it forward? One brother in Italy, who is doing what he can to spread the light of truth, said, "I fear I will have to give up my work. I have a wife and five children to support, and I see there are no means in the treasury. We live on the simplest fare, but we must live." The question was asked how much he would have to receive to support himself and family. He said he thought that one hundred dollars a year would supply his wants. He stated that his mouth had often watered at the smell of a dish cooking upon the fire. And what was this delicious dish? Chopped hay and coarse corn meal. Few know how the poor live in these countries, and yet there are no complaints. They are willing to do all they can. Now I wish you, my American brother, to compare figures with this earnest worker, and then begin to retrench. Cut down your expenses. Exercise economy in building and furnishing your houses, and in eating and dressing. Souls are to be saved. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

We have tried to set before the workers here the necessity of strict economy. We are sorry that all our missionary workers at home and abroad do not realize the value of money. When the lesson of frugality is not learned early in life, it is difficult to weave into one's experience the self-denying, self-sacrificing part of religion. What is needed now is not preachers merely, but laborers, those who will give themselves heartily to the work of the Master; those who will visit from house to house, and bring the truth home to the hearts of the people. Here is a vast field which our sisters can enter. If devoted to God, women can do fully as much good by opening the Scriptures in families as the ministers can.

If we have the truth, the work must enlarge in these countries. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray that the Lord will not only raise up laborers, but that the treasury, now empty, may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The truth must go to all nations, tongues, and people, and that speedily.

Bale, Suisse.

"NO POPE TO CHANGE THE SABBATH."

BY ELD. D. M. CANRIGHT.

It is often asserted by Sunday-keepers that there were no popes of Rome for several hundred years after Christ, or until Sunday was kept by all the Church; and that hence the Sabbath could not have been changed by the pope. Persons who

say this either know better, or else know very little of early Church history.

Originally the popes of Rome were merely elders or bishops of the church at Rome. They were good and devoted ministers who were merely pastors of that particular church. When one died, another was chosen to fill his place, and thus there has been a regular succession of these bishops of Rome from the apostolic Church to the present time. No one disputes this, neither Protestant nor Catholic. Gradually these bishops, being over the largest and most influential church, the one located in the capital of the empire, came to arrogate to themselves authority over the adjacent churches. So they continued to extend their authority farther and farther, until finally they were acknowledged "head over all the churches." This struggle for the supremacy covered a period of four or five hundred years, during which time the bishops and the Church itself had lost their early devotion, and had become corrupt and apostate. It would be as difficult to tell the exact date when this change occurred, as it would be to tell the exact moment when evening ceases to be evening and becomes night.

The word pope (Latin, papa) means "father," and was always applied to the bishops of Rome, even during the first century, the same as it was to the pastor of any church. Later it was used only of the bishop of Rome. So, then, it is admitted by all that there were popes of Rome from the very earliest times, even during the first century. During the latter part of the second century and on through the third and fourth centuries, long before their supremacy over all the churches was acknowledged, their power in the councils of the Church was mighty. It was in these councils that the Church and popes of Rome threw their influence in favor of Sunday and against the Sabbath. Finally, in a Catholic Council at Laodicea, A. D. 364, a curse was pronounced against keeping the Sabbath. So the Catholic Church, with the popes at its head, did change the Sabbath day.

I have before me "Bower's History of the Popes," the ablest work of the kind. He gives a complete list of all the popes, and a history of each one. There is some disagreement about the first two or three names, but none concerning the remainder. The same list is given in Johnson's New Universal Cyclopedia, a Protestant work of the highest authority, Art. "Pope," from which I copy the following:—

"POPE [Gr. παπας; Lat. papa), a term applied in the Greek Church to all priests, and originally used in the same manner also in the Western Church; but in the latter part of the fifth century it began to be applied exclusively to the bishop of Rome, and since the time of Gregory VII. (1073-85), it has become his official title. He is also called 'Sovereign Pontiff,' 'Vicar of Christ,' and 'Holy Father.'"

We subjoin Bower's list of popes, giving the year of succession to the papal throne.

LIST OF THE POPES OF ROME.

Table with 3 columns: Name, A. D., and Page Number. Lists popes from St. Peter to Severinus.

Table with 3 columns: Name, Page Number, and Name. Lists popes from John IV. to Leo XIII.

Our ministers and others would do well to cut out the above list, and preserve it in their scrap books for reference.

FAITH IN PROPHECY RESTS ON ITS FULFILLMENT.

BY ELD. R. F. COTTRELL.

We meet with persons who say they believe the prophecies of Scripture, that they will be all fulfilled; and yet ask them what has transpired and is now transpiring in their fulfillment, and they will not be able to point to anything in particular as such fulfillment. Such persons have next to no knowledge of the prophecies, and little or no faith.

in their fulfillment. What is it that gives us faith in the great lines of consecutive prophecy but the facts that they have been thus far fulfilled in history? That the four great kingdoms of Dan. 2 and 7 have appeared in the given order in the subsequent history of the world, is what gives us the assurance that this is the word of God; and this is what gives perfect confidence that what yet remains to be fulfilled, will surely follow. All being fulfilled but the closing events of these chapters, namely, the destruction of earthly kingdoms and the establishment of the everlasting kingdom of God, there is no room to doubt that these final events, for which all the preceding ones were given, will surely come.

These remarks apply as well to the symbolic prophecy of Rev. 12 and 13. The dragon and the beast have fulfilled their characters and work, as specified in the prophecy; and the two-horned beast, or false prophet, is fast filling up the specifications by which he is described, so that we may know that the final persecution of the people of God and their deliverance are at hand. The papacy has spoken great words against God, has persecuted his saints, and has *thought* to change his law. It has continued this work forty-two months,—a time, times, and a half—or 1260 days, or, literally, years. And now the deceptive, wonder-working power of Rev. 13: 11-18, is "saying to them that dwell on the earth, that they should make an image" to the papacy. These things be-
 ken the end near.

But in Rev. 14: 9-12 is another line of prophecy no less reliable than those already noticed. As the 2300 days of Dan. 8: 14 were about to end in 1844, the first of these messages was sounded forth to all the earth, saying, "Fear God, and give glory to him; for the hour of his judgment is come." It was not the coming of the Lord, but the beginning of the work of cleansing the sanctuary, that was then to take place. This cleansing is a cleansing from sin, typified in Lev. 16, and is the beginning of the Judgment—that part of it which takes place before the Ancient of days in heaven. Dan. 7: 9, 10. A second message followed, as foretold (verse 11), and then the message of the "third angel" succeeded, just as prophesied 1800 years ago. This last warning is now spreading abroad over all the earth.

Here are facts of history,—the history of our own times,—which verify the truth of the prophecy. And this is one of the strongest proofs that the work of preaching the gospel is about to close. To the true-hearted and diligent inquirer after truth, there is no difficulty in learning in what consists the worship and mark of the beast, nor concerning the image which shall enforce this worship and mark of pain of death. Rev. 13: 15-17. The indisputable truth that the fulfillment of signs and prophecies shows that we are in the last days, demands that the Judgment messages should be in course of fulfillment in the earth; and the fact that they are being proclaimed to "many peoples, and nations, and tongues, and kings" (or kingdoms), constitutes one of the surest signs that the end of all things is at hand. Let those who would be found watching, observe the progress of this last warning to mankind.

"I BLAME HIM."

BY ELD. C. L. BOYD.

"I BLAME him." Who? "I worked for a Seventh-day Adventist in—, and he never once took his Bible to explain to me the reason why he kept Saturday for the Sabbath instead of Sunday. I do not know as I should have agreed with him then if he had, but I blame him for not setting the light of truth before me." This, in substance, is the testimony of a man who has recently commenced to honor the commandments of God and the gospel of Christ.

I fear there are many who will be justly blamed for a similar offense. Is it a sin against God to violate his holy law? My brother, do you associate with those who are ignorantly committing this transgression, and yet do you use no prayerful means to show them their sin? My sister, do you mingle with your friends, and say nothing to them of the truths you hold most precious? Will you be prepared to meet them in the time of trouble? Will your hands be clear of the blood of their souls? Do you think that the harm done by others who

make the truth of God a battle-ax or a war-club will excuse you for hiding your light under a bushel? If our faith is well grounded, it is an important message to the world. Soon these precious opportunities will be past, and what will the record be?

Vancouver, W. T.

IN THE DAY WHEN I CALLED.

BY MRS. L. D. A. STUTTLE.

In the day when I called Thou answeredst me,
 In the day of my trouble sore.
 Thou didst lead me on in the narrow way,
 And guidest me evermore.
 Oh! glory to God! who hath heard my prayer,
 And strengthened my hungry soul.
 My spirit was sad, but he made me glad,
 Though the terrible surges roll.

I called to Thee, and Thou answeredst me
 When my spirit was faint with fears.
 When my sky was brass, and I could not see,
 Through the mist of my blinding tears,
 I heard Thy voice, 't was a sweet, sweet sound,
 As it spoke to my waiting ear,—
 "Fear not, my child, though the storm be wild,
 The haven of rest is near."

I called again when my heart with pain
 Was throbbing in wild unrest,
 For the angel of death had smitten down
 The flower I loved the best;
 And He gave me balm for my aching heart,
 And He heard my earnest cry,
 And my hope is sweet of a rest complete,
 In the glorious by and by.

ST. PAUL'S FAITH.—NO. 3.

BY ELD. R. A. UNDERWOOD.

THE SEAL OF GOD'S LAW.

"THE Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

The Son of God is the speaker. By the Jews he had been accused of violating the Sabbath, because he had healed the paralytic, and his disciples with him had satisfied hunger by eating the grain they had plucked by the way. Christ declares that they had "condemned the guiltless;" that it was lawful, or in harmony with the Sabbath law, to perform such acts of mercy.

"The Sabbath was made." This implies a maker of the Sabbath, a time when and a place where it was made, somebody for whom it was made, and an object for which it was made.

We inquire, Who is its maker? Much depends upon the maker of the Sabbath as well as the object for which it is made. We assert that the apostle Paul "believed" that Christ was the maker of the Sabbath of the fourth commandment—the seventh day, commonly called Saturday. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God," etc. Why?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

God wrought six days in the creation of heaven and earth and all that in them is. This was Christ, so Paul believed: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2. The Father was the designer and the Son the one to execute the will of the Father in the creation of the "worlds." One more text among many to show what Paul believed: "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him;" Col. 1: 14-16.

In John 1, we learn that in the beginning "all things were made by him [Christ]; and without him was not anything made that was made." What beginning? The only beginning of which man knows is recorded in Gen. 1: "In the begin-

ning God created the heaven and the earth." The objector may say that this was God, not Christ. We reply that Paul taught that Christ "thought it not robbery to be equal with God" (Phil. 2: 5, 6); also that the Father addressed the Son with that title: "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Heb. 1: 8. Much testimony could be brought from the Old and New Testaments to sustain this position.

We now turn to Gen 2, after stating the manner (Ps. 33: 6-9) of Christ's work of six days, and read: "Thus the heavens and the earth were finished, and all the host of them." Gen. 2: 1. Who finished them?—Christ. Col. 2. "And on the seventh day God ended [or ceased from] his work which he had made . . . And God [Christ] blessed the seventh day, and sanctified it." Gen. 2: 2, 3. Sanctified it for whom? For man, says Christ, the "Lord even of the Sabbath day." "Man" is not limited in this connection. The Sabbath was made for you, reader, if you belong to the race of mankind, whether Jew or Gentile.

(1) Who worked six days in creating the heavens and earth and all that in them is? (2) Who rested on the seventh day? (3) Who blessed the seventh day? (4) Who sanctified or set apart the seventh day?—Christ, the Son of God, in whom we hope for salvation. The objector may say that this robs the Father of his glory. We reply, that the exaltation of the Son to that place of glory he had with the Father "before the world was" only adds "to the glory of God the Father." Phil. 2: 11.

The Son ever recognized that all the glory and power he had, came from the Father. Rev. 3: 14; John 5: 26. Even "when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." 1 Cor. 15: 28. Dear reader, do not dishonor the Saviour by calling the seventh-day Sabbath the "old Jewish Sabbath" when Christ says, "The Son of man is Lord even of the Sabbath day."

Thus far we have learned, first, that Christ is maker of the Sabbath; secondly, that the Sabbath was made before sin entered the world in Eden; thirdly, that the seventh day was made the Sabbath "for man." We now inquire for the object of the Sabbath, and ask, Why was the Sabbath given to man? The answer is often given, That man might rest. His physical and spiritual nature requires one seventh part of the time to be devoted to physical rest and spiritual growth. We admit that in man's present state the Sabbath is adapted to these wants. But they are not the Bible reasons for giving man the Sabbath. If so, any day that would suit our convenience would answer. Again, the Sabbath was given before the physical and spiritual curse had marred this world. It will exist when sin, sinners, and the curse shall be removed and the earth is restored to more than its Edenic glory. Its object will be seen throughout eternity, when man will not become weary. Isa. 66: 22, 23; Rev. 21.

The Sabbath is given as the seal of God's law, to point out the Maker of the heavens and the earth. Every law or instrument must have its seal of authority to be of binding force. This needs no argument; it is a recognized fact. Three elements are essential to a seal: 1. The name of the law-giver; 2. That which shows his right or power to give such a law or instrument; 3. The territory over which he has jurisdiction. To illustrate: President Cleveland sends a document to the Senate signed, Grover Cleveland (name), President (office, showing right or power) of the United States (territory, showing extent of jurisdiction). This makes it authoritative. Has God a seal that gives his name, shows right and power, and the territory over which he rules? He must have such a seal if he has a law to govern his subjects. John saw an angel "ascending from the east, having the seal of the living God: . . . saying, Hurt not the earth, . . . till we have sealed the servants of our God in their foreheads." Rev. 7: 2, 3.

The prophet Isaiah speaks of the same work: "Bind up the testimony, seal the law among my disciples." Isa. 8: 16. The seal of God is here found where it naturally should exist; namely, in his law. The above texts show that there is a work to be done for the "servants of God." The "disciples" are to have this seal placed "in their foreheads." The connection shows that it is to be

done just before the coming of Christ. We said the Sabbath was this seal. The words *seal*, *sign*, *token*, and *mark* are often used synonymously, as in Rom. 4:11.

"A seal is thus defined: 'Seal. [From Lat. *sigillum*, a little figure or image, a seal, dim. of *signum*, a mark, sign, figure.] 1. An engraved or inscribed stamp, used for making an impression in wax or other soft substance, etc. 4. That which confirms, ratifies, or makes stable; . . . that which authenticates.'—Webster. The verb is defined 'to set or affix a seal to; to confirm; to ratify. . . . To mark with a stamp.'—Webster. The Greek word for seal is *sphragis* (*σφραγίς*), which is thus defined by Greenfield: 'A seal, i. e., signet ring. Rev. 7:2, a mark, stamp.'

"The further proof that sign and seal are often synonymous is found in the fact that they are both derived from the same Latin word, '*signum*.' See Webster. In the Latin Bible, the word 'seal' in Rev. 7:2 is *signum*.' 'I saw another angel ascending from the east, having the seal [*signum*] of the living God.' Turn to Ex. 31:13, 17, and the same Latin word is used in these verses: 'Verily, my Sabbaths ye shall keep; for it is a sign [*signum*] between me and you.' And again, 'it is a sign [*signum*] between me and the children of Israel forever.' So again in Eze. 20:20: 'Hallow my Sabbaths; and they shall be a sign [*signum*] between me and you.' Here, then, in the Latin, we have the same word for sign and seal."

The reader will keep these facts in mind, as we read, "I gave them my Sabbaths"—because you will get tired after six days of work? etc., or because I brought you "up out of Egypt?"—No, no. Notice: "I gave them my Sabbaths, to be a sign [or seal] between me and them, that they might know that I am the Lord." Eze 20:12; also verse 20. Here is the seal of God's law. It gives his name, shows his power, and the territory over which he rules. No other commandment in the decalogue does this. Read the fourth commandment. The name of God that distinguishes him from all false gods is, "The Maker of the heavens and the earth." The apostles and prophets have always distinguished the true God by this name; for there are "gods many, and lords many." 1 Cor. 8:5; Acts 17:24; Jer. 10:10, 11.

Does the fourth commandment show the right and power of the Maker of the heavens and earth to give such a law?—Yes; and it shows the territory over which he rules. Without this seal and Sabbath commandment you cannot prove who the author of the ten commandments is; for the worshipers of wood, stone, the sun, and every false god, can claim that their God gave that law. But God's seal shows that everything in heaven and earth was made by him, and his rule is over all. The Sabbath is not only the seal of God's law, but it is the memorial of the creation of all things: "Remember the Sabbath day, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed [sanctified] it." As long as the sun shines and the starry worlds exist, as long as the earth brings forth life and sustenance for man, he is to show his gratitude to the Giver by keeping God's appointed memorial that points out the Maker of them all. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

Dear reader, are you keeping the Sabbath that Christ instituted—the only Sabbath of the Bible? Is this seal in your forehead? Do you "remember the Sabbath day to keep it holy" each week? Do not try to ease your conscience by saying, "I keep Sunday in its stead;" for that is not God's seal.

DID ELIJAH DIE?

BY N. J. BOWERS.

WHAT will not the doctrine of the immortality of the soul lead men to think and teach? It is hard to tell exactly, but it does lead some to publish broadcast that the prophet Elijah *actually died*! Some of the leading religious journals, in their notes to the International Sunday-school lessons upon the subject of Elijah, publish to the world the astonishing news that the prophet went up to heaven by the aid of a stroke of lightning! Wonderful, wonderful! Surely the day of marvels is upon us! It is reserved for us to chronicle that

in the present year of grace, religious teachers print and scatter far and near, that the disembodied and immortal spirit of "the evangelical prophet" was hurried off to paradise by a *flash of electricity*! So, then, Elijah was not translated at all; he did not ascend bodily to heaven as we have all along supposed.

Let us put this new theory of Elijah's translation to the test, by examining a few considerations and facts relative to this case that naturally present themselves:—

1. Elisha saw Elijah taken up. The chariot "parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more." 2 Kings 2:11, 12. Elisha, then, saw Elijah ascend to heaven and afterward saw him no more. Elijah told Elisha that a double portion of his spirit would rest upon him, if he should see him when he was taken away. Verses 9, 10. The spirit of Elijah did soon after this rest upon Elisha. Verse 15. Therefore, we conclude that he saw him when he was taken up. Does any one suppose he saw his immortal spirit ascend to heaven? and did the mantle of Elijah fall from this spirit when it went up? Verse 13.

2. The sons of the prophets desired of Elisha that a body of fifty men should go and search for Elijah, "lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." Verse 16. Did they suppose his disembodied spirit was cast down to the earth, after it had been freed from the body? Does any one suppose these prophets wanted to hunt the country over for Elijah's soul? Did they think it might lie bruised and bleeding on some barren mountain, or badly hurt in some lonely valley? And did these fifty men actually go out and search the hills and ravines three days for it? Just think of it!—fifty men making a fruitless search of three days for a ghost!

3. If the prophet did not bodily ascend, when the sons of the prophets wanted to search for him, why did not Elisha conduct them to the dead body and let them see that such efforts would be of no use?

So we see that the idea that the immortal spirit of Elijah ascended to heaven instead of the living, physical man himself, is so inherently foolish that one can but wonder how any man could even imagine that it could be so. It would seem that men with a *modicum* of Bible knowledge could hardly commit the absurdity of publishing abroad the statement that the prophet Elijah died and went to heaven, when the very account of his being taken away is against it. When such views are embodied in weekly lessons of instruction for the young, the matter becomes serious and sad to think about. How long will it be till religious instructors will be prepared to deny the translation of Enoch and even of the Lord Jesus Christ?—Not long, at the present rate.

Atton, Kan.

HOW SHALL I KEEP THE SABBATH?

BY CHARLES P. WHITFORD.

"THEN shall I not be ashamed, when I have respect unto all Thy commandments." Ps. 119:6. David had respect to every one of the precepts of God's holy law, the Sabbath commandment as well as the other nine. To show respect to a command of God is to keep that command just as it was given.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, *honorable*; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Here is a glorious promise; "for the mouth of the Lord hath spoken it." But what are the conditions of this promise?—That we keep the Sabbath, says one. Yes, but how?—Not in visiting and finding our own pleasure, but by earnestly seeking God. I have felt that the Spirit of God was often grieved away from our hearts by cherishing a spirit of social visiting. To allow our conversation to run on

the world and worldly interests—stock, crops, fashion, etc., is far from showing respect for the command of God which says, "Remember the Sabbath day to keep it holy."

By finding our own pleasure either in actions or conversation, is not keeping the Sabbath according to the commandment. I know it is natural for us to want to do our own way, to find our own pleasure, to speak our own words; but let us remember that we fail to honor God if we dishonor his holy day. Let us take the Bible, seek some quiet place, and read it carefully, and then earnestly pray for grace to help us to overcome self, to love God and his memorial more and more. May the Lord forgive wherein we have erred in the past in this important respect, and in the future may we be enabled to love and respect the sacred hours of the Sabbath.

LOVE AND MILDNESS WIN.

BY HELEN L. MORSE.

It is a hard lesson for poor human nature to learn that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts" that life's battles are fought and its victories won. But when thoroughly learned, it puts one in the way of achieving the greatest conquest possible to man. This Spirit that can accomplish what the might of kings and the power of nations fail to do, is a gentle, loving influence that does not demand or compel submission, but wins and attracts, and steals away the sharpness of surrendering our wills ere we are aware. We hear parents, in speaking of an unruly child, say, "I'll subdue him if I have to break every bone in his body." But a child with every bone in his body broken is not necessarily a subdued child, but merely physically incapacitated for further resistance. No real victory is gained. Any man or woman can by reason of superior strength conquer a weak child for the time, but very few can by tact, mildness, and love, win them to see that there is something better than their own way. This is well illustrated by the familiar fable of the wind and sun. They are represented as disputing as to which was the stronger, when a traveler, closely muffled in a great coat, came in sight, and they agreed to decide it by making him part with his coat. The wind had the first chance, and he blew and blew, until the unfortunate man was blown over and almost blown to pieces; but he only hugged his great coat closer to him. Finding harshness would not prevail, the sun undertook, by shining and smiling, to induce him to lay it off. He did not have to feel its genial, cheering rays long before the coat was unbuttoned and removed.

Parents, "provoke not your children to anger. Parents and children, remember that "a soft answer turneth away wrath; but grievous words stir up anger." Dear fellow pilgrim, remember that here and there are sad, sore, sin-sick, and broken hearts that only the love of Jesus can comfort, relieve, save, bind up; carry it to them and get the reward offered for a soul saved from death and a multitude of sin hidden. All about us are those of the household of faith with crushed, bleeding, longing hearts. Go, carry them love and sympathy and friendly interest, and claim the reward promised for a cup of cold water given to one of Christ's little ones in his name. Remember that though we have all knowledge and all faith, and though our goods may be freely given to feed the poor, without love, it is as sounding brass and a tinkling cymbal. Obedience to all God's commands is necessary, a knowledge of the prophecies is very precious and helpful, an understanding of what is coming upon the world and of the time in which we are living is of the utmost importance; but a greater than these is love.

Battle Creek, Mich.

—Many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them.

—Do you imagine that God will be satisfied with what you can spare—the "stalk" of your full measure? Has it never occurred to you that God demands not what you can spare, but what you will miss; that he requires a real sacrifice of your hands?—John Pollok.

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.

UPHOLDING THE FALLEN.

"The Lord upholdeth all that fall." Ps. 145: 14.

Oh, deem thou not that God is with the victors only,
And with the tempted and defeated not at all.
His pity is the deepest for the sorely tempted,
His mercy is most tender unto them who fall.

He is a God of strong and infinite compassion,
And his compassion flows most richly to the weak;
Our weakness, not our strength, our need and not our fullness,
Do ever move him most when grace to help we seek.

Take comfort, tempted one, in conflict never ceasing,
Lean less upon thyself and lean on God the more;
Thou shalt thou surely find Him faithful that hath promised,
Whose word doth bid thee hope for triumph yet in store.

Oh, learn to know thyself, so sinful and so helpless,
And learn to find in him thine all-sufficient strength;
His worth the cost of tears, of failures, and of anguish
If this all-needful lesson thou but learn at length.

And see that thine own weakness makes thee tender-hearted,
Nor look with glance of scorn on those who, tempted, fall,
But learn to speak the word of hope unto the hopeless,
Let thy life's bitter lesson helpful thoughts recall.

Give us of thy Spirit, ever loving Father,
For in our lesser measure we would be like thee;
And knowing for ourselves thy love and tender pity,
To erring ones about us would more tender be.

—R. M. Offord.

A TALK TO BOYS.

WE are going to draw the picture of the kind of boy we should like to be, and trust that some of our boy readers may find some traces of their own characters, or at least some answer of their own wishes and hopes.

If we were a boy, we should like to be a hard-working boy. All success waits on that. Only fools and gamblers trust to "luck." We will never come to much unless the habit of hard work teaches us the right use of our faculties. As all boys are not specially bright boys, as the rank and file are average sort of boys, with ordinary brains and opportunities, it will be a good thing if we can realize how far hard work will go to make good the lack of gifts and good chances. Sir Walter Scott was called the blockhead of the school at Edinburgh. Perhaps calling him that waked him up, and he put himself to hard work. Isaac Newton was the dull boy at school. The "smart" boy one day kicked his dull boy. That kick stung him to an iron purpose. He went to work, and never let up till the stars were at his feet. Oliver Goldsmith was so stupid that the person who taught him the alphabet was thought to have worked a miracle. So he did. He waked up the boy who could by and by astonish the world by writing "The Traveler" and "The Deserted Village." A friend said to us, "I studied, not long since, 'I used to long for a library. Now I have it, and cannot use it.'" But hard work will give us the use of everything that comes to us.

Again, if we were a boy, we should want to be a thorough boy. If it were only to sharpen a pencil, we should want to bring it to the very best point—not for fine writing, but for the self-discipline. We are all well enough endowed if we only knew how to use the endowments. A spirit that is self-extinguishing, and will permit no slight in any kind of work, will soon get the habit of bringing large and difficult undertakings to own its mastery.

Again, we should want to be an obedient boy. Only those are fit to command who have learned how to obey. Grant, after the battle of Shiloh, was disgraced and ordered to report, each morning, to an officer his inferior in worth. He touched his hat to that subaltern every morning as loyally, and waited for his commands as deferentially, as if he were standing before the commander-in-chief. That spirit helped to make him an irresistible commander. The boys who begin life by throwing out tags of independence before they are fairly out of the nursery, are not likely to come to anything. If we were looking for a captain, we should hunt for him among the boys who never disobeyed their mothers.

If we were a boy, we should want to be a boy

with a purpose. We should not loaf or drift; we should set our rudder; we should select some aim worthy of our best energies, and then we should stick to it, and, as Carlyle would say, "work it like Hercules." There will be people who will lecture you against ambition; but the boy without a good ambition will be likely to be the boy without a good record. And only high things are worth aiming at. As Emerson said, "Hitch your wagon to a star."

We should also like to be a truthful boy. Truth is a cardinal virtue. In Hebrew it means firmness; in Greek it means that which cannot be hid. A boy at once open and firm commands universal respect. And when business men are looking for a boy whom they can advance in their service, their most important question concerns truthfulness. It makes a good foundation. He can build high who has that for a corner-stone.

And, then, as including everything else, if we were a boy, we should like to be a Christian boy. We should be quite sure it would help us in the battle of life. As we look around among the successful men of our acquaintance, we do not know of one whose success was not helped by his Christian principles. But we know of very many failures who are failures because they have no Christian principles. . . .

Great things are going to be done in the life-time of the boys; and if we were a boy we should want to get the best tools for helping to do them. Among them are the things we have named, and, however small our gifts or our privileges, we should feel pretty sure that our small gifts wrought out by hard work and discipline, directed to a great aim and uplifted by a true Christian spirit, would give us a good and successful standing in the lists of the battle.—*The Interior.*

"NO TIME."

MANY devices have been put forth to economize time, to ward off old age, and to avert an early death. There is a peculiar contradiction involved in the conduct of certain persons who complain of the brevity of life; who excuse their sins of omission by the transparent plea that they have "no time," and yet who are continually devising means "to kill time," and bridge the hours that intervene between their business engagements. Red Jacket, a poor Indian chief, "made a wiser reply than any philosopher," says Emerson, when in reproving some one who complained that he had not time enough, said, "Well, I suppose you have all time there." It is with time as it is with wealth. Men of means, who buy gold plate, costly equipages, contribute to campaign funds, pay their club dues, and give fetes and banquets, have certainly no money for paying church debts, supporting mission schools, or furthering any active philanthropic work. So the indolent person, as well as the hard-working, industrious laborer, appropriates his time to certain ends which yield him more or less profit as he values the uses of time and the rewards which are contingent upon his labors, before he has fairly considered the value of time and its utility.

Men speak of time as if it were an article of little value, save as a means of prolonging life, and enabling them to buy and sell at a profit. When the shop-keeper counts his cash, puts up the shutters, blows out the lights, and turns the key in his shop door, does he open the door of his *thinking-shop* and retire his mind from his business, or does he foot up imaginary columns of figures, and wait on spectral customers, with a few snatches of sleep at intervals, until he opens his day-books in the morning? What a weary routine, where there are no books nor companionship, no music, pictures, nor innocent diversion, no rest for the mind, no serious thought, no desire to know the real meaning of life, because one has no time! In the impatient desire to get rich, men are cheated by time out of their just reckonings. They waste so much time in amassing wealth that they have no time left for enjoying it. Their early habits teach them false systems of computing time, and in after years they gaze in blind and stupid amazement at their calendars. Old age comes before they have suffered any loss of vitality in their dull, calculating brains, and yields them no resources for enjoying their latter days. They lack the ingenuity to kill time. Having neglected, when the mind was young, to improve the spare hours, and having

made even these an excuse for money-getting, they cannot draw as it were on early deposits, and so die like Midas in the midst of their wealth.

Thackeray, while in this country, remarked one evening to a friend of the writer that he had met a great many men and women in the United States, but no children. Incredible as it may seem, this terrible evil of money-getting takes possession of the minds of the young before they know anything of the value of time or of money. They mature in the ways of the world, and catch the feverish spirit of the times, before they have attained their stature. The great lesson of life, as exemplified on every hand, is money-making. They are bidden to emulate the men who have risen from obscurity to be merchant princes and money kings. Boys are sent to preparatory schools with this sole end in view; they obtain sham fits, are rushed through college, are drawn or driven into business, and thence follow in the footsteps of their fathers, all of whom are practical men, and wish their sons to be practical men after them. In the hurry and worry of business and professional life they seldom learn the uses of time and its value. "How little leisure can I content myself with?" is asked self-interrogatively. "What real, practical interest have I in affairs that do not pertain directly or indirectly to my business?" "What are you reading nowadays?" we will ask a business man.—"Reading! Bless you, I never get time for reading. Have n't read a book in years. No leisure in the day-time, and when night comes, I am tired and sleepy. It's all I can do to skim the newspapers. Life is too short to devote much time to books."

"No time!"—a shameful and a sorrowful excuse for men who have time for making money. Bunyan was a poor traveling tinker; what time had he for reading? What time had Burritt, the blacksmith? What time had a now venerable editor and a successful man of affairs, who, when a boy, did his reading at night by the light of a pine knot while feeding the sap kettle of a sugar manufactory? Ignorance is not the result of no time, but of misspent time. It would be as absurd to say that a laborer has no time for eating his dinner as to claim that a man of whatsoever occupation has no time for reading.

The plea of "no time" is a miserable, shuffling plea when given as an excuse for the dereliction of duty. If we do not take time now, it may be too late; for soon time will merge into eternity. It is doubtful, too, whether we lengthen life by living fast, and crowding as many incidents and events into the day as the day will hold; for it is impossible to interfere with the laws of nature and set back her clock, as we regulate the hands of our own time pieces. They live the longest who make the best use of time; and when good deeds are made the links of the chain which constitutes man's tenure or tie to the things of this life, he is happier and more secure than the man of the world, whose life is "a series of broken links," or a rope of sand.—*Christian at Work.*

—How often the lips unconsciously utter the truth the heart denies! It was a dry season, and there was danger of the crops perishing for want of rain, when a stranger traveled a country road, in the heat of the day. As he passed along, a man working in a field close by the road stopped to exchange salutations. "A dry season!" he said in response to the traveler's remark. "Ay, and God knows when we shall have rain!" God knows—yes, *God knows!* When we are crushed to earth by a grief which we can hardly bear, when our souls are crying out for the strength which seems denied, when our way is blocked before us so that we cannot advance a step farther, when everything and everybody seem to be working against us,—God knows. This truth, sometimes uttered carelessly by the lips of the flippant, or spoken bitterly by the tongue of the blasphemer, has been the comfort of God's saints in all time. "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation." For he knows, and he has provided for it all.—*S. S. Times.*

—The cream of experience is skimmed from spilled milk.

Our Tract Societies.

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

CONSECRATION.

BY J. M. HOPKINS.

TAKE my heart, and let it be
Consecrated, Lord, to thee.
May its inmost chambers prove
Dwellings for thy matchless love.
Thence may thanks and praise arise,
Holy incense to the skies.

Take my feet, and make them go
On kindly missions here below;
Wearied though they sometimes be,
May they ever follow thee.
Thorns may pierce them oft, I know,
But they pierced thy holy brow.

Take my hands, and let them bear
Kindly blessings everywhere;
Ever faithful, ever true,
Skillful all thy will to do,
Servants may they ever prove
Of thy tender, precious love.

Take my all. Naught have I here
That for thee I count too dear;
Heart and life I freely give.
Henceforth only thine to live.
Blessed Lord, oh! may I be
Consecrated now to thee.

Chatfield, Minn.

KENTUCKY TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	50
" reports returned.....	8
" missionary visits.....	50
" letters written.....	17
" Signs taken in clubs.....	17
" new subscriptions obtained.....	9
" pp. tracts and pamphlets distributed..	56,450
" periodicals distributed.....	572

Received on sales, \$.95; on periodicals, \$6.30.
BETTIE COOMBS SAXBY, Sec.

COLORADO TRACT SOCIETY.

The third annual session of the Colorado Tract Society held its meetings in connection with the camp-meeting at Denver, Colorado.

FIRST MEETING, OCT. 2, AT 10:30 A. M.—President in the chair. Prayer by Bro. C. P. Haskell. Minutes of the last annual session were read and approved. The report of labor and financial standing for the present year were compared with the records of last year, which showed a marked increase of labor and a much better standing financially.

Reports for the past year were as follows:—

REPORT OF LABOR.

No. of members.....	170
" reports returned.....	327
" members added.....	37
" " dismissed.....	16
" visits made.....	762
" letters written.....	1,469
" pages of tracts distributed.....	257,212
" periodicals distributed.....	12,941
" Signs taken in clubs.....	527
" new subscriptions obtained.....	136

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand Sept. 15, 1884,	\$ 320 00
Received on book sales,	1,702 00
" periodicals,	259 10
" pledges,	1,456 83
" donations,	47 00
Received from rent on hall,	1,708 25
" " Conference on money loaned,	100 00
Total,	\$5,594 07

CASH PAID OUT.

To REVIEW AND HERALD,	\$1,524 78
" Signs office,	1,050 00
" International Tract Society,	356 45
" Good Health,	16 55
" Eld. Ostrander for books,	50 00
For labor,	215 50
" furniture,	71 49
" provisions,	117 90
" freight and express,	127 39
" postage,	41 70
" rent on hall,	1,350 00
" fuel,	166 55
" gas and water,	277 50
" general expense,	53 20

Cash on hand Sept. 15, 1885,	175 06
Total,	\$5,594 07

FINANCIAL STANDING.

RESOURCES.

Value of publications on hand,	\$1,280 00
" furniture,	275 00
" tents and lumber,	70 00
Due from local societies,	230 00
Cash on hand,	175 06
Total,	\$2,030 06

LIABILITIES.

Due local societies,	\$ 50 00
Balance in favor of Society,	1,980 06
Total,	\$2,030 06

The following officers were elected for the coming year: For President, Eld. Wm. Ostrander; Vice-President, C. P. Haskell; Secretary and Treasurer, Effie M. Rankin; Directors: Dist. No. 1, H. H. Pierce; No. 2, C. P. Haskell; No. 3, Joel Palmer.

Adjourned *sine die*.

WM. OSTRANDER, Pres.

N. H. DRULLARD, Sec.

KENTUCKY TRACT SOCIETY.

The first meeting of the sixth annual session of the Kentucky Tract Society was held on the campground at Leitchfield, Oct. 15, 1885, at 5 p. m. Prayer by W. H. Saxby. On motion, the Chair appointed the following committees: on Nominations, Gideon Brown, Eld. I. D. Van Horn, J. B. Forrest; on Resolutions, I. D. Van Horn, W. H. Saxby, R. M. J. Pound.

Adjourned to call of Chair.

SECOND MEETING, OCT. 16, AT 9 A. M.—The report of the last session was read and accepted. Report of labor for the past year was called for, and read as follows:—

REPORT OF LABOR.

No. of members.....	50
" reports returned.....	56
" families visited.....	865
" letters written.....	179
" Signs taken in clubs.....	14
" new subscriptions obtained.....	880
" pp. tracts and pamphlets distributed..	347,448
" periodicals distributed.....	2,767

TREASURER'S REPORT.

CASH RECEIVED.

Cash received on membership,	\$ 3 50
" " donations,	4 10
" " sales,	861 52
" " periodicals,	365 03
Total,	\$1,244 15

CASH PAID OUT.

To S. D. A. Publishing Association,	\$521 20
" Pacific Press,	90 51
" Inter. Tract Society for "Sunshine,"	279 00
" Ohio Tract Society,	278 90
" Good Health,	12 11
" Conference for running tent,	19 10
For freight,	18 35
" express,	14 45
" postage,	4 75
" drafts,	1 90
" drayage,	40
" box for shipping books,	3 50
Total,	\$1,244 15

FINANCIAL STANDING.

ASSETS.

Value of bound books on hand,	\$ 254 81
" pamphlets " "	47 56
" tracts " "	101 68
" stationery and pictures,	5 70
Due from Dist. No. 2 on book account,	57 36
" districts on periodicals,	32 65
" ministers and agents,	1,344 67
" Ky. Signs mission,	3 20
" " Conference,	111 56
" pledges,	36 30
Total,	\$2,045 49

LIABILITIES.

Due S. D. A. Pub. Ass'n Oct. 11, 1885,	\$1,506 88
" Pacific Press, " "	61 26
" Ohio Tract Society, " "	74 82
" Good Health, " "	33
Total,	\$1,643 79

Balance in favor of State Society, \$401 70

Committee on Resolutions reported the following:—

Resolved, That we express our sincere and heartfelt gratitude to God for his blessing on the canvassing work in this Conference the past year.

Resolved, That this Society recommend all our churches to set apart the fourth Sabbath in each month to the consideration of missionary work, and that the prayers and testimonies of all be missionary prayers and testimonies, and that all be urged to make an offering to support this branch of the cause.

Whereas, By the adoption of the preceding resolutions our local tract societies will all be revived therefore—

Resolved, That we recommend each of these societies to select some special territory in which to do missionary work by mailing the Signs, tracts, or other publications, and that a thorough canvass be given before leaving it for another field.

Resolved, That we recommend the sending of two or more persons together to do missionary work, and let them rent rooms and board themselves; and when thus engaged in any place, remain long enough to thoroughly canvass the place with our publications and do such other missionary work as may be needful.

Adjourned to call of Chair.

At the second meeting further resolutions were read as follows:—

Whereas, The canvass for "Thoughts on Daniel and the Revelation" has been very successful the past year; and—

Whereas, There is no better way to get the main points of our faith before all classes in so clear a manner; therefore—

Resolved, That we push the canvass for this valuable book the coming year with even greater zeal than heretofore.

THIRD MEETING, OCT. 19, AT 9 A. M.—Committee on Nominations then presented the following report: For President, G. G. Rupert, West Clifty Ky.; Vice-President, J. B. Forrest, Knob Lick; Secretary and Treasurer, Bettie C. Saxby, Nolin Hardin Co.; Directors: Dist. No. 1, John D. Brown, Elizabethtown; Dist. No. 2, R. G. Garrett, Powder Mills. Each name was voted upon separately, and all the candidates were unanimously elected.

Resolved, That we urge all members of our Tract Society, especially those who have ability to canvass to make an especial effort to have the families of our people purchase that excellent and important book, the "Great Controversy, Vol. IV," also to place this book with the Signs of the Times in the homes of all the people as far as possible.

Resolved, That we make a special effort to extend the circulation of Good Health, our valuable health journal, by each family of our people taking it, and that all make an effort to obtain as many subscriptions from others as possible.

Resolved, That all ministers and agents be required each quarter to furnish to the Society a written report of all the publications on hand in their possession, and settle by payment the difference between the amount of publications on hand and their indebtedness to the Society.

The above resolutions were spoken to at length by the ministers present, and adopted.

Adjourned *sine die*. G. G. RUPERT, Pres.

BETTIE C. SAXBY, Sec.

OHIO TRACT SOCIETY.

The first meeting of the fourteenth annual session of this Society was held at Springfield, Ohio, Oct. 4, 1885, at 9 a. m. Opened with singing; prayer by Eld. G. G. Rupert. The report of the last annual meeting was read and approved. The President, being authorized to appoint the usual committees, named the following: On Nominations, W. J. Stone, J. S. Iles, E. C. Penn; on Resolutions, G. G. Rupert, H. W. Cottrell, O. J. Mason.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 5:30 P. M.—The missionary work done during the past year, which in some respects shows an increase over last year's labor, was as follows:—

REPORT OF LABOR.

No. of members.....	523
" reports returned.....	644
" members added.....	38
" " dismissed.....	13
" missionary visits.....	1,076
" letters written.....	1,170
" Signs taken in clubs.....	962
" subscriptions obtained.....	1,579
" pp. tracts and pamphlets distributed,	313,080
" periodicals distributed.....	17,218

CASH RECEIVED.

On donations,	\$119 31
" book sales,	285 75
" periodicals,	646 15
Total,	\$1,051 21

The Committee on Resolutions presented the following:—

Whereas, Many of our local societies have done comparatively little in the missionary work; therefore—

Resolved, That we urge them to put forth a vigorous effort to systematically awaken an interest in the truth in such a portion of the territory adjoining them as they can thoroughly canvass and work to advantage; and that all be invited to take part in the work.

Whereas, There are many large villages and towns in this Conference which we cannot hope to reach soon with tent labor, and which are not large enough to warrant a continued effort such as is made in city missions; therefore—

Resolved, That we send two or more suitable persons to such places, where they can find homes with brethren, or rent rooms and board themselves, to remain long enough to thoroughly canvass the place.

Resolved, That each year's experience gives us increasing confidence in the plan of sending out colporters in advance, to awaken an interest in the truth in places where it is intended to hold tent meetings.

Resolved, That we approve of the plan of family Bible readings being held everywhere by suitable persons as the way may open.

Resolved, That we express our confidence in the city mission work, and pledge ourselves to sustain this important branch of the cause both by our influence and means.

Resolved, That we recommend our local societies and individuals to supply the reading rooms of our best hotels with the *Signs of the Times* and *Good Health*.

Whereas, "Thoughts on Daniel and the Revelation" is a most excellent work to bring the truth before the people; therefore—

Resolved, That those canvassers whom the Conference Committee considers competent to solicit orders for this work, should devote their time exclusively to its sale.

Resolved, That we encourage suitable persons to canvass for "Great Controversy" in connection with the *Signs of the Times* as offered by the Pacific Press.

Resolved, That we renew our energies in circulating our excellent journal, *Good Health*, and thus advance the interests of the Sanitarium at Battle Creek, Mich.

Resolved, That among our brethren no other paper should be permitted to supersede the REVIEW AND HERALD.

Whereas, By librarians sending in names for periodicals without having received the subscription price, money has been lost and debt incurred; therefore—

Resolved, That all librarians who send in names for renewals for periodicals without having received the subscription price, be held personally responsible for the same.

It was voted that these resolutions be considered separately. The first four and the sixth were carried after being briefly discussed, the fifth being laid on the table.

Adjourned to call of Chair.

THIRD MEETING, OCT. 8, AT 4:30 P. M.—The seventh resolution was taken up and spoken to by Eld. G. I. Butler. He set forth the merits of the book, and the great necessity of our people's taking more interest in its circulation. He also stated that this book contained eighty of the author's best sermons, and that within the last two years 20,000 had been sold; and counting five persons as the number who would read one book, we would have 100,000 persons reading 8,000,000 sermons. These remarks were timely, and we trust they will be carried out. This resolution and the eighth, ninth, and eleventh were adopted after interesting remarks on the three last named by Brn. Butler, Van Horn, and others.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 11, AT 4:30 P. M.—Committee on Resolutions further presented the following:—

Resolved, That we recommend our directors and librarians to encourage the placing of tract and paper distributors, as far as possible, in all railroad depots and hotels, as their judgment may direct; and to see that they are well supplied with reading matter.

Whereas, The success of the tract and missionary work largely depends upon the effort put forth by the director; therefore—

Resolved, That it is the duty of each director to visit the churches in his district as often as once in each quarter, and seek to inspire all with the spirit of the missionary work in all its branches.

Whereas, Many persons who deal with our Tract society purchase books to sell, and let their accounts run from quarter to quarter without settlement; and—

Whereas, Such a course prevents our State Society from paying its debts promptly at the offices of publication; therefore—

Resolved, That it is the duty of all our agents to settle each quarter for all books sold during that quarter.

After interesting remarks by Brn. Franz, Underwood, Anglebarger, Butler, and Gates, these resolutions were taken up separately and adopted. The financial standing and treasurer's report were read as follows:—

FINANCIAL STANDING.

RESOURCES.

Wholesale value books on hand,	\$1,011 56
" pamphlets "	132 01
" tracts "	127 24
Value of office furniture,	70 51
Due from districts on books,	873 65
" " " periodicals,	682 50
" " " books,	418 71
" " " books,	2,019 13
" Kentucky Tract Society,	92 85
" West Va. Tract Society,	11 50
" Ohio Conference,	9 65
" bills receivable,	75 00
Cash on hand Sept. 29, 1885,	199 14
Total,	\$5,723 45

LIABILITIES.

Due REVIEW AND HERALD,	\$1,286 55
" <i>Signs of the Times</i> ,	652 81
" <i>Good Health</i> Pub. Co.,	1 87
" W. H. Gilmore,	299 40
" E. H. Gates,	150 00
Donated to Kentucky Tract Society,	128 26
" Mendon church,	200 00
Total,	\$2,718 89

Balance in favor of Society, Sept. 29, 1885, \$3,004 56

CASH RECEIVED.

Cash on hand Sept. 1, 1884,	\$ 90 55
Received on periodicals,	1,722 55
" memberships, donations, and	
book sales,	2,852 03
" \$25,000 fund,	1,462 67
" Scandinavian mission,	124 13
" European " "	211 90
" English " "	153 25
" Australian " "	5 70
" city " "	119 15
" Inter. T. & M. "	182 25
Total,	\$6,924 18

CASH PAID OUT.

To REVIEW AND HERALD,	\$2,175 45
" <i>Signs of the Times</i> ,	1,542 88
" Ohio Conference,	715 00
" Chas. Foster,	246 00
" Mendon church,	200 00
" Lyons church,	75 00
" New England Tract Society,	24 50
" <i>Good Health</i> Pub. Co.,	39 39
" R. A. Underwood,	250 00
" W. H. Gilmore,	200 00
" E. H. Gates,	100 00
" Scandinavian mission,	129 63
" European " "	204 40
" English " "	150 75
" Australian " "	5 70
" city " "	119 15
" Inter. T. & M. "	179 75
For rent of depository,	157 33
" postage, freight, drayage, etc.,	210 12
Total,	\$6,725 05

Balance on hand Sept. 29, 1885, \$199 13

It was voted that the Chair appoint a committee of three to audit the State Secretary's books, of which Bro. Theo. Valentine should be one.

Committee on Nominations presented the following named persons for officers for the ensuing year: For President, E. H. Gates; Vice-President, W. J. Stone; Secretary and Treasurer, Mrs. Ida Gates; Directors: Dist. No. 1, L. B. Haughey; No. 2, J. S. Iles; No. 3, John Franz; No. 4, L. T. Dysert; No. 5, Rodolph Fisher; No. 6, J. M. Watts. This report was adopted as a whole, and the nominees elected to their respective offices.

Adjourned *sine die*.

MRS. IDA GATES, Sec. E. H. GATES, Pres.

PITTSBURG MISSION.

WE can still see that the Lord's blessing attends the efforts made here to do his work. Last Sunday two were baptized and joined our company. These had never heard of the present truth until a few months ago. Others are deeply interested, and we believe will soon take a stand for the truth. Through canvassing and missionary labor the interest is extending throughout the city. Those who become interested act as missionaries in sending out reading to neighbors and friends. Our workers are meeting with good success. Many are found who want Bible readings, and quite often families open their houses and invite us to come and lecture to them and their friends whom they

invite to come in. We believe there are many honest souls in this city who will be made ready for the Lord when he comes. F. PEABODY.

CANVASSING IN THE NORTHERN PENINSULA.

THAT "it is darkest just before dawn," we often see verified in our canvassing work. I had been working in the lumbering towns at the mouth of the Menominee river in Northern Michigan; but on account of a strike and general depression in business was obliged to leave. Accordingly, the evening of Sept. 29 found me seventy-five miles up the river, at Iron Mountain, a mining town of between two thousand and three thousand inhabitants, I should judge. Nearly all were foreigners, of whom but few read any English. The women would not buy any books without first consulting their husbands, who during the day-time were from three hundred to six hundred feet under the surface of the earth. Every one talked hard times.

The prospect seemed anything but encouraging, and my thoughts would go back to my own home, which I had not seen since the last ripe strawberries were picked. But I resolved to do the best I could. I rented a furnished room for a small sum, and went to work among the Swedes in the Chapin location. There were many inconveniences to overcome, as about the only time I could find the men at home was after supper. The country is new, and I had to tramp over stumps and stones after dark, encountering at each house I visited sometimes as many as three or four large dogs. Every house keeps them. But in spite of it all, and the vile tobacco smoke in which the rooms were steeped, I kept on, taking 29 orders the first three days. A Swedish Sabbath-keeper whom I happened to run across, said the people were much prejudiced against Adventists, and advised me to keep in the background the paper, the *Sanningens Harold*, working only with the Swedish "Sunshine." But I concluded that it was better to use the paper, offering both publications for \$2; and now after eight days, I can report 90 good orders, and 45 of the subscriptions are for one year. I have not lost one order on account of the paper since I resolved to keep it with the book, although I did before.

I am of good courage and only regret that there is not some one with me to hold Bible readings where the way is open. D. A. OWEN.

Our Basket.

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

—Let your charity begin at home, but do not let it stop there.—H. Martin.

—So should we live that every hour
May die as dies the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future need;

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

—Richard Monkton Milnes.

—Think all you speak, but speak not all you think;
Thoughts are your own, your words are so no more—
Where Wisdom steers, wind cannot make you sink;
Lips never err when she doth keep the door.

—Whenever we cross a river at a ford,
If we would pass in safety, we must keep
Our eyes fixed steadfast on the shore beyond;
For if we cast them on the flowing stream,
The head swims with it; so if we would cross
The running flood of things here in this world,
Our souls must not look down, but fix their sight
On the firm land beyond.

—Longfellow.

—Teach me to live! no idler let me be,
But in Thy service hand and heart employ
Prepared to do thy bidding cheerfully
Be this my highest and my holiest joy.

—Art thou thine own heart's conqueror?
Strive ever thus to be;
That is the fight that is most sore,
The noblest victory.

—A little bit of patience often makes the sunshine come;
A little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
A little bit of charity makes glad a weary way.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 3, 1885.

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

A SUNDAY LAMENTATION.

THE advocates of Sunday sacredness claim that for over eighteen hundred years the Church has been unanimous in observing the first day of the week as the Lord's day, the Christian Sabbath. It would certainly be supposed that long ere this every Sunday-keeper would have become perfectly satisfied why he observed the day, satisfied in regard to the nature of the time which he thus observed, and the manner in which it should be kept. But instead of this, the crying demand of the Sunday institution to-day is, a foundation on which it can rest with any degree of assurance of support, some clear view of its nature and obligations by which its advocates may be governed. This has long been apparent from the contradictory and self-devouring arguments to which its advocates have everywhere resorted. And the more the question is agitated, the more conspicuous does this weakness become; till now its own advocates feel obliged to deprecate openly the situation, and cry out lustily for some clear view of the subject and some uniform line of defense. A remarkable article of this kind appears in a late number of the *New York Independent*, written by Rev. Henry J. Van Dyke, Jr., of New York City. It is entitled, "Wanted—A Clear View," and reads as follows:—

"We shall never get this question of Sunday observance rightly settled until we get a clear and consistent view of it. The trouble is not that Christian people have voluntarily and definitely abandoned or betrayed their principles; the trouble is that they have no principles distinctively formulated and firmly grasped. The trouble is not that the Church is indifferent or impotent to control the course of events; the trouble is that she is very much mixed on this question. She does not look it squarely in the face; she does not take hold of it intelligently and with a firm and earnest purpose; and, consequently, she does not act with unity and vigor. What we need is a clear view.

"And we need it at once. For, while we are waiting and talking melancholy sentiments about 'the good old Sabbath of our fathers,' and drifting vaguely in the dark, the question is settling itself in a very practical and a very unsatisfactory way. Without any serious philosophic or moral argument, without even an attempt to investigate candidly the teachings of the Scriptures, the amusement-mongers and the money-makers are taking possession of Sunday for themselves. The Sunday newspapers fly everywhere on the wings of the wind. The Sunday trains run all over the land. The Sunday whistles are blowing, the Sunday bands are blaring and squealing and scraping, the Sunday shops are open, the Sunday fisherman are casting their flies, the Sunday hunters are blazing away at the birds, the Sunday shows are crowded, and the notices of Sunday services at Coney Island display the names of popular divines to draw a larger patronage to the Sunday boats. Meanwhile the good Christian people are looking at each other somewhat blankly, and saying: 'What do we think of it all, anyway? What is Sunday, a civil holiday or a divine institution; an ecclesiastical ordinance for Christians only, or a great humane provision for the wants of all men? How shall we agree to defend it? On what grounds and to what extent? Shall we go backward or forward? Shall we imitate our grandfathers or anticipate our grandchildren? And how far backward or how far forward are we willing to go? Has this question any real practical importance? Is there any way of deciding it? Are there any fixed principles involved, or any genuine statistics available?'

"You see what we want first is a clear view on our points:—

"1. *A clear view of the meaning of Sunday.* Is it merely a ceremonial day, to be observed for its own sake, and in the strict keeping of which there is great merit? Or is it a day with a deep significance, and a high mission for the life of man; a day without which our spiritual life would shrivel and dry up, and blow away; a day the breaking of which carries its own punishment with it, and never fails to avenge itself upon its despisers? Is it a day which is to be observed solely by abstaining from certain employments and recreations, by denying ourselves in a sort of mild asceticism? Or is it a day which is to be observed by honestly and sincerely endeavoring to make some positive advance in the higher life, by enjoying to the full certain privileges? Which view shall we take! For, if we are clear, we cannot mix them.

"2. *A clear view of the authority of Sunday.* Has it

nothing more than custom and churchly tradition to enforce it upon us? or is it firmly fixed and definitely declared in the law of God? Are there only nine commandments in the decalogue? or is the fourth still binding? Did Christ do away with the necessity for a sacred rest day, or only with the Jewish Sabbath? Does the Lord's day really rest upon the fourth commandment, and perpetuate its spirit? We must look clearly and candidly at these questions before we can advance a step in any direction.

"3. *A clear view of the social and religious importance of Sunday.* Is it altogether a matter of inheritance or of sentiment whether we shall follow the Puritan or the European model? Is it a question by itself, or does it involve other and larger interests? Has it any bearing upon national prosperity and social conditions and moral developments? Can we trace any connection between the secularization of Sunday and the decline of religion in France and Germany? Has the observance of Sunday as a day of rest and worship in England and Scotland done anything for the physical, intellectual, and moral welfare of the people? What will be the probable effect upon our churches and benevolent institutions, and the spiritual quality of our people at large, if Sunday becomes a day for money-or merry-making? Surely we do not wish to take a medicine without knowing whether it is likely to do us good or harm. We need to cast an eye toward the future, and look straight and square at the practical significance of the Sunday question.

"4. *A clear view of the best way to protect and enforce the observance of Sunday.* Is it to be done chiefly by the State, or by the Church; by law, or by example? By outward pains and penalties, or by the force of a general moral sentiment? How far has the State a right to go in saying what a man may not do on Sunday? And, above all, how far is it wise for the State to go? Can we summon any more potent force than has yet been invoked to preserve such a Sunday for the whole community as we honestly and clearly believe it ought to have? Is there any power to this end now latent in the Church, which has never been fully called out, and which is from day to day becoming more and more dormant, simply for want of a clear view of what is to be done and how to do it?

"These are some of the points that we must illuminate and elucidate, every Christian for himself, and then all together, as unitedly and as vigorously as we can, for the whole community. The simple fact is that we are groping and drifting aimlessly. We are allowing men whom we would not trust in business, or philosophy, or morals, to settle the Sunday question for us after their own fashion. We are to-day in a far more lax condition than England, and, in our great cities at least, rapidly going beyond Germany. We good folks, who dwell in our ceiled houses and go to church twice on Sunday, do not quite realize what is going on. Are we willing that the matter should take its own course, without any earnest effort on our part to understand it or to do anything about it? That is a coward's part, and an imbecile's as well. It is high time to awaken out of sleep, every one of us, and get a clear view of Sunday—what it is, what it will be, what it ought to be."

We have given the foregoing article entire, assured that it will be of the utmost interest to every reader of the REVIEW. Every Sabbath-keeper understands his position. He has the desired "clear view" so far as regards his own views; for he stands on the Bible record, the testimony of which is not yea and nay, but explicit, consistent, and uniform throughout. And he also understands just the difficulty in which the Sunday question is involved. Having no support in the Bible, it rests wholly on the authority of men; and the arguments for it will therefore be as various as their authors. We apprehend, however, that some uniform position will soon be adopted. It cannot rest on the Bible; for there is nothing to be found there in its support. Hence it must rest on the authority, and be prompted by the policy, of the Church. On that issue let the struggle come.

MY LORD DELAYETH HIS COMING.

SOME persons are so anxious to find fault with the position and work of S. D. Adventists that they affect great anxiety, lest they be found saying, "My Lord delayeth his coming," and so suffer a terrible disappointment by not being ready to meet him when he comes. They charge S. D. Adventists with saying, "My Lord delayeth his coming," because they are entering upon certain enterprises which they believe must be accomplished before the Lord comes, and because in their faith there are some final links of prophecy to be developed before the chain is complete. The persons who make this charge have themselves no particular enterprises on hand, and no specific work to do, so far as their actions would indicate. With them, no more remains to be done (notwithstanding certain views about the return of the Jews and the age to come), and the position they intimate is the right one to occupy, is to sit in expectant inactivity, ready for the Lord to come at any moment.

For the sake of those who may sincerely fear the S. D. Adventists are in danger in the direction above mentioned, we offer a thought concerning it. If, then, S. D. Adventists are saying, "My Lord delayeth his coming," how are they saying it? They are, to be sure, maintaining some important enterprises, publishing extensively, organizing missionary work in home and foreign fields, conducting two Sanitariums for the theoretical and practical promulgation of reformatory ideas on the subjects of health, temperance, and care for the sick, and maintaining two Colleges and one Academy for the education of men for future labor. And they are doing all this because they believe that a crisis between truth and error is soon coming, and that the world is to be warned and tested by the very message which they have to preach. And to carry these enterprises forward to a full degree of efficiency, must, of course, take some time. But are they, in these things, saying, "My Lord delayeth his coming," and putting themselves in a position in which they would be unprepared to meet him should he come before the result to which they look is reached?

What, according to the prophecy, is the evil servant led to do by conceiving the idea that the Lord delays his coming? Does he say, "Now my Lord delays his coming, and I have more time than I expected; so I will go to work earnestly to bring my fellow-servants up to the Bible standard on the question of restraining perverted appetite, and will exhort them to sacrifice means and make personal effort in the cause of the Lord; and I will lay broader plans to be carried out as speedily as possible, to warn the people still more extensively in regard to the coming of my Master, so that they may be prepared to meet him?"

Does the evil servant talk and act in this manner? Not by any means. On the contrary, he loses sight of all these things, and begins to smite his fellow-servants, and to eat and drink with the drunken. Are S. D. Adventists doing this? Which looks the most like eating and drinking with the drunken—the radical temperance work of this people, or the course of some of those who make this charge against us, who, to gratify a depraved appetite, are still filling their systems with the scrofula of swine, and their mouths with the stench of tobacco? Which looks most like smiting their fellow-servants—the course of those who try to tear down the work of those servants, and turn people away from whatever truth they may possess, well knowing they will not receive it from any other quarter, as these very persons are doing toward S. D. Adventists, or simply striking at those evils by which the soul and body are defiled, and the Church destroyed, as these latter aim to do? We leave the reader to judge.

But one thing, at least, it is safe to say; namely, that it is not by work and consecration, and large plans to prepare people for the second coming of Christ, though these plans may be larger than can be carried out before he comes, that any one says, "My Lord delayeth his coming." It is not labor and work that say this. It is not activity, and zeal, and sacrifice to prepare people for the second coming of Christ, though there may not be time to carry out all the plans in view, that will unfit a person to meet the Lord when he does come. And between the two positions, that of sitting upon the stool of do-nothing, idly waiting with folded hands for the Lord to come, and that of special labor and activity with reference to that coming—give us the latter, a thousand to one, even though the Lord should come before the work intended is accomplished.

In any event, let us be found working; working in view of Christ's coming, working to prepare as many as possible for that event. This, we imagine, is to be giving the household meat in due season. Idleness destroys spirituality as rust corrodes the polished metal. The reward is to be according to the work. And we do not conceive that the great danger of S. D. Adventists lies in the direction of their taking upon their hands too large a work, and then laboring with their might to do it. Are not these acts rather saying to all around, Do not draw back to perdition, but believe (with a live faith which shows itself in works) to the saving of the soul, "for yet a little while, and he that shall come, will come and will not tarry"?

SHOULD IT BE "A" OR "AN"?

A BROTHER writes to inquire what authority there is for a certain form of expression which he thinks

Some writers for the REVIEW have a great mania for using; that is, the employment of "an" instead of "a," before such abbreviations as S. D. Adventists and S. D. Baptists. He cites from a late number of the REVIEW, these two expressions—"an S. D. Baptist chapel," and "an S. D. Adventist church,"—as expressions which he thinks are open to criticism on the ground that they violate the rule which requires the use of the simple form of the article "a" before a consonant, and, for the sake of euphony, provides the form "an" only before a vowel. As the letter "s" is a consonant, his argument is that when it is preceded by the indefinite article, the form of the article should be "a" and not "an"; thus, "a S. D. Baptist chapel," "a S. D. Adventist church."

It is with a full knowledge of the above-mentioned rule that the expressions to which our correspondent takes exception have been used; and we may add that it is for the sake of that euphony for which the rule provides. For when such abbreviations as the foregoing are used, it is supposed that the letters alone will be read, and not the words for which the letters stand. But the name of the letter "s," like a few other consonants, as f, h, l, m, n, r, and x, when pronounced by itself, does begin with a vowel sound, as if it were written "ess." Therefore when such letters are pronounced, they are grammatically preceded by that form of the article which precedes a vowel; namely, "an." How would it sound to say, for instance, of one who was learning to write, that he could not make a "s," or a "l," or a "m," etc.? So we do not say (using the names of the letters alone) "a S. D. Adventist," but "an S. D. Adventist." If it is desired that the whole name should be pronounced, it should be written in full—"Seventh-day Adventist"; in which case the letter "s" performing the office of a consonant only, should be preceded by the article "a," when the indefinite article is used.

Another point which our correspondent mentions, namely, the addition of "s" to form the plural of brethren, was certainly a typographical error, as such usage cannot be justified.

We will say to this correspondent, and all others, that we are glad to have them call attention to whatever they may suppose to be errors of any kind in the paper. If real, we will cheerfully correct them; if only imaginary, our friends will probably be none the less willing to learn that fact.

THE REPUBLICATION OF THE "TESTIMONIES."

FOR weeks past we have intended to call attention to this important subject, but lack of time has prevented. We have for some years desired to see these important volumes once more accessible to all our people. They have been out of print, many of them, for a number of years in the past, and so complete sets could not be obtained. We trust that this will never occur again. A vote of the General Conference was given several years since in favor of their republication. Now, after considerable delay, they are issued in a much better form, presenting a more attractive appearance than ever before.

The "Testimonies to the Church" began to be issued as early as 1855, in the form of tracts or small pamphlets, the numbers being published from time to time, No. 32 being the last one issued. Within a few years from their publication the first numbers were all sold and the editions exhausted. There was a desire to obtain them by those who had embraced the truth, and the earlier numbers were re-printed in small volumes. After awhile, all that had been printed were sold, and for a long time past it has not been possible to obtain full sets of them. But at last they are again issued in a much more attractive form. They are now in plates, and can be had by all who desire them.

The "Testimonies to the Church," as their name indicates, were written for the special purpose of instructing members of the church in all the practical duties of the Christian religion. Their instruction is invaluable to those who desire to carry out the principles of their faith. The writer has read and re-read them over and over, and always with profit. We have long desired to see them issued in a permanent form so that all could obtain them. These writings are not designed to take the place of the Scriptures, but to bring out the principles of the Bible in such a way as to show their application to all the practical duties of life. The attention is always directed to the Scriptures, and their principles

applied in a manner to instruct and edify the believer. There is a wide range of subjects treated upon, and if they are used reasonably they are a wonderful blessing to those possessing them. We do not believe it possible for any person, however intelligent, to fully grasp and comprehend the spirit of the present truth or to sense the real nature of this message, without becoming acquainted with these "Testimonies to the Church." We greatly desire our people everywhere to obtain and read them. Our oldest and most faithful brethren have tested their value by many years of experience, and all who have been really useful in the cause have learned to prize and love the "Testimonies."

We have received and examined the first volume of the four, which are now either published or in process of publication. It contains 112 pages of a most interesting and instructive biographical sketch of Mrs. E. G. White, the writer. The volume contains over 700 pages in all, including "Testimonies" 1-14. It is a large and attractive book. The retail price of each of the four volumes to be issued will be \$1.50, or \$6 for the set, when bound in cloth. They will be sold by subscription. We greatly desire that our directors and tract society officers take these precious books, and see that every one of our church members in their districts has them brought to his attention, and urge him to purchase them. We firmly believe that the Spirit of the Lord indited these volumes, and we wish our people to have the benefit of them.

G. I. B.

CHRISTIAN UNITY.

THIS subject is receiving considerable attention from different denominations at the present time. Many begin to see that "there can be no millennium to a divided Church;" and a millennium they are determined to have in spite of the moral declension in the Church, which they can but see everywhere prevailing and increasing; therefore a movement for Christian unity is a necessity. But what sort of unity do they propose? As one of their number has expressed, it is "not by an agreement as to fundamental doctrines." A unity in the truth is not expected. But in the prayer of our Saviour for the unity of his disciples, he says: "Sanctify them through thy truth: thy word is truth." He prays that they may be one, as the Father and Son are one—"that they may be one, as we are." And it may safely be assumed that the Father and Son are in perfect "agreement as to fundamental doctrines."

The apostle Paul did not plead for a union of Babel tongues in one charitable communion; but, said he, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. 1:10. But the strongest advocates of the union of the religious sects of the present day, are evidently those that are the farthest removed from Bible truth. They speak like this: "Give the Spirit free play, and the denominational fences will tumble down." They speak of the "high bars" put up to keep separate those who ought to be of one communion, referring doubtless to the Baptists. They all know, and dare not deny that the Baptists have the true Bible meaning of baptism; but they think a human substitute will do just as well; and they want them to take down the fence. They will graciously let them "adhere to immersion," if they will only do that. It is plain that the desired union is to be founded on the principle of ignoring Bible truth, leveling down the distinction between the commandments of God and the traditions of men; and when this sort of union is obtained, they look then for their fabled millennium to begin.

Is it impossible for believers to come to a union in revealed truth, such as was taught by Jesus and his apostles? Such a conclusion is an impeachment of Christ and his word. John 17. The masses will not come to this unity; but the few who believe God and tremble at his word will find it. The fault is not in the revelation which God has given us, but in a want of faith in that word and a willing obedience. The saying of Sam Jones, a Southern revivalist, may be applied here: "Pull up your doubts by the roots and you'll find a seed at the bottom, and that seed is sin." Popular religionists have taken their stand, and they will not yield to the plainest and most explicit requirements of the word of God. There is sin at the bottom of it. And yet, by a union which puts truth and fables on an equal footing, they hope to bring in a millennium of peace and prosperity to the

Church in this present world,—a millennium which the prophecies of the Scriptures show to be an utter impossibility. It is a strange delusion to look for such a glorious day for our sin-cursed earth, right at the point where the prophecies foretell the great day of God's wrath. But the word will be fulfilled: "When they shall say, Peace and safety; then sudden destruction cometh upon them."

R. F. COTTRELL.

A GOOD COMMENT.

IN Dan. 12:4, the prophet says: "Many shall run to and fro, and knowledge shall be increased." The remarkable increase of newspapers, to say nothing of books and pamphlets, in the United States, during the last twenty-five years, is a striking commentary on the above passage, at least that part of it which refers to the increase of secular knowledge. In 1860 there were only 5,253 newspapers published in this country; or one for every 6,000 inhabitants. Now, 13,494 newspapers are published, or one for every 3,716 inhabitants; certainly a notable growth in twenty-five years. For the twelve months ending May last, Kansas exhibited a net increase over the previous year of 78, and Illinois of 77, regular periodicals. The next States in order are Pennsylvania, 63; Nebraska, 59; Missouri, 39; California, 36; Iowa, 36; Massachusetts, 30; Minnesota, 29; Texas, 28; New York, 24; and Florida, 23. North Carolina is the only State in which the number of newspapers in 1884 and 1885 was exactly the same.

G. W. A.

FRUIT AFTER MANY DAYS.

ON coming to Decatur, Mich., to hold meetings with this new company, I found two families keeping the Sabbath who had received their first impressions of the truth elsewhere. One brother, many years ago, worked a few days on a farm with a couple of Seventh-day Baptists, and was convinced then that they were right. When the tent came here, he was all straight on the Sabbath question, and took right hold of it.

Another family, while attending a soldier's reunion at Battle Creek, visited the Sanitarium, and there were given some tracts, which convinced them of the truth. They were ready to embrace the Sabbath.

As our people and our work are increasing everywhere, such cases as these are multiplying in all parts of the world, so that the work must go more easily and more rapidly as these influences are multiplied. Such cases should encourage us to work on, even though we do not immediately see the fruits of our labor.

D. M. CANRIGHT.

AT THE SANITARIUM.

WE reached this place Oct. 23, where we expect to remain for a season. We find about one hundred and seventy patients under treatment, the largest number ever registered at this season of the year; and we are continually having new arrivals. We have asked quite a number of patients questions like these: Are you improving in health? Do you find yourself recovering health and strength under treatment? to which, response is largely given, "Oh! yes," while others say; "I am indebted to this institution for my life." But it is not only physical blessings, health, and strength, that are gained here, and this life protracted, but spiritual blessings also are secured; souls are comforted in their afflictions, and pointed to the Lamb of God. Persons here for the first time learn of our views as a religious denomination; they investigate them, and more or less embrace the Bible Sabbath, and carry the light to others. We regard the Sanitarium as an agency in the hand of God for spreading the last message of mercy.

Great attention is paid to the religious influence and interests of the institution. Religious services are held in the large parlor each morning and two evenings of the week, in addition to a sermon, usually Sunday evenings, for the benefit of the patients. And for the helpers there is a prayer and social meeting each Sabbath evening, and frequently one Sabbath P. M., which the patients attend more or less. We find a flourishing Sabbath-school of some one hundred and fifty in number. We shall not forget our dear brethren and sisters we have left in Vermont, nor the work in our State with which we have so long been connected; and we hope to be remembered in the prayers of those who call upon God, that he may guide and support us in our duties here.

A. S. HUTCHINS.

Progress of the Cause.

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

THE SOWER.

IN the morning sow thy seed,
And in the evening stay not thy hand.
What it will bring forth—wheat or weed—
Who can know, or who understand?
Few will heed,
Yet, sow thy seed.

See, the red sunrise before thee glows,
Though close behind thee night lingers still;
Flapping their fatal wings, come the black foes,
Following, following over the hill.
No response?
Sow thou thy seed.

We, too, went sowing in glad sunrise;
Now, it is twilight; sad shadows fall.
Where is the harvest? Why lift we our eyes?
What could we see here? But God seeth all.
Fast life flies;
Sow the good seed.

Though we may cast it with trembling hand,
Spirit half broken, heart-sick and faint,
His winds will scatter it over the land,
His rain will nourish and cleanse it from taint.
Sinner or saint,
Sow the good seed.

—Dinah Mulock Craik.

SWITZERLAND.

GENEVA.—The late Council thought it best for me to divide my labors for the present between this city and Lausanne. Bro. Albert Vuilleumier and J. D. Comte, from Corsica, are with me here, and we are doing an excellent work with our papers, etc. God is with us and we will soon invite interested readers to hear us at our homes. Bro. Adémar Vuilleumier and Oscar Roth will shortly join us in the work.

My address is still Chatepoulet 12, Geneva, Switzerland.
D. T. BOURDEAU.

NORTH PACIFIC CONFERENCE.

VANCOUVER, W. T.—The past two Sabbaths and the intervening time, Bro. F. D. Starr and myself have spent laboring with the believers at Vancouver and in the surrounding country. We have organized a church of twenty-seven members. Others are keeping the Sabbath and seeking to live Christian lives. Meeting and Sabbath-school will be held both at Vancouver and in the country about seven miles distant. Preparations are being made to build a church in the city. Considerable missionary work has been done in Clark county during the past two years, and this summer Bro. Starr, Ward, and Cole held a series of meetings there with the tent. We hope soon to organize a tract society. The REVIEW, Signs, and Instructor have been introduced by the brethren who were with the tent.
CHAS. L. BOYD.

NEW YORK.

UTICA, OCT. 26.—Excepting a few days spent in visiting the churches at Williamstown, Syracuse, and Rome, I have been laboring in this city since camp-meeting. There are six laborers in our company at present, including Bro. and Sr. Tyrel, who are here as heads of the family. We have a convenient home at No. 38 Spring St., where we have Sabbath-school at 9:30 Sabbath morning, followed by preaching and social-meeting. Wednesday evenings we have prayer-meeting, and Friday evenings a Bible reading. Sunday nights we have preaching in a nicely furnished hall, which is paid for by a collection from the congregation.

The people here are very slow to fully commit themselves upon the truth. A few precious souls, however, are rejoicing in the commandments of God and the faith of Jesus, and others are keeping the Sabbath who are not yet ready to cast in their lot fully with us. There has been a vast amount of precious seed sown in this city which must bear fruit sooner or later. We shall continue to labor through the winter with sermons, Bible readings, visiting, canvassing, and colportage work, and in every way possible try to lead honest souls to Christ.
J. E. SWIFT.

VIRGINIA.

QUICKSBURG AND MT. WILLIAMS.—For the last few weeks I have been attending quarterly meetings. Oct. 2-4 was with the church at Quicksburg. Eld. H. A. Rife was present, and did part of the preaching, which was very encouraging to those in attendance. Hope soon to see him go out again as a regular worker in the good cause. This meeting passed off pleasantly, and all seemed to be in harmony. One was baptized on Sunday. Was with the Marksville

church Oct. 8-11. Bro. Stillwell assisted in this meeting. Two members were added to this company, and we hope others may soon unite with them. Let us seek to be led by the Spirit of the Master, and all will go right.

I next attended services with the brethren of the Mt. Williams church. It was difficult for us to get a suitable place to hold meetings at present, but hope soon to have a place of our own, as the brethren are making preparations to build a small house of worship. If this company will, in the love and fear of God, put away all wrong feelings, I see no reason why they may not prosper; but if such feelings are cherished, surely the Lord cannot add his blessing.

The tithes have been brought into the treasury quite freely, considering the general complaint of hard times. I believe the way to keep ourselves from being affected by hard times is to read and obey Mal. 3:7-18; Prov. 3:9, 10. May we prove the Lord and receive his blessing. I trust we shall yet see the good work go with greater power, and the honest brought to the light of truth.
B. F. PURDHAM.

Oct. 21.

KENTUCKY CAMP-MEETING.

THIS meeting was held at Leitchfield according to appointment. For several days before the meeting it continued to rain and was quite cold. This made it very disagreeable, and hindered some of the brethren from coming for the first part of the meeting. But the day the meeting was to commence a goodly number were on the ground. The rain ceased, and the sun made its appearance. Elds. Van Horn and Pegg arrived, who with the others went to work with a will. We soon had the tents up, and were ready to commence meetings the first night.

The meeting was blessed with the Spirit of God from the commencement. Brotherly love existed, and no murmuring spirit was manifested. The preaching each night and on Sunday was on points of present truth. The attendance from without was excellent from the first. An interest was left, which will be followed up with missionary work and probably a series of meetings. The tithe of the Conference increased the past year. The missionary work in the State, including the canvassing work, increased the past year tenfold to that of any previous year. Arrangements were made for a new supply of laborers to enter the field as canvassers. Pledges were taken to the amount of nearly five hundred dollars, for the purpose of meeting last year's indebtedness and for a tent fund for the future. One new church was admitted. Two were dropped from the list, as they had existed only by name for some time. The meeting closed with the best of feeling witnessed by the Spirit of God in a large measure at the closing meeting.
G. G. RUPERT.

MISSOURI CAMP-MEETING.

THE Pleasant Hill camp-meeting will always be remembered as one of the best and most profitable of our assemblies. It was good from the beginning to the close. Our camp-meeting committee did their duty well, our ministers came, and with God's blessing kept up the interest till other help arrived; and when reinforcements came, they found victory already in the camp. The people were greatly blessed. The large tent was well filled at the evening services; even the cold rain did not result in keeping people away. Our brethren did not complain of the cold and wet, and every one seemed to have warm hearts. Children from the country asked to be admitted to Bro. D. T. Shireman's children's meetings. Old and young vied with each other as to who should do the most for the cause, and much was actually accomplished. More was pledged to be done in the future, which will no doubt be brought to pass. Pleasant Hill is pleasant indeed, as a town, but it is rendered still more so to us since sharing in this excellent camp-meeting.

Our good sisters in St. Louis kept up the Sabbath-school and meeting in our absence, and we were glad upon our return to find that a little company had had the courage to meet at the mission rooms and worship according to the light of the third angel's message, while we were at Pleasant Hill enjoying the presence of God and his people at the camp-meeting. We feel deeply the importance of connecting ourselves closely with God, who alone can give to our Conference, our churches, and our missions that prosperity which will be permanent and lasting. We felt grateful to the Lord for the instruction and wise counsels we received at the camp-meeting, and for the help the Lord is giving to our ministers; and we are glad that they give such prominence to the "Testimonies," the especial treasure vouchsafed to those who have the truth for the last days.
JOSEPH CLARKE.

SOUTHERN CAMP-MEETINGS.

KENTUCKY.

WE would say a word concerning this meeting, though it has already been reported. It was an excellent meeting in every particular. The Spirit of God was present to soften hearts and to show forth

the light of truth and the path of duty. The outdoor attendance was large, considering the size of the place and the interest to hear was all that could be asked of any people. We have heard of four who decided to keep the Sabbath. This interest will be followed up, and we trust a church may be established there.

This meeting showed this Conference to be coming up in every branch of the work. Especially was true in the canvassing department. A marked growth was seen also in the tithe and other finances. The meeting was small, but it stands among the best we have attended this season.

TENNESSEE.

We arrived at Greenbrier, a little village of scarcely more than one hundred and fifty inhabitants, Wednesday, Oct. 21, and found preparations for the meeting well under way. The camp consisted of thirteen tents, besides the large tent used for meetings and about seventy-five campers. The weather was very fine all through the meeting.

Besides the ministers of the Conference, Elds. Fulton, Osborne, and Sisley, there were present on the ground, Eld. J. D. Pegg, of Iowa, Eld. G. G. Rupert, of Kentucky, and the writer, from Michigan. The preaching was calculated to stir the minds of the people to the remembrance that we are in the last days, that the times are perilous, and that there is a great work to be done to give the warning to the world. A short course of lectures had been given previously to the camp-meeting, which raised a good outside interest. Bro. Fulton and Sisley will remain and follow up this interest, as there seems to be some prospect for a good result.

Harmony prevailed in all the business meetings. The tithe paid the past year was about \$500, which was quite an increase over the year before. About forty embraced the truth as the result of the labors of the past year. Eld. Fulton was again elected president, both of the Conference and Tract Society.

Bro. George King was with us over Sabbath and Sunday. He and Bro. Rupert held a meeting in the interests of the canvassing and missionary work. Facts brought out showed many encouraging features in this direction in the South. Bro. King is now working with good success in the city of Nashville.

The brethren in this Conference seem to have worked at heart. The tithe not being sufficient to support the laborers, all took hold cheerfully and made pledges to the amount of \$325 to aid the Conference.

All go home from the meeting in good courage and better prepared to battle against the powers of darkness. The blessing of God was with us, and let him be all the glory.
I. D. VAN HORN.

EUROPEAN COUNCIL OF SEVENTH-DAY ADVENTIST MISSIONS.

THE third session of the European Council of Seventh-day Adventists convened in the new meeting hall at Bale, Switzerland, Tuesday, Sept. 15, 1885, 11 A. M., the Chairman, Eld. B. L. Whitney, presiding. After singing, prayer was offered by Eld. J. G. Matteson. The Secretary's report of the second session of the Council was read and approved. By request the constitution as amended last year was read.

The following persons were present at this meeting: Sr. E. G. White, Eld. W. C. White, and M. K. White, from America; Elds. S. H. Lane, R. F. Andrews, M. C. Wilcox, A. A. John, Bro. G. Drew, Mrs. P. H. Lane and Jennie Thayer, from the British mission; Elds. B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau, J. Ertzenberger, Bro. Vuilleumier, Bro. Thos. G. Aslan, and others, from the Central European mission; Elds. J. G. Matteson, E. Olsen, Knud Brorsen, and A. B. Oyen, from Scandinavia.

It was voted that the Chair appoint the regular committees. The Chair appointed as a committee to arrange business for the meeting, W. C. White, R. F. Andrews, and S. H. Lane. Bro. W. C. White spoke of the difficulty which the General Conference Auditing Committee has at times in auditing the accounts of the laborers in Europe on account of different methods of making the reports and different questions that arise. He therefore suggested that the accounts be audited or examined, as far as relates to time and expense, by a committee appointed by the Council, and that these reports be then sent to the General Conference for final action. On motion the Chair was empowered to appoint a committee of four to act with the Executive Committee of the Council in auditing the accounts of those employed in the missions.

The propriety of the Council recommending to the General Conference those who should receive credentials and licenses in the different missions, was spoken of; and on motion, the Committee on Resolutions was instructed to recommend the names of such as in the judgment of the Council should receive credentials and licenses from the General Conference. The Chair then announced the following committee: On Nominations, R. F. Andrews, A. C. Bourdeau, E. G. Olsen; on Resolutions, J. G. Matteson, D. T. Bourdeau, M. C. Wilcox; on Auditing, W. C. White, R. F. Andrews, S. H. Lane, A. C. Bourdeau.

The meeting then adjourned to call of Chair.

SECOND MEETING, WEDNESDAY, SEPT. 16, AT 9 A. M.—Prayer was offered by Eld. M. C. Wilcox. After the committee had announced the order of exercises for the day, Bro. W. C. White spoke of how the time could be most profitably spent in the Council. A Biblical Institute devoted to giving Bible readings and the investigation of difficult Bible subjects was recommended to be held all through the meeting. He suggested that some of the Bible readings prepared in America be revised so as to be adapted for use in Europe, and then be translated into French and German, so that during the meeting readings could be held in English, French, and German simultaneously. He also mentioned the importance of devoting some time each day to giving instruction in the English language. On motion, the Chair was requested to appoint a committee of five to arrange for and conduct the Biblical Institute and Bible readings. The following persons were appointed to act in that capacity: S. H. Lane, D. T. Bourdeau, J. Ertzenberger, J. G. Matteson, M. C. Wilcox.

In harmony with the wishes of the Council, Eld. G. Matteson then gave a verbal report of his labors during the past year. He has been enabled to extend his labors to Sweden and Denmark as well as Norway. In Copenhagen, Denmark, where some meetings have been held since the month of April, the interest has not been large; yet by the blessing of God, a church of eleven members has been raised up, and perhaps as many more are keeping the Sabbath who have not yet joined the church; and there are still interested ones who attend the meetings. The annual session of the Conference in Denmark was attended by Sabbath-keepers from different parts of the country, and some good, interesting meetings were held. Bro. Matteson has also visited Christiania, Norway, several times; and although he has held meetings continually for a number of years, yet the interest on the part of the people to hear seems to be nearly as great as when he first went there.

Sweden seems to be the best field for labor in Northern Europe. Bro. Matteson's meetings in Stockholm have been largely attended; and although difficulties were encountered at the beginning, by persistent efforts in advertising, holding meetings, and visiting people, over fifty souls were converted to the truth. The church, which had seventeen members when Bro. Matteson began his meetings, at the present time has seventy-one members. There are ten other persons keeping the Sabbath, who have not yet joined the church. At the Conference just held in Sweden, about fifty Sabbath-keepers were present, and the religious meetings were attended by a hundred persons. The Conference was attended by eighteen delegates, representing seven churches, with one hundred and ninety-three members, which is a gain of eighty-one members since last year. There are besides eighty-six scattered Sabbath-keepers, making in all two hundred and seventy-nine Sabbath-keepers, who are fully united with us in the faith. This is a gain of ninety-four since last year. Two colporters and one minister have labored in that Conference during the past year. They have sold and distributed 426,400 pages of reading matter, obtained \$8 subscriptions for our papers, and received \$585 on sales and subscriptions. The Conference now has one minister, three licentiates, and four colporters.

On motion, the meeting adjourned.

THIRD MEETING, SEPT. 16, AT 3 P. M.—Prayer by Eld. A. A. John. Eld. E. G. Olsen spoke of his labors in Norway. He has labored in Christiania a part of the year, and as a result eighteen have been baptized. Drømmen and vicinity a church of twenty-one members has been organized. In Christiania twenty-eight persons joined the church between October, 1884, and July, 1885. The tithe in 1884 was about \$300; and up to July, 1885, about \$350 had been paid in, besides about \$950 which have been pledged for the new building.

The missionary work done by colporters and the missionary society is as follows: Number of subscriptions obtained, 500; reading matter sold and given away, about 600,000 pages; money received on sales and subscriptions, about \$400.

The publishing work in Christiania is in a growing condition. The office is at present limited in its facilities, but the completion of the new building, which is expected will be finished in December, will place the office in a better condition for doing work. Colporters are employed in Norway and Sweden, who travel from place to place selling our books and gathering subscriptions for our periodicals; but in Denmark the laws are such that it is difficult to do much colportage work. The office publishes at present *Herdes Tegn*, a Danish-Norwegian religious monthly; *Uningens Harold*, a Swedish religious monthly; *Sundhedsbladet*, a Danish-Norwegian monthly health journal; and *Helso-och Sjukvård*, a Swedish health journal also monthly. These are circulated in Norway, Denmark, and Sweden, but, with the exception of *Uningens Harold*, not to any great extent in America. The office publishes and keeps in stock forty-five different books and tracts in Danish-Norwegian, and about fifteen in Swedish.

Eld. K. Brorsen reported that the Conference in Denmark has four ordained ministers, two licentiates, five churches, and one hundred and sixty church members. The tithe last year amounted to \$400.

There are besides, ninety-eight Sabbath-keepers in the country. Laborers in Denmark have many difficulties which are not met in other countries.

Eld. S. H. Lane presented some facts in regard to the work in the British mission. Bro. Geo. R. Drew, in his ship missionary work in Liverpool during the past eleven months, has sold 301,000 pages of books, for which he has received \$750. He has visited 2,216 vessels. Three other colporters have been employed in the mission a portion of the time. Besides selling and giving away many pages of tracts and papers, they report subscriptions obtained for *Present Truth*, 249; families visited, 2,453. The office has in eleven months printed 102,500 copies of *Present Truth*. They have sent out 74,800 copies to persons whose names have been taken from directories; 390 copies of the paper are taken in clubs; 300 copies are taken in America, and 514 in England. Received on subscriptions and sales of *Present Truth*, about \$550. Received on book sales and sales of American papers, about \$450. Tithes received during eleven months amount to about \$388.58. A tent meeting has been held eight weeks this summer, with a good attendance. The donations received have been sufficient to nearly pay all running expenses. Nine persons are keeping the Sabbath as the result of this effort.

Meeting adjourned to call of Chair.

FOURTH MEETING, SEPT. 17, AT 10:30 A. M.—Reports from the British mission were continued at this meeting. Eld. M. C. Wilcox has spent most of his time in the office of the *Present Truth*. He has labored for the church in Grimsby and also held some meetings with Bro. John. A number have embraced the truth as a result of colportage work and Bible readings. Ladies can do a great deal better as colporters in England than gentlemen, as they are better received. The postage rates are very high. The amount paid out for postage on *Present Truth* would be sufficient to support several colporters. The paper is favorably received where it is sent. Health publications have been sent to nearly all the British possessions, Russia, and the islands of the sea.

Eld. R. F. Andrews gave an account of his labors in Northern Ireland. A number are interested and convinced of the truth. The difficulties arising from caste, and the unwillingness on the part of the better class of people to attend open-air meetings and meetings held in halls, are some of the obstacles met in spreading the truth in Ireland.

Meeting adjourned.

FIFTH MEETING, AT 2:30 P. M.—Eld. A. A. John spoke of his labors in England. He had found that meetings held in the open air are one of the best means of getting the truth before the people in England, and recommended that such meetings be held in watering places and other cities where people are gathered together from different parts, and thinks that in this way a knowledge of the truth can be rapidly spread all over the kingdom.

Bro. Geo. R. Drew gave some very interesting facts in regard to his ship missionary work in Liverpool, showing how the truth is going to different parts of the world. The sale of publications on ship-board is growing every year, and there are other ports in England where a similar work should be done.

Eld. B. L. Whitney spoke of the work in the Swiss Conference and in Bale. The Conference has one ordained minister, seven licentiates, ten churches, and two hundred and twenty-four members scattered throughout Switzerland, Germany, Roumania, France, and Italy. There are besides these, thirty-nine Sabbath-keepers in churches not yet connected with the Conference. The tithes paid in during eleven months of the year amount to \$1,314.87, besides \$264.35 which have been raised in Germany. The missionary society has one hundred and thirteen members. They have distributed 137,039 pages of tracts, and made 9,066 visits. The donations since the re-organization of the society amount to \$2,041. The Sabbath-school Association numbers eleven schools, with two hundred and fifty-one members.

The office during the past year has printed copies of our several papers as follows: Of the French paper, 61,000 copies; of the German, 53,200; of the Italian, 8,000; of the Roumanian, 9,000. The receipts on the French paper amount to \$520, and on the German paper, to \$490. Number of names of paying subscribers of the French paper, 827; of the German, 568; the Roumanian, 172; the Italian, 130. The office publishes thirty-one different tracts and pamphlets in French, besides a volume of Sr. White's writings just issued. In German, 14 different tracts are published, and in Italian, 7. The amount received on sales of tracts is \$91.67. Colporters have had some success in canvassing for the French and German papers.

On motion, the Chair was instructed to appoint two persons to act with the Executive Committee to suggest general plans concerning the management of the mission printing-offices. In harmony with this action, the Chair announced S. H. Lane and A. B. Oyen. By vote, W. C. White and H. W. Kellogg were afterwards added to this committee.

Voted, That a committee of five, of whom the Chair shall be one, be appointed by the Chair, to recommend what works shall be translated and published in the different languages.

W. C. White, J. G. Matteson, D. T. Bourdeau, and M. C. Wilcox were named as this committee.

W. C. White suggested that such practical questions as the brethren might wish information upon, be written out and handed to the Chairman, and that these be apportioned to different ones to be answered, afterward giving opportunity for discussion. It was voted that there be a question box for this purpose.

Meeting adjourned.

SIXTH AND SEVENTH MEETINGS, SEPT. 18.—Bro. Thomas G. Aslan gave a report in regard to the condition of the cause in Roumania. Through the efforts of Eld. A. C. Bourdeau, a church of fourteen Sabbath-keepers had been organized in Pitesce, and social meetings started. At another place where he had labored, one person received the truth, and others were convinced. The Roumanian paper is well received, and has been a means of doing much good. He thinks, however, that its usefulness would be greatly increased if it were published monthly instead of quarterly.

As a result of Eld. D. T. Bourdeau's labor in France the past year, a church of sixteen members has been organized at Branges, one of seven members at Vallence, another at Corsica with twelve members, and one at Naples with ten members. Fifteen have begun to keep the Sabbath in the Piedmont valleys, and seven embraced the truth in Chaux de Fonds. He pleaded for more earnest and continuous labor in France and Italy.

Bro. A. Biglia and Guerini made some statements in regard to the work in Italy. Bro. B. reports that the Italian paper has one hundred and thirty names on its subscription list. In addition, a number of copies are sent out to interested readers and as specimen copies. He has written 129 letters, given away 1,174 copies of the paper, made 269 missionary visits, and distributed 24,182 pages of reading matter. The present truth is finding an entrance into many towns and villages in Southern Italy. The church at Naples has eleven members. The amount of tithes paid is 144.45 fr.

Bro. Malan from Northern Italy gave an interesting statement of the condition of the people in the Waldensian valleys. The three valleys have 25,000 inhabitants of the evangelic faith. They are divided into twenty cantons, each having its own pastor, under an authority of five persons—three pastors and two lay members. The motto of the people is, "Light shines in darkness;" but the popular idea of faith in Christ without corresponding works also prevails here. The Adventist church lately organized in the place where Bro. Malan lives, has fifteen members and a Sabbath-school of twenty members.

EIGHTH MEETING, SEPT. 19, AT 8 P. M.—The following motion was introduced at this meeting:—

Moved, That all speeches in Council be limited, except by especial permission, to five minutes.—Adopted.

Bro. Jean Geymet made some statements in regard to his colportage work in Italy. The priests have tried to hinder his labor, but the Lord has helped him. Several have become interested in the truth, and some have promised to obey. There is a demand for Italian tracts, and he thinks that an illustrated pamphlet on the subject of the prophecies would be especially valuable. He also thinks that a tent could be used in Italy to advantage. He has sold about 22,000 pages of tracts, and given away 8,000.

Eld. J. Ertzenberger then made some interesting remarks in regard to work in Germany. Religious meetings cannot be held unless notice is given to authorities beforehand, stating place and time of meeting and the subject to be spoken on. If this is not done, one is liable to be fined. Halls for meetings are expensive, and it is difficult to obtain private rooms. Several have embraced the truth in different places where Bro. E. has labored. He pleaded earnestly for colporters to labor among the Protestants in Germany, of whom there are between thirty and forty millions. Colporters must obtain a license from the authorities, the expense of which is about 16 marks.

Eld. K. Brorsen mentioned that there are a number of Danish-speaking people in the German province of Schleswig who have begun to keep the Sabbath. There are several good openings in that country to present the truth.

On motion, the meeting adjourned.

NINTH MEETING, SEPT. 20, AT 10:30 A. M.—Reports from different laborers were continued at this meeting. Eld. A. A. John, who went to Wales by the advice of the General Conference Committee, has held three open-air meetings every week. The interest has been good, and the attendance large. He asks for publications in the Welsh language, as there are 400,000 people in Wales who do not speak or understand English.

Eld. J. G. Matteson then presented the following summary of the standing of the work in the three Scandinavian countries: Total number of ministers, 7; licentiates, 7; colporters, 8; churches, 18; members, 514; whole number of Sabbath-keepers, 698; amount of tithes and donations, \$2,163.86; total number of subscriptions taken for our periodicals, 1,044; pages of reading matter sold and distributed, 1,041,400; received on sales and subscriptions, \$1,033.

Since coming to Europe, Eld. A. C. Bourdeau has baptized sixty-seven persons. In Roumania, where he labored three months, there were some who were favorable to the truth. These he tried to establish in the different points of faith, and a number were baptized. He has also labored in Pluest and Bucharest. In the latter place, a number are interested. Besides laboring in Switzerland, he has held meetings in Corsica, Western France, and Italy. In Corsica and Italy there are now churches of thirteen and ten members respectively. In Western France there are also nine or ten keeping the Sabbath.

The following question which had been handed in was then presented, and was quite freely discussed:—
(a) Can tents be used to advantage in Switzerland, Germany, Italy, France, England, and Northern Europe?

From the ensuing discussion it appeared to be the general opinion that tent meetings can be held to advantage in England, France, Italy, Northern Europe, and perhaps Germany. As far as is known, there are no laws in these countries to hinder such meetings. In Switzerland, however, the authorities would probably object. The difficulty and expense of obtaining suitable and respectable halls make the use of a tent in the summer season very desirable.

Sister White then made some very important statements in regard to where and how meetings should be held. There are several serious objections to open-air meetings. On account of the dampness of the air and the great strain upon the voice and the vital energies which one is subject to in the open air, it is difficult to preserve bodily health and strength while conducting such meetings. These meetings are usually attended by a drifting class of people, thus giving no good opportunity for personal labor, which is so necessary in the work of winning souls to Christ. God wants his servants to come in close sympathy with those for whom they are laboring. They must try to reach them personally. Christ did not remain in heaven, but came down to earth to help fallen humanity. Besides, these meetings tend to laxity in the study of the Bible. We should know what we are doing, and for whom we are laboring. The work should be thoroughly bound off, so that it will not ravel out. She thought that tent meetings are one of the very best ways to conduct religious service, and that, according to the light given her, God will bless such meetings in Europe. When speaking in a tent there is not as much strain on the voice, which should be carefully cultured and managed. The melody of the voice should be preserved. It is one of the greatest instrumentalities in the hands of God for the salvation of souls. We should strive to keep every power in the best possible working order.

Meeting adjourned.

TENTH MEETING, SEPT. 21, AT 10:30 A. M.—The question of using tents in Europe was further discussed at this meeting. Some of the difficulties that might arise were presented; but difficulties should not discourage any from using this means of spreading the truth. Many difficulties have been encountered in America, but there are nevertheless one hundred or more tents in use in that country at the present time. An effort should be made to make these as well as other meetings as self-sustaining as possible. People will aid with their means, and will often bring in provisions when they understand that such things are desired and will be accepted. In the tent-meeting held in England the present season, the total expense amounted to about \$35, and the collections and donations were \$30.

Sister White made some interesting statements as to how the work of proclaiming the present truth started in poverty, relating several instances of how the pioneers in the work were obliged to labor with their hands in order to raise means to print the truth and to travel from place to place to fill calls for labor. Faith in God and in his power to sustain the work was needed then; and it is needed now, when there is so much to be done, and such a great expenditure of means is required.

ELEVENTH MEETING, SEPT. 22, AT 10:30 A. M.—The following motions were presented:—

Moved, That we recommend that a second tent be purchased for use in England the coming tent season.—Carried.

Moved, That we recommend that a tent be obtained in time for use the coming season in Sweden.—Carried.

Moved, That we recommend that the Swiss Conference purchase two tents, one for the German, and one for the French work, and that we recommend that the General Conference furnish one tent for use in Italy.—Carried.

The following question was then discussed:—

(b) Would it be profitable to illustrate our papers? The general opinion seemed to be that good, interesting, instructive illustrations in our papers would greatly increase their circulation, thus making them more efficient. It was therefore—

Voted, That our papers and periodicals published in Europe be illustrated as far as expedient.
Meeting adjourned.

TWELFTH MEETING, SEPT. 23, AT 10:30 A. M.—The Committee on Resolutions presented the following, which were acted upon separately, and adopted:—

1. *Resolved*, That this Council advise Eld. A. C. Bourdeau to locate in the Waldensian valleys, and that he devote his principal efforts to the work in Italy and France.

Whereas, The harvest is great and the laborers are few; therefore—

2. *Resolved*, That it is inconsistent for our laborers to remain continuously in one place.

Whereas, It is contrary to the accepted and uniform plan of labor among our people that our laborers confine their efforts to one locality; and—

Whereas, There exists special and urgent demands for labor in various localities in the Italian field; therefore—

3. *Resolved*, That this Council recommend that Bro. A. Biglia should not confine his labors to Naples, but should devote the greater portion of his time to labor in new fields.

4. *Resolved*, That we request the General Conference to send a German laborer to join Bro. J. Ertzenberger in the vast German field.

Whereas, The increase of the publishing work in Europe demands skilled laborers and persons of experience in the various branches of the work; therefore—

5. *Resolved*, That this Council recommend that Bro. Chas. M. Andrews spend one or two years in our publishing-house at Battle Creek, learning thoroughly the binder's trade.

6. *Resolved*, That in the future sessions of our General Council, we request the Chairman of each of the several Mission Boards to present a written report of missionary labor not to exceed thirty minutes in delivering, and request written reports from all our laborers not to exceed fifteen minutes.

7. *Resolved*, That we express our gratitude to God for the labor and counsel of Sr. E. G. White and her son, Eld. W. C. White, at these meetings; that we invite them to visit Scandinavia, Great Britain, and other fields, and to remain sufficiently long in Europe to do the work Providence has assigned them.

Meeting adjourned.

THIRTEENTH MEETING, SEPT. 23, AT 7:30 P. M.—The Committee on Nominations presented the following names for officers of the Council and Mission Boards the coming year: Executive Committee, B. L. Whitney, Chairman, J. G. Matteson, S. H. Lane; Secretary, A. B. Oyen; Treasurer, Adde S. Bowen; Mission Boards: Central European Mission, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau; British Mission, S. H. Lane, M. C. Wilcox, R. F. Andrews; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen.

On motion, the above report was adopted, each name being acted upon separately.

The Committee on Resolutions then offered the following question:—

(c) Should we bear arms, or serve in the army? and if so, is it lawful to serve on the Sabbath?

With reference to this, it was moved that the Executive Committee of the Council prepare a circular treating upon this subject, offering suggestions in regard to it for the instruction of our brethren. From the ensuing discussion it appeared that military service is compulsory in Switzerland, Germany, France, and Italy. The length of service required, varies in the different countries, but the service is such that it is very difficult to keep the Sabbath. In Switzerland Sabbath-keepers have the choice of joining the sanitary corps, in which a person is exempt from bearing arms; but the duties to be performed on the Sabbath are not such as are proper for God's holy day.

Pending action on the question, the meeting adjourned.

FOURTEENTH MEETING, SEPT. 24, AT 10:30 A. M.—After some further discussion, the motion pending at the close of the previous meeting was carried. The following questions were then presented:—

(d) Why have we so few subscribers to the Roumanian and Italian papers? and can we obtain a paying list of subscribers to these papers?

Bro. Biglia and Aslan answered these questions by referring to the difficulties in the way of obtaining subscriptions in those countries, such as prejudice among the people against new doctrines, difficulty in securing persons to work for them, etc. Bro. W. C. White stated that it is only by personal effort that our papers can be circulated to any extent. Colporters should be secured who will travel from place to place obtaining subscribers. Following these remarks, it was—

Voted, That we call the attention of our people to their duty to circulate our papers published in Europe, and that we request the Executive Committee to write an appeal on the subject, to be published in all our periodicals.

(e) How shall we reach the traveling public in England? and shall we use distributors at the watering-places and on the ocean steamers?

Bro. W. C. White referred to the plan used in America of placing in the stations, hotels, and public places, tract distributors or cases containing a supply of publications, and thought that these could be used to advantage at watering-places in England and on steamers leaving for different parts of the world. No action was taken on these questions before the meeting adjourned.

FIFTEENTH MEETING, SEPT. 24, AT 7:30 P. M.—The discussion of the question introduced at the previous meeting was continued. It was the general opinion that the work of colporters at watering-places, the use of tract distributors in centers of travel, and

occasionally holding open-air meetings, are some of the most effective means of reaching the travelling public in England. It was—

Moved, That we request the International Tract Society to furnish distributors, or the means by which distributors can be obtained, to be placed on the transatlantic steamers leaving Liverpool.—Carried.

Moved, That the British Mission Board be requested to prepare a large number of leaflets on the fundamental principles of our faith, for free distribution.

On motion, this matter was referred to the Committee on Publications.

Eld. B. L. Whitney introduced the question of establishing a school in Bale especially for the children of Sabbath-keepers. Attendance at school is compulsory for children from six to fourteen years of age, and they cannot be excused from school on the Sabbath. Several of our Sabbath-keepers in Switzerland have been fined, and some have been imprisoned, for refusing to allow their children to attend school on the Sabbath. It was thought that teachers could be obtained for a private school, and that a room could be secured if it were decided that a school should be organized. It was finally—

Moved, That this body elect Eld. B. L. Whitney, Eld. J. Ertzenberger, and Bro. Albert Vuilleumier as a school committee.

The names of W. C. White and Ademar Vuilleumier having been added to this committee by vote, the motion was carried.

SIXTEENTH MEETING, SEPT. 25, AT 10:30 A. M.—The Committee on Resolutions introduced the following resolutions and recommendations:—

Whereas, The Danish-Norwegian and Swedish health journals, *Sundhedsbladet* and *Helso-och Sjukvard*, published at Christiania, are not circulated to any extent in America; and—

Whereas, Our brethren there would receive great benefit from reading these papers; therefore—

8. *Resolved*, That we invite our Scandinavian brethren generally in America to become subscribers to these journals, and do what they can to circulate them among their countrymen in that country.

9. *Resolved*, That we request the Executive Committee of this Council to prepare petitions to the Swiss government, that the children of Sabbath-keepers be exempt from attending the public schools on the Sabbath; and that they prepare tracts and leaflets upon the subject to be distributed by those who circulate the petitions.

We recommend that the following named persons receive credentials: B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau, S. H. Lane, A. A. John, M. C. Wilcox, R. F. Andrews, J. H. Durland, A. B. Oyen, E. G. Olsen, J. G. Matteson; and that Geo. R. Drew receive colporter's license.

On motion, the above were acted upon separately and adopted.

Eld. A. A. John spoke of a plan he has used in different places of leaving reading matter with different families. He puts a printed cover on the tracts, and loans them, placing one in each family a week, calling for it the next week, and leaving another in its stead. Following a discussion on the subject, it was—

Voted, That the Chair appoint a committee of five to offer suggestions on the subject of placing publications in families and deciding what tracts shall be used.

The Chair named W. C. White, A. A. John, S. H. Lane, Albert Vuilleumier, J. G. Matteson, as this committee.

Meeting adjourned.

SEVENTEENTH MEETING, SEPT. 27, AT 8 P. M.—The Committee on Resolutions introduced the following which were acted upon singly and adopted.

10. *Resolved*, That we express our continued confidence in the gift of prophecy, which God has mercifully placed among his remnant people, and that we will endeavor to show our true appreciation of the same by practically carrying out its instructions.

11. *Resolved*, That we recommend that the *Present Truth* be published semi-monthly.

12. *Resolved*, That we recommend that a Scandinavian laborer be selected to go and assist Bro. Geo. R. Drew in his work in Liverpool.

Whereas, The work is great and the laborers few, and the greater part of the work of enlightening the people on the subject of present truth, must be done by means of publications; therefore—

13. *Resolved*, That it is the duty of our ministers to encourage and educate young persons to become successful canvassers and colporters, by holding institutes, and by connecting them with tent labor and other work, where it may be deemed advisable, thus helping them to obtain the necessary qualifications for this work.

14. *Resolved*, That we recommend that an institute of three or four weeks' duration be held the coming winter at Great Grimsby, England, for the purpose of giving instruction to canvassers and colporters.

15. *Resolved*, That we request all our ministers and agents to make definite orders for what publications they desire, and that we instruct the offices to promptly charge all publications to the person who orders them; and that where one person furnishes publications to another, he either collect the payment for them or receive a receipt for the amount, which can be sent to the office for a transfer on the books.

16. *Resolved*, That we advise all our laborers to settle all

their accounts with the offices of publication monthly, or at longest, once a quarter, and that all their book accounts should be settled before or in connection with the settlement for their labor.

17. *Resolved*, That all employees of our Conference and Missions shall receive instructions from the Conference Committee or Mission Boards as to the extent of our free distribution of publications, and that they include what they expend in this way in the annual report.

Moved, That W. C. White, J. G. Matteson, A. B. Oyen, M. C. Wilcox, and Sr. E. H. Whitney be an advisory committee to arrange Sabbath-school lessons for the different papers published in Europe.—Carried.

Eld. M. C. Wilcox then read a statement of the financial workings of the British Mission during the past year.

Adjourned.

EIGHTEENTH MEETING, SEPT. 28, AT 4:30 P. M.—The Committee on Resolutions presented the following:

18. *Resolved*, That the report of this Council, the financial and statistical report of the European missions, with the report of Sr. White's morning talks and a sketch of her visit to the missions, be published in a large-page pamphlet in the English language, that our brethren in America may share the blessing of this good meeting.

The above was adopted.

The committee appointed to consider the work of the publishing-house in Bale reported as follows:—

We recommend that persons taken as apprentices at the office in Bale shall serve from one to three years, according to the branch they are taught and the degree of progress they manifest.

a. Girls in folding and book-making departments, one year.

b. Girls in compositors' room, two years.

c. Boys in compositors' room, two years.

d. Boys for pressmen, binders, job printers, or stereotypers, three years.

e. At the end of their apprenticeship both time and piece workmen shall be paid according to the quality of their work. And we recommend that our apprentices (those who are fifteen years of age when they begin, and have the necessary qualifications) be paid—

For the first year,	9 francs per week.
“ second “	12 “ “
“ third “	15 “ “

On motion, the report was adopted.

A vote of thanks was extended to the friends in Bale for the hospitality and kindness manifested to the delegates during this meeting.

It was recommended that the next meeting of the Council be held in England.

Meeting adjourned.

At the last meeting, held Sept. 29, at 7 A. M., it was—

Moved, That H. W. Kellogg and C. M. Andrews be requested to represent this Council at the coming General Conference.—Carried.

Moved, That we recommend Bro. T. G. Aslan to labor six months or a year in Italy in connection with Bro. Geymet, under the direction of Bro. A. C. Bourbeau.—Carried.

Moved, That the financial report of the Central European Mission be referred to the Mission Boards.—Carried.

Adjourned *sine die*.

B. L. WHITNEY, *Chairman*.

A. B. OYEN, *Sec.*

INDIANA CONFERENCE PROCEEDINGS.

The first meeting of the fourteenth annual session of the Indiana Conference was called by the President, Sept. 25, 1885, at 9:15 A. M. Prayer by Eld. E. W. Barnsworth. Sixteen accredited delegates were present, representing eleven churches. Three additional delegates were seated. Minutes of last annual session were read and accepted, as were also minutes of special session held at Rochester April 26, 1885.

On motion, brethren from abroad were invited to participate in the deliberations of the Conference. The church companies at Plymouth, Forest Chapel, and Walnut Creek were by motion received into the conference. The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 27, AT 5 A. M.—Twenty-five churches were represented at roll-call, and delegates for six more churches seated. Committees appointed by the Chair were as follows: On Nominations, D. H. Oberholtzer, Wm. R. Carpenter, P. C. Hoffman; on Resolutions, J. P. Henderson, A. W. Bartlett, W. A. Young; on Credentials and Licenses, M. Rees, Wm. Hill, J. P. Henderson; on Auditing, Wm. R. Carpenter, John Murphy, P. C. Hoffman, Jesse Woods, Charles Edwards, Robert Craig.

Voted, That the companies at Brookston and Corna be received into the Conference, and that the name of Salem Center church be dropped from the records.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 9:40 A. M.—Opened with thirty-seven delegates present. Elds. Rees, Henderson, Oberholtzer, and Huffman gave interesting accounts of their work during the summer.

On motion, the Chair appointed the following committee to revise the constitution: Anderson Lynch, Wm. R. Carpenter, P. Webber, Wm. R. Williams, J. W. Covert.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 30, AT 9:35 A. M.—Eld. E. E. Marvin gave a very interesting statement of the tent labors of himself and Bro. J. W. Covert.

Committee on Constitution reported a constitution practically as recommended by the General Conference, which was adopted by the unanimous vote of the Conference. The representation was fixed at one delegate for each church, and one additional delegate for each fifteen members.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 1, AT 9:15 A. M.—Committee on Credentials and Licenses reported as follows: For credentials, Elds. Wm. Covert, J. M. Rees, A. W. Bartlett, J. P. Henderson, D. H. Oberholtzer, and Dr. Wm. Hill; for ordination and credentials, E. E. Marvin, M. G. Huffman; for license, J. W. Covert, O. C. Godsmark, Thomas Harrison, N. W. Kauble, C. M. Shortridge, William R. Bennett, H. L. Doty, F. M. Roberts, Wm. R. Williams, John Ellis. Report was accepted.

Committee on Resolutions reported as follows:—

Whereas, Debating by inexperienced ministers and persons representing our cause has in most cases proved unprofitable both to the minister and the cause of God; therefore—

Resolved, That all such discussions be discouraged, and that said persons be instructed to consult with the Conference Committee before engaging in the same.

Whereas, Our heavenly Father has again spoken to his people through “Testimony, No. 32;” and—

Whereas, Said “Testimony” and “Great Controversy, Vol. IV.” are profitable for reproof, correction, and instruction in righteousness, and vividly reveal the snares of Satan in these last days of peril; therefore—

Resolved, That we urge the purchase of the same and their careful perusal by all our brethren and sisters.

Whereas, The “Testimonies for the Church” from Nos. 1 to 30 have been published in four bound volumes; and—

Whereas, it is highly important for the practical instruction and spiritual welfare of all our people that these be often read and studied; therefore—

Resolved, That we recommend all to obtain them as soon as possible, and study them carefully.

Whereas, The increasing prosperity of the cause brings a corresponding demand for an increase of means; and—

Whereas, The General Conference's comparative statistics of the tithes raised by each Conference show that Indiana is among the least, according to its wealth and membership; therefore—

Resolved, That we cease to rob God in this respect, and that we again urge the necessity of faithfully paying the tithe, and also the duty of paying all past pledges.

These resolutions, especially the third and fourth, were spoken to very forcibly by Elds. Butler and Canright. Eld. Butler clearly showed that Indiana is sadly behind in this very important grace. The resolutions were unanimously adopted.

Adjourned to call of Chair.

SIXTH MEETING, OCT. 2, AT 9 A. M.—Committee on Resolutions further reported as follows:—

Whereas, The providence of God is going out before us in establishing city missions; and—

Whereas, The success attending the mission at Indianapolis is such as to cause us to rejoice in its work; therefore—

Resolved, That we express our confidence in that work, and that we will do what we can to support it.

This resolution was spoken to by Elds. Butler and Bartlett, and adopted.

Committee on Nominations reported as follows: For President, Wm. Covert; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, Wm. Covert, J. M. Rees, J. P. Henderson; Camp-meeting Committee, R. B. Craig, Joel Yeager, C. S. Martindale, David Myers, John Ellis. Report was accepted.

Adjourned to call of Chair.

SEVENTH MEETING, OCT. 5, AT 9:20 A. M.—Committee on Resolutions made a final report as follows:—

Whereas, It has been proved by other Conferences that a workers' meeting proves of immense value to the success of a camp-meeting; and—

Whereas, A camp-meeting of too long duration subjects many to great inconvenience; therefore—

Resolved, That a worker's meeting, consisting of one or more representatives from each church in the Conference, be held one week before the camp-meeting proper, and that it be held upon the camp-ground, in order to make thorough preparations for the meeting; and, further—

Resolved, That our camp-meeting proper be of not more than one week's duration.

Whereas, Eld. S. H. Lane has remembered us with a letter replete with sympathy and instruction; therefore—

Resolved, That we acknowledge his sympathy and care for us, and that we tender to him our love and prayers in his present work.

Resolved, That the thanks of this Conference be extended to the owners of this ground for the privilege granted us of its use during these meetings.

Resolved, That a vote of thanks be extended to the Wabash, the Vandalia, and the Pan Handle Railway companies

for the reduction of rates and other courtesies extended to those attending this meeting.

Resolved, That a vote of thanks be extended to the city papers for their faithful reports of these meetings.

Resolved, That we request the city papers to publish the above resolutions.

Resolved, That the thanks of this Conference be extended to the General Conference for the able help furnished at this meeting.

These resolutions were adopted.

Treasurer's report was given as follows:—

Balance on hand Oct. 5, 1884,	\$ 4 47
Rec'd in year ending Oct. 4, 1885,	3,572 45

Total, \$3,576 92

Paid out during the year, \$3,576 92

Adjourned *sine die*.

WM. COVERT, *Pres.*

W. A. YOUNG, *Sec.*

INDIANA SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of this Association was held at Logansport, in connection with the camp-meeting.

FIRST MEETING, SEPT. 25, AT 5 P. M.—President in the chair. Prayer by O. C. Godsmark. The minutes of the last annual session were read and accepted. Brief remarks were then made by the President and Eld. J. P. Henderson on the importance of our State S. S. meetings, and the interest that should be taken in them. The Chair was empowered to appoint the usual committees, and the following were named: On Nominations, J. P. Henderson, Jesse Woods, N. W. Kauble; on Resolutions, E. E. Marvin, W. R. Williams, O. C. Godsmark.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 28.—The minutes of the special meeting held at Rochester, Ind., Apr. 28, 1885, were called for and read, also the Treasurer's annual report. Eight schools were added to the Association. Committee on Resolutions presented the following:—

Whereas, We believe we have reached the time when a thorough knowledge of God's word is necessary to our being able to withstand the perils of the coming conflict; and—

Whereas, The Sabbath-school lessons afford a most valuable means of obtaining this knowledge; therefore—

Resolved, That we urge upon our people the necessity of a more thorough study of the Bible lessons, and of God's word as brought to view in the Sabbath-school work.

Whereas, We have received from God through the spirit of prophecy much valuable instruction for our Sabbath-schools; therefore—

Resolved, That each superintendent and teacher prepare himself to give to each lesson the application from these instructions.

Whereas, We feel the importance of uniformity in the work; therefore—

Resolved, That each school follow the instructions of this Association.

Whereas, We recognize the importance of getting present truth before the youth; therefore—

Resolved, That we as a people solicit the children of our neighbors to attend our Sabbath-school.

Whereas, The Sabbath-school Worker has been published in the express interest of that branch of the cause, and is an invaluable auxiliary to the work of both teacher and pupil; therefore—

Resolved, That we urge all our people to subscribe for said periodical.

Resolved, That we earnestly request each school to pay tithes to the State Association.

Whereas, The Sabbath-school offerings of some of our schools are inadequate to pay for their *Instructors*; therefore—

Resolved, That the lack be provided for by pledges from individual members.

On account of the small attendance at this meeting it was voted that these resolutions be laid on the table till a larger attendance could be obtained.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 11 A. M.—A reading of the resolutions was called for. They were considered separately and adopted, except the last, which was referred back to the Committee.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 1, AT 5 P. M. The following resolution was reported as a substitute for the seventh resolution:—

Whereas, The present indebtedness of many of our Sabbath-schools is a burden to our Tract Society; therefore—

Resolved, That a subscription be taken for the present indebtedness, and, so far as consistent, that the club of *Instructors* be paid for by personal subscriptions and donations, leaving the Sabbath offerings to provide such other helps as may be needed.

Remarks were made by Elds. Canright, Oberholtzer, and others, and the resolution was adopted. Much good thought was brought out in these remarks, and we trust this resolution will be put into effect this coming year.

Committee on Nominations reported as follows: For President, J. M. Rees; Secretary and Treasurer, Leanna Morrell; Executive Committee, J. M. Rees, E. E. Marvin, O. C. Godsmark. Report was accepted,

and the officers elected by considering each name separately.

Adjourned sine die. LEANNA MORRELL, Sec. J. M. REES, Pres.

News of the Week.

FOR WEEK ENDING OCT. 31, 1885. DOMESTIC.

The number of polygamists in Utah is given by President Taylor as 12,000. The Great Eastern, the largest steamship in the world, was sold at public auction, Wednesday, for £26,200. Henry Slater, of Norristown, N. J., has a pig with a human arm and hand in place of the left fore leg. A Florida man is shortly to have one of his limbs amputated because of a wound received in the late war. It has been ordered that postal cards bearing a special delivery stamp, shall be delivered the same as letters with the extra stamp. The first Michigan saw-mill was built fifty years ago, and the cut since then has averaged 2,300,000,000 feet a year. B. F. Lawson, of Mattoon, Ill., is said to have a cow that sheds her horns like a deer in the summer, after which they grow out again in the winter. The rear car of a Wabash passenger train left the track near Laporte, Ind., Monday, tumbling over several times and rolling into the ditch. Thirteen persons were seriously injured. A steam-drum in a laundry at New York exploded Friday morning, scalding and maiming five girls and a young man. The fire department rescued the victims, whose condition is dangerous in the extreme. The funeral of General Geo. B. McClellan will take place from Madison Avenue (New York) Presbyterian church, Monday at 10 A. M., and the remains will be interred in the family lot at Trenton. There will be no military parade, and no eulogy will be pronounced. A lady living on the Blue Ridge, in Rappahannock Co., Virginia, has twelve stands of bees which were once very valuable, but are now almost worthless from the effects of a distillery recently started near by. The bees visit the place and "get drunk." During a dense fog in New York harbor Wednesday morning, the ferry-boat Hackensack collided with the steam-ship Servia causing a panic among the passengers of both vessels. Several persons jumped overboard, one of whom was drowned. Two explosions on the street-car tracks at St. Louis Saturday and another Sunday night, deter many persons from traveling in these conveyances. Two persons were arrested Monday for placing torpedoes on the tracks, and it is believed that the police have other clues. A rain-storm of eighteen hours duration has caused floods in the Shenandoah Valley, Virginia, more water falling than in the two years previous. Near Lexington a trestle work collapsed under a train, the engineer and fireman being killed, but the passengers escaped. Hardly three hundred years ago the practice of divination was so severely reprehended by our Puritan ancestors as to entail expulsion to the wilderness upon those accused. Yet nowadays recourse to a kind of Sortes Virgilianæ appears to be looked on with favor by judicial authority, since we read that at a disputed election of constables in South Chicago "the old legal practice of opening a book" was resorted to in order to determine which of the contestants in the election was the winner, and that the decision of the court was based upon the upshot of this trial of chances.

FOREIGN.

A colony of wine producers will leave France about the 1st of January to settle in Greenville county, South Carolina. The late meeting of the Czar and the Kaiser Franz-Josef at Kremser lasted only thirty hours, but it cost the Austrian Court Treasury \$225,000. The ship-building trade on the Clyde is greatly depressed, over seventy per cent of the workmen being out of employment. An elephant from India, said to be almost as large as the late lamented Jumbo, is to be sent to the London "Zoo," so as to arrive there about the holiday times. Reports from the Bulgarian frontier state that hundreds of unarmed Servians have been captured by the Bulgarians and placed in prison. Unless King Theebaw's complete acceptance of the Indian government's terms be received at Rangoon by Nov. 10, hostilities against Burmah will begin on Nov. 11. The French forces in Tonquin, commanded by Generals De Courcy and Negrier, have recently gained two victories over the Black Flags, with heavy losses to the latter. Lord George Hamilton, first Lord of the Admiralty, speaking at Engling, Eng., Monday, said that the Conservatives intended to add to the navy during the next two years nine heavy iron-clads, aggregating 80,000 tons. Seventy vessels and three hundred lives were lost during the recent hurricane on the Labrador coast. Several of the castaways have perished from exposure, and hundreds who escaped from the wreck are in a starving condition.

Obituary Notices.

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

RANDOLPH.—Died at Deckerville, Mich., Aug. 27, 1885, Barbara Randolph, aged 41 years, 4 months, and 27 days. Sister Randolph was formerly a member of the M. E. church, but in 1871, under the labors of Eld. Lamson, she embraced the Sabbath. Since that time she has tried to keep all of God's commandments. A husband and eight children mourn the loss of an affectionate wife and mother. ALBERT WEEKS.

CARPENTER.—Died of typhoid fever and heart disease, Oct. 13, 1885, W. W. Carpenter, aged 48 years, 6 months, and 2 days. Bro. Carpenter embraced the truth in 1879, in connection with the tent meeting held at Tylerville. He afterward moved to Adams Center, N. Y., and united with that church. His example and influence have been good, and his Christian experience such as to give clear evidence of his acceptance with God. He rests in hope. He leaves a wife and daughter and other relatives to mourn his loss. The blessed God cheers them in their lonely hours. The funeral sermon was preached by the writer. Text: Rev. 20: 4. M. H. BROWN.

WILLIAMS.—Died of typhoid fever, at her residence near Nevada City, Mo., Oct. 12, 1885, Susan B. Williams, aged forty-seven years. Sr. Williams united with the Freewill Baptist church when 17 years of age. In 1870 she became interested in present truth, and by reading accepted the views of S. D. Adventists. In 1873, at the camp-meeting at Washington, Washington Co., Iowa, she was baptized by Bro. Geo. I. Butler, and has ever since been an active worker in the cause of present truth. She and her husband, desiring to work in the cause, rented their farm last spring, and spent the summer in the city of Springfield, Mo., canvassing; and expected to spend the winter at some other point. But she has fallen, and we can truly say of her, "Asleep in Jesus." Sr. Williams was loved and respected by all who knew her. Those not of our faith bear testimony that she was truly a follower of the meek and lowly Jesus. She leaves a husband and many friends to mourn her loss, but we sorrow not as others that have no hope; for we know that in a little while our loved ones will be called forth from their graves, clad in immortal bloom. Words of comfort were spoken by the writer, from Rev. 14: 13. J. W. WATT.

DANIELS.—Died of consumption, at his home in Byron, Ogle Co., Ill., Oct. 18, 1885, Bro. Geo. E. Daniels, in the thirty-fourth year of his age. He never made a profession of religion until a few weeks before his death. He listened to three sermons in the tent which awakened within him a desire to study the Scriptures and read our publications. By these means he became convinced of the truth of our positions, and signed the covenant to keep the commandments of God and the faith of Jesus. With tears of repentance he confessed his sins and pleaded with the Lord to forgive him; and we have every reason to believe his prayers were heard, and that he now sleeps in Jesus. Just before his death, he called his wife and two little boys and other relatives to his bedside, pointed them to the "Lamb of God, which taketh away the sin of the world," and pleaded with those who were addicted to the use of tobacco and other bad habits to leave them off and prepare to meet the Lord. All present wept as they listened to his dying testimony. Peacefully, without a struggle, he fell asleep to await the return of the Life-giver. Funeral services were held in the M. E. church. Words of comfort by the writer, from 1 Thess. 4: 13. J. F. BALLENGER.

Appointments.

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

HEALTH REFORM INSTITUTE.

The nineteenth annual meeting of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich., Nov. 23, 1885, at 2: 30 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting.

As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

- S. N. HASKELL, G. I. BUTLER, J. H. KELLOGG, L. M. HALL, G. H. MURPHY, A. R. HENRY, W. H. HALL, Board of Directors.

SANITARIUM IMPROVEMENT COMPANY.

The second annual meeting of the stockholders of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Nov. 23, 1885, at 5 P. M., for the election of a Board of Directors and the transaction of any other business that may come before the meeting.

Stockholders who cannot be present, but who wish to be represented in the meeting, should designate proxies.

- J. FARGO, J. H. KELLOGG, A. R. HENRY, W. H. HALL, G. H. MURPHY, Board of Directors.

THE PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twenty-sixth annual session in Battle Creek, Mich., Nov. 24, 1885, at 2: 30 P. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. We trust there will be a large number of stockholders present, and that those who cannot be present will be presented by proxy.

- GEO. I. BUTLER, A. R. HENRY, RUSSELL HART, W. C. SISLEY, G. W. AMADON, U. SMITH, J. H. KELLOGG, Trustees.

S. D. A. E. SOCIETY.

The eleventh annual session of the stockholders of the

Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Nov. 25, 1885, at 2: 30 P. M., for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders who cannot be present, but who wish to be represented in the meeting, should designate their proxies, using the blanks sent out for that purpose.

- GEO. I. BUTLER, W. H. LITTLEJOHN, A. R. HENRY, U. SMITH, J. H. KELLOGG, J. FARGO, W. C. SISLEY, Trustees.

NOTHING preventing, I will meet with the friends of Lincklaen Center, N. Y., as they may arrange, Sabbath and Sunday, Nov. 7, 8. E. W. WHITNEY.

THE next annual session of the International Tract and Missionary Society will be held in connection with the S. D. A. General Conference, to convene at Battle Creek, Mich., November 18, 1885. MARIA L. HUNTLEY, Sec.

BLOOMINGDALE, Mich., Nov. 6-8. Preaching, Friday evening. Sabbath-school, Sabbath, 10 A. M.; preaching at 11: 15 A. M. and at 2: 30 P. M. preaching, Sunday, at 2: 30 and 7 P. M. We request the friends at Pine Grove to meet with us in Sabbath-school and other meetings. D. M. CANRIGHT, T. S. PARMELEE.

THE quarterly meeting for Dist. No. 6, Minn., will be held at Stowe Prairie, Nov. 13-15. Meetings will commence Thursday evening. We desire a full attendance, especially of the librarians and all workers. Those coming by train should inform Eld. J. I. Collins when they will reach Verndale, and arrangements will be made to convey them to the meeting. Let all come. G. C. TENNEY, C. M. EVERETT.

A MEETING will be held at Genesee Forks, Potter Co., Pa., commencing Friday night, November 13, and continuing over Sabbath and Sunday, Nov. 14, 15. This will be an important meeting, as the work accomplished by this short tent effort at this place has resulted in the organization of a Sabbath-school of nearly fifty members; and Sabbath meetings and weekly prayer-meetings have been kept up since the tent meetings closed, and others are interested. We hope all our brethren who can consistently do so will attend this meeting. Come prepared to care for yourselves as far as possible. Be prompt in attendance at 10 A. M. of the Sabbath. Several desire baptism. D. B. OVIATT.

Publishers' Department.

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

The address of Eld. J. H. Durland is now Risley, Bedfordshire, England.

Will S. H. Smith please give us his post-office address. A letter addressed to him at Piedmont, West Virginia, is returned marked "unclaimed."

The address of J. F. Hanson is changed from 207 N. May St., to 231 W. Huron St., Chicago, Ill.

RECEIPTS

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Books Sent by Freight.—E. T. Palmer, Lewis Johnson, C. P. Bodwell, L. D. Chambers.

Cash Rec'd on Account.—Iowa T & M Soc per T. F. Crane \$14. N. Y. T & M Soc per M. May Taylor 200. Illinois T & M Soc per L. S. C. 4.45. Minn. T & M Soc per Henry Holser 68. B. C. S. S. per C. D. Rhodes 17.73. N. Y. T & M Soc per Eugenia Lenker 6.50. Dakota T & M Soc per A. H. Beaumont \$19.83. Kentucky T & M Soc per B. C. Saxby 141.90. Mich. Ed. Relief Fund per M. J. Cornell 25. Missouri Conf per E. P. Walker 10. Colorado T & M Soc per E. M. Rankin 50. Texas T & M Soc per Lee Gorrell 465.22. Iowa Conf per Salina Church 35. Mich. T & M Soc per H. H. 192.93. N. Y. Conf per C. H. Stark 2.

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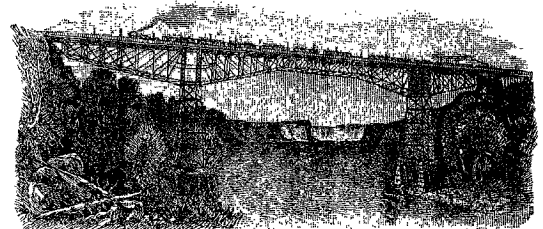
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BATTLE CREEK, MICH., NOV. 3, 1885.

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We are happy to present this week the report of the European Council. Our readers will find it of special interest.

BATTLE CREEK ITEMS.

—There are three S. D. A. Sabbath-schools in Battle Creek. The largest is held in the Tabernacle at 8:45 A. M., and has a membership of 350, with sixty-four classes. There are three classes in German, and one each in the French and Swedish languages. At about the same hour the College Sabbath-school has its exercises in the College building. This school has 150 members and eighteen classes. The Sanitarium school meets in the afternoon. It numbers 141 members, and is divided into seventeen classes. These schools take 740 *Instructors*. Should all our schools take one copy for each member, and then use them for missionary work among their friends and neighbors, much good might be done, and that at a very small cost.

—Last week the REVIEW was sent to more subscribers than ever before. This is gratifying. Many of our new friends are renewing promptly, for which they have our thanks. Of late a goodly number have renewed for two and three years, and some for even five years and over. This accomplishes two good objects; it secures the paper to them, and also places the money where it can be used to excellent advantage. Are there not many others who expect always to have the REVIEW, who can pay in advance? It is but a moment's work to give the proper credit for a large or small sum, if received before the name is taken from the list; but if allowed to be dropped, it occasions much extra work.

—The Sanitarium patients are favored with the presence of Eld. A. S. Hutchins and wife, lately from Vermont. They find more work than they can do among those seeking to regain lost health. Many have received the precious light of truth while there, who have returned to their homes to work for the Master. Brethren and sisters, do not forget this in-

stitution of God's planting, when praying for the prosperity of the cause. Eternity alone will reveal how much good has been done by the Sanitarium and the faithful workers who labor there for the good of others. C. F. W.

HALF-FARE PERMITS FOR THE IOWA CONFERENCE FOR 1886.

Those in the Iowa Conference entitled to half-fare permits, doubtless noticed in last week's REVIEW the appointment of A. R. Henry, Geo. I. Butler, and A. G. Daniells as a committee for obtaining a renewal of these permits. It is thought that it would save much trouble in the aggregate, and success would be more likely to be obtained in each case, if all in the State would apply through one person. This would also save the railroad officials much trouble, for the whole number to be obtained on each road could be attended to at one time. We therefore request that every minister, licentiate, or colporteur in the State of Iowa, who desires a half-fare permit for 1886, write to A. R. Henry, Battle Creek, Mich., stating on what railroads they desire to obtain permits; also giving their place of residence, and stating whether or not they have had them in the past. This should be attended to immediately, so that the permits may be issued promptly by the first of the new year.

GEO. I. BUTLER, *Pres. Iowa Conf.*

A SUGGESTION.

EVEN secular editors are impressed that there is something very strange in the unusual number of horrors,—accidents, collisions, etc., which are continually taking place, and even noticeably on the increase. Is not this a solution of the matter?—The long-suffering mercy and patience of a God of love is gradually being exhausted; the Lord is slowly withdrawing his Spirit from the children of men, and as a consequence Satan has come in like a flood. Now the Spirit of God leads to prudence, caution, and sagacity. The Spirit of Satan is just the opposite, and leads to recklessness, imprudence, and incaution. Hence we have many strange railroad collisions, mining horrors, and ocean disasters, which common prudence and wise forethought would surely have prevented. Is not the foregoing suggestion a correct one? G. W. A.

NOTICE!

In our "Notice to Canvassers" in No. 39 of the REVIEW, we stated that all canvassers must apply to Pacific Press for "Sunshine at Home." We referred only to those parties who have been dealing with the REVIEW Office. This will not affect those who are working for the Tract Societies, and they will continue to apply to their respective Tract Societies for "Sunshine" and the *Signs*.

REVIEW AND HERALD.

DIST. NO. 4, KANSAS, ATTENTION!

THE President of our Tract Society will be with us at Topeka, Nov. 7, 8 (meetings to commence with the Sabbath), to instruct the workers in this district and lay plans for the winter campaign. We want every officer in this district to be here with his books, and as many members as possible. The Master says "Go, work." H. G. BUXTON, *Director*.

NEBRASKA, NOTICE!

ALL who desire to attend the General Conference, to be held in Battle Creek, Mich., Nov. 18, will please write either to Eld. A. J. Cudney, at Fremont, Corner Nineteenth and East Sts., or to me, at Stromsburg, Polk Co., Neb. We wish to know the number going, in order to make the desired arrangements with the railway companies.

Both Eld. Cudney and myself will start for Battle Creek, Nov. 16, at 4:50 P. M., from the Union Pacific depot at Omaha, Neb.; and all who wish to attend the General Conference or the College, or to go to the Sanitarium, can get half fare by joining us at that time. H. SHULTZ.

GENERAL T. AND M. MEETINGS FOR KANSAS.

HAVING been engaged during the summer and early autumn in tent labor, we have not had much opportunity to carry out the third resolution adopted at

our last State meeting. The tent work for this season is now past, and for a few weeks, at least, wish especially to look after this branch of the work. The winter season in our State is one of unusual leisure (which is especially true of farming communities) thus affording a good time for reading; hence the best time for our work is now and during the coming winter. In order that we may lay plans for labor, and get all to work that we possibly can, we have decided to hold a general meeting in each of the principal districts. At each place meetings will commence Friday evening and continue over Sunday. We shall remain a few days of the following week also, to give instructions in canvassing and other work. We will labor right with the canvassers, if desired, that they can gain an experience.

We feel desirous that every one should attend who can conveniently do so; for we want to talk with you and how to do it. Among those things which especially need our consideration, in regard to which we desire the advice and counsel of all our directors and brethren, are the following:—

1. The State is to be re-divided into districts for spring. Before this can be properly done, every district should be out of debt.

2. We are now holding out the best inducement ever offered to agents to canvass for "Thoughts," thus affording a rare chance to obtain a livelihood, as well as to do something for the Master.

3. "Great Controversy, Vol. IV.," and "United States in Prophecy," are now illustrated and prepared to be sold by agents. Their explanation is so simple that almost any one can sell them, and they are so cheap that thousands could be sold in a few months with a little effort.

4. Wherever the truth is presented, there should be a vigorous effort put forth to introduce our publications also.

5. Hundreds of our people should be busily engaged the coming season, spending the long winter evenings in visiting and holding Bible readings with their neighbors.

Let us shake off this dreamy anticipation of work in the future and go to work now. May God bless our meetings and bestow upon us the spirit of labor.

God willing, we shall visit as follows: Dist. No. 4, Nov. 6-8, at Topeka; No. 6, Nov. 13-15; No. 7, Nov. 20-22; No. 1, Nov. 27-29.

We will announce for other districts soon. We are now in correspondence with the directors, and the place for each meeting will be duly given.

T. H. GRUBBS, *Pres. Kan. Tract Soc.*

SANITARIUM TRAINING SCHOOL.

THIS school for nurses will begin the middle of November, and continue eight months. Students will be received until Dec. 1. A few competent and able-bodied persons who can give good recommendations as to character and ability, will be given opportunity to meet their expenses in work. For particulars, address Sanitarium, Battle Creek, Mich.

J. H. KELLOGG, *M. D.*

THE DRIFT OF POPULAR RELIGION.

REV. DR. NEWMAN, the Methodist clergyman who was Gen. Grant's spiritual adviser, and who gave the address at his funeral, said on that occasion:—

"Again the angel of death cast his shadow over one a nation loved. Amid the gathering gloom I saw 'You have many awaiting you on the other side.' I wish they would come and linger long." The answer of his Christian faith and hope. They came at last. They came to greet him with the promise of immortality. They came to escort the conqueror over the 'last enemy' to a coronation never seen on thrones of earthly power and glory. Who came—His martyred friend, Lincoln? His companion in arms, McPherson? His faithful Chief of Staff, Sheridan? His great predecessor in camp and Cabin, Washington? And did not all who had died for liberty come?"

If this is not the foundation doctrine of Spiritualism, then nothing can be. And further, "all who died for liberty" came there to meet the general—saved and enjoying the freedom of heaven! This is out and out Universalism. This is where modern popular religion is surely drifting.

D. M. CANRIGHT

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp.