

# Advent Review

## AND SABBATH HERALD.

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

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#### MY SAVIOUR.

BY FANNIE BOLTON.

WHEN E'er I read, dear Saviour,  
That book of priceless worth,  
How thou didst leave thy glory  
And come to this dark earth,  
To rescue willful wanderers  
That from thy truth had erred,  
My mind is filled with wonder  
And all my heart is stirred.

For there I read that story—  
With heavenly sweetness fraught—  
How with the poor, worn tollers,  
Thou meekly cam'st and wrought;  
Though worlds, through space unmeasured,  
Existed at thy word,  
With humblest men thou toiledst,  
Though heaven's ador'd Lord.

Was ever sad heart near thee,  
Thy gentle sympathy,  
Thy heart of tender kindness,  
Gave out its comfort free.  
Thy hands bore many a burden  
Of many a toil-worn one,  
Though God from heaven named thee  
His well-beloved Son.

To sin-sick and afflicted  
With want, disease, and pain,  
To lepers loathed, thou gavest  
Thy health to heal again.  
The sorrowers sang, rejoicing,  
The poorest thronged thy ways;  
And pulseless hearts leaped, throbbing  
Beneath thy loving gaze.

Beloved of heaven! Belov'd  
Of the Almighty God!  
Mine eyes could weep, beholding  
The sorrowing way thou'st trod.  
Heaven loved thee, while poor mortals  
But spurned with cruel hate;  
Thy mighty heart was broken  
With love compassionate.

Upon thy brow, care-weighted,  
They placed a cruel crown;  
Upon thy bleeding shoulders  
A heavy cross pressed down.  
They jeered thee, scorned thee, bruised thee—  
Thou gavest back no word;  
O patient Lord! no marvel  
My heart within is stirred.

And last, with cruel scourging,  
With murderous hate and scorn,  
Thy hands they crushed with iron,  
Thy brow they tore with thorn.  
Thy blessed feet, that ever  
For works of love had trod,  
They pierced—whilst thou wast praying  
"Forgive them, O my God."

O self-forgetful Saviour,  
Teach me to be like thee;  
Teach me to work for others,  
And follow after thee.  
A promise rings before me,  
The sweetest ever heard,  
"We shall be like him,"—like him—  
My heart with joy is stirred.

Oh! soon the opening heaven  
My Saviour shall reveal;

And those who love him dearly  
About his feet may kneel;  
Not crowned with thorns and sorrow  
Not jeered with mocking word,  
But God's Beloved, and angels'  
And saints' ador'd Lord.

Chicago, Ill.

### The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

#### THE GRACE AND MERCY OF GOD.

BY MRS. E. G. WHITE.

TEXT: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37.

ONCE a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centered in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar, there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come.

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its life-giving waters themselves.

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express, in words and actions, the benefits of the great salvation that has been provided for us.

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health- and life-giving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters. Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters.

There is divine grace for all who will accept it;

yet there is something for us to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more closely.

Jesus was the Majesty of heaven; yet he condescended to take little children in his arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us.

We have a work to do to fashion the character after the divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride; the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust.

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads his sheep in the path of humble obedience to the law of God, but he never encourages them in the transgression of that law.

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of

God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.

Brethren, we must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judgethemselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here, then, it is distinctly stated that eternal life depends on obedience to all the precepts of the law of God.

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to call to mind these evidences of divine favor, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth.

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor.

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvelous light.

—It is they who glorify who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.  
—*Dr. Guthrie.*

—Some one tells a story of a well-bucket that grumbled because it was kept going up and down the deep well, and could not see that it did any good. It did not empty the well; for whenever it went down, there was just as much water there as ever; and when it came up full, the water was carried away, and it never knew what became of it. A good deal of our work in this world seems as discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts. Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirsty ones the water carried from it refreshed, how many faces it cleansed, how many stains it washed away, it would have rejoiced in its mission. Our business is to be faithful in our sphere, and trust God to use us for his glory.—*Interior.*

## Our Contributors.

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

### ON GOD'S SIDE, OR SATAN'S SIDE—WHICH? IMPORTANT QUESTIONS.

BY M. B. DUFFIE.

WHEN the trump of God shall waken

All the righteous from the dust,

Shall we be among the number?

Shall we rise among the just?<sup>1</sup>

Shall we join the shining escort

When the King of life appears,

Or be left in gloom and silence

Yet to sleep a thousand years?<sup>2</sup>

Shall we wake to life immortal

When the voice from heaven shall sound?

Or beneath Satanic footfalls

Sleep we still within the ground?<sup>3</sup>

Shall we go with Christ in glory,

Mid the clouds, up heaven's steep,

With his retinue of angels,

Or be left uncalled, asleep?

Shall we voice the glorious anthem?

There with Christ shall we remain

Till descends the beautiful city,<sup>4</sup>

When the wicked rise again?<sup>5</sup>

Shall we be within the city?

Shall we have eternal life,

Or be with the hosts of Satan

When his legions arm for strife?<sup>6</sup>

Father, guide our every footstep,

We would strive to enter in;<sup>7</sup>

For without that heavenly shelter

Reigns pollution, shame, and sin!<sup>8</sup>

We are weak, but thou art mighty;

We would on thine arm rely;

Let thine angels come to guide us,

Lest we fainting fall, and die.

When he comes to take the city,

Shall we answer Satan's call?<sup>9</sup>

Shall we look to him for succor

When the fires of wrath shall fall?<sup>10</sup>

There within that wondrous city,

All shall live an endless life;

All without is dire confusion,

Woe and death, remorse and strife!

Shall we stand within its precincts,

Sheltered neath its jeweled wall?

Or without be left with Satan,

There with him in death to fall?<sup>11</sup>

Shall we enter? Father, help us,

Help us keep thy truth unfurled;

Save us, Lord, within the city,

When thy wrath dissolves the world!<sup>12</sup>

### ST. PAUL'S FAITH.—NO. 4.

BY ELD. R. A. UNDERWOOD.

"BRETHREN, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. None but those who are determined to prevent judgment and set aside the will of the testator, are ever guilty of violating the principle of righteousness set forth in the above language. Not a little trouble and suffering might be avoided in this world, would men always adhere to the above recognized principle of justice.

Last week's article showed when, where, and for whom the Sabbath was made, also who its maker was, and the design of the Sabbath. It was found that Christ was the author of the Sabbath—its "Lord." It was shown that the Sabbath was placed in the bosom of God's law as its seal of authority. It has been shown that the government of God depends upon the maintenance of this law; that Christ died for that purpose. If this is true, no change of dispensations can alter, or change, the ten commandments. We are living in this dispensation under the new covenant; the old has passed away. Suffice it to say that the ten commandments were no part of the old covenant. We have shown that they were perfect. Ps. 19:7; James 1:25. But the old covenant was not. Paul says, "If that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. We are living under the second. The new covenant has some new institutions which took the place of

<sup>1</sup> Rev. 20:6; <sup>2</sup> 20:5; <sup>3</sup> 20:2, 3; <sup>4</sup> 21:2; <sup>5</sup> 20:12-15; <sup>6</sup> 20:8; <sup>7</sup> 22:14; <sup>8</sup> 22:15; <sup>9</sup> 20:9; <sup>10</sup> 20:9; <sup>11</sup> Heb. 2:14; <sup>12</sup> Rev. 20:10; <sup>13</sup> 2 Pet. 3:10.

some under the old, or for other reasons. Baptism, the Lord's supper, and feet-washing are new institutions which belong to the new covenant. Is not the Sunday-Sabbath another institution of the new covenant? We come now to a vital point embodied in the words of St. Paul at the head of this article. If it is, it *must* be brought into the new covenant *before* the death of the testator; for after that point is reached, *nothing can be added to or taken from the new covenant.* When was the new covenant sealed, and by what? At the death of Christ; by his own blood. Heb. 9:14-18.

My brother or sister Sunday-keeper, I see that baptism, the Lord's supper, and feet-washing were *all* put into the new covenant *prior* to the death of the testator. I find the chapter and verse where and when these were instituted and commanded, but I look in *vain* from Genesis to the Revelation, for the institution of the Sunday-Sabbath! In despair I ask, *Where* can it be found? "Too late," "too late for receiving the Pagan 'veritable day of the sun,'" is written on all sides of the new covenant; for who ever dare to think of its introduction before the death of Christ!

We shall see that the practice of Paul, the same as of the other disciples, is in harmony with his teaching. The disciples at the time of the crucifixion had heard nothing of the new Sabbath. Luke 23:56. The writers of the four gospels, years after the new covenant was in force, had heard nothing of the Sunday-Sabbath. Matt. 28:1. Mark 16:1, 2. Eight times in the New Testament the *first* day of the week is mentioned; but never is it called a Sabbath day, rest day, holy day, or sacred day of any kind! but simply the "first day of the week." St. Paul held one parting night meeting on that day, which many Bible commentators claim was on Saturday night, according to our present reckoning of time. If this is true, he held his meeting all night, and started Sunday morning on a long journey. If the meeting was on the night corresponding to our Sunday night, the breaking of bread and the most interesting part of the meeting were on Monday. See Acts 20. We care but little which position is taken. There is no proof for Sunday-keeping to be found. While the Bible is wholly silent concerning the keeping, in any manner, of the first day of the week as a Sabbath, or sacred day, it is far different concerning the seventh day as a Sabbath. The Lord appeals to those trampling upon it: "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.

"The seventh day is the Sabbath of the Lord thy God." We are commanded to "keep it holy." Paul preached to the Jews and Gentiles on the Sabbath. Acts 16:13. It was his "manner" to reason with them out of the Scriptures on the Sabbath day. Acts 17:2. He preached "every Sabbath, and persuaded the Jews and the Greeks" in the city of Corinth for a year and six months. Acts 18:1-11. Here are no less than eighty-four Sabbaths on which Paul is found preaching the word of God. "I have not shunned to declare unto you all the counsel of God." "I kept back nothing that was profitable unto you." See Acts 20:20-27.

If Sunday-keeping is "profitable" to man's salvation, St. Paul has told us so somewhere. If it is the "counsel" of God that we shall keep that day instead of the seventh, the apostle has declared it for he did not shun to declare all the counsel of God. To Timothy, he writes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, *thoroughly furnished* unto all good works." 2 Tim. 3:16, 17. If it is a good work to keep that day, the Scriptures will clearly show it. The Lord does not leave us to *guess* at what it is necessary for us to do that we may be saved. The Bible is the revelation of *God's will* to us. Does he want man to be baptized, he plainly tells him so, giving him an example how to do it. So with all the Christian ordinances and every moral precept of the decalogue. Be cautious, dear reader.

at you do not set aside the commandments of God by tradition that has no divine sanction ; for such the Saviour says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

With all the apostle's light and boldness in declaring the "counsel" of God, has he failed to say a word about first-day-keeping? Here we find that he says about it: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16 : 1, 2. There is a keeping of the "first day" that I know of only one body of Christians that makes any attempt to carry out, and that is the Seventh-day Adventists. What is required? Every one is required to "lay by him [himself at home, so some fifteen translators give it] in store," according to prosperity, each first day, so that no gatherings shall be made when the apostle comes among them. There is a systematic setting apart each week of a certain portion of our income, according to our prosperity. Labor is often required to determine this. God has given us a rule by which we are to act in this matter. See Lev. 27 : 30-33 ; Mal. 3 : 11 ; Matt. 23 : 23. We are sorry to say that many who are so tenacious for this first-day argument are unwilling to put it to a practical test. Not long since, the writer was asked to explain publicly the above text, by one who urged it as good testimony in favor of keeping Sunday and gathering collections on that day. The occasion which we refer was on Sunday evening. The house of worship was well filled. In the midst of our discourse we paused and asked the congregation to take up a collection. This was cheerfully done. Then we read 1 Cor. 16 : 1, 2, and asked if any of them had laid "by him in store?" The universal verdict was that the money was "by" some one else. That they had given it without reckoning up their income for the first week, as is usual in such cases, and the probability was that they would never see the money again.

**A DISPUTE**

BETWEEN THE BIBLE AND THE HYMN BOOKS ON THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

BY ISAAC MORRISON.

(Concluded.)

*Bible.*—"For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3 : 20, 21.

*Doctrine.*—Paul is mistaken again ; for our books on theology teach that God and Christ are the same, one personal being, and that God is without body or parts" ("Methodist Discipline," parts. I. and II.). Our bodies cannot be fashioned like unto his glorious body when he has none. Neither have angels any bodies or parts ; and when we die, we become angels ; and angels do not need the second coming of Christ, as they are already in heaven, and do not have any vile bodies to be changed in the resurrection.

"There fell upon the house a sudden gloom,  
A shadow on those features fair and thin ;  
And softly from that hushed and darkened room,  
Two angels issued where but one went in."  
—*Obituary in California Teacher.*

B.—"Every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day." John 6 : 40.

D.—He will not leave them out of heaven that long, nor will he raise them up out of their graves ; for they will not go into the grave, because he takes them to heaven as soon as they die.

"Why do we mourn for dying friends,  
Or shake at death's alarms ?  
'Tis but the voice that Jesus sends  
To call them to his arms."  
—*M. E. Hymnal, No. 970.*

B.—"Thy dead men shall live, together with thy dead body shall they arise. Awake and sing, ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19.

D.—Not so ; men are not dead, nor dwelling in the dust, but are alive in heaven or hell, whence

they must come to be judged, and then be sent wherever they ought to go.

"Death enters ; there is no defense ;  
His time there's none can tell :  
He'll in a moment call thee hence  
To heaven or to hell."  
—*Methodist Hymns, No. 338.*

B.—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink ; for to-morrow we die." 1 Cor. 15 : 32.

D.—Why, it would be a great advantage to him to fight for the truth, even if there were no resurrection ; for that would take him to heaven when he did die. And what would he care if there was no resurrection, when through death, with all of his good friends that should die, he would be in heaven long before the resurrection ; besides, when he was once freed from this bodily prison, why should he want a resurrection, to be imprisoned in it again?

"Physician of souls, unto me  
Forgiveness and holiness give ;  
And then from this body set free,  
And then to the city receive."  
—*M. E. Hymnal, No. 1064.*

"Weep not for a brother deceased ;  
Our loss is his infinite gain ;  
A soul out of prison released,  
And freed from its bodily chain."  
—*M. E. Hymnal, No. 1011.*

B.—"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. . . . Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." John 11 : 21-24.

D.—He had been raised up to heaven four days already, which Martha should have known from the previous teachings of the Saviour ; not what is said in John 5 : 28, 29 : "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth ;" or in John 6 : 40 : "I will raise him up at the last day ;" but from what the Saviour said that is not recorded. We know that people go to heaven as soon as they die ; for our ministers, learned divines, eminent logicians, wise theologians, doctors of divinity, reverends, very reverends, right reverends, and most right reverends, have all so taught us. We will stand by what they say ; then we shall know that we are right.

"Jesus, Saviour, when I'm dying,  
When the world recedes from view,  
Let me see thy banner flying  
As I mount above the blue ;  
Let me join the saints in glory,  
Who have fought and won the day ;  
And with golden harp the story  
Chant as ages pass away."  
—*The Revivalist (Methodist), No. 478.*

B.—"Then said Jesus unto them plainly, Lazarus is dead [he had lain in the grave four days already]. . . . And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11 : 14-44.

D.—The Saviour should have said, "Lazarus, come down ;" for Lazarus was not dead and in the grave, but was alive in heaven, with the angels and friends that had gone before ; and when the Saviour called him, he came down and entered the body again, happy to leave the joys of heaven and meet his friends on earth once more.

"Grant us the power of quickening grace,  
To fit our souls to fly ;  
Then when we drop this dying flesh,  
We'll rise above the sky."  
—*Methodist Hymns, No. 1069.*

B.—"Then came unto him the Sadducees, which say there is no resurrection ; and they asked him, saying, . . . Now there were seven brethren : and the first took a wife, and dying left no seed ; . . . and the seven had her, and left no seed : last of all, the woman died also. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, . . . When they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven." Mark 12 : 18-25.

D.—They ought to have known that that matter was settled long ago, when the woman died, and went to heaven, where the brothers had gone before her. It is a wonder that the Saviour did

not tell them so, instead of making them believe that they would have to wait in the grave till the resurrection before they would be as angels in heaven. Although there seems to be no need of a resurrection, it would hardly do to say, with the Sadducees, that there is no resurrection.

"There everlasting spring abides,  
And never-withering flowers ;  
Death, like a narrow stream, divides  
That heavenly land from ours."  
—*Gospel Hymns, No. 67.*

"This robe of flesh I'll drop, and rise  
To seize the everlasting prize ;  
And shout while passing through the air  
Farewell, farewell, sweet hour of prayer."  
—*Gospel Hymns, No. 77.*

B.—"Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldst destroy them which destroy the earth." Rev. 11 : 18.

D.—There can be no particular appointed time for the dead to be judged, neither for the reward to be given to the saints and prophets, nor for the wicked to be destroyed ; because the prophets have been rewarded in heaven long ago, and the saints are dying every moment and going to their eternal reward. Neither can the wicked be destroyed ; but are continually going to their eternal torment in hell, and do not wait to be judged, to see whether they should be rewarded or punished. Paul also must have been mistaken when he "reasoned of a Judgment to come," and preached that the Lord had "appointed a day in the which he would judge the world."

"Infinite joy or endless woe,  
Attend on every breath,  
And yet how unconcerned we go  
Upon the brink of death."  
—*Methodist Hymns, No. 1058.*

"Our brother the haven hath gained,  
Outflying the tempest and wind ;  
His rest he hath sooner obtained,  
And left his companions behind."  
—*Methodist Hymns, No. 1089.*

B.—"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the Judgment was set, and the books were opened." Dan. 7 : 10. "And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and the grave [margin] delivered up the dead which were in them : and they were judged every man according to their works." Rev. 20 : 12, 13.

D.—It is a mistake that there is to be a general future Judgment to decide how people should be rewarded, when, by death, they have already received their just deserts ; for how could there be any greater reward than dwelling in heaven in the presence of God and the angels, and loved ones gone before ; or any greater punishment than writhing in hell fire to all eternity? Besides, the grave and the sea cannot deliver up the dead that are in them when there are none there, as all of the dead will have gone to heaven or hell at death.

"So then will heaven and hell appear  
When death's decisive hour is near."

"We are going, we are going,  
When the day of life is o'er,  
To that pure and happy region  
Where our friends have gone before."

"They are singing with the angels  
In that land so bright and fair,  
We shall dwell with them forever,  
There will be no parting there."

B.—"Many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27 : 52, 53. See also Eph. 4 : 8, margin.

D.—There never were any saints asleep in the grave. They were awake in heaven, praising God. They just came down, and appeared to the people, and then went back to heaven.

"Many are the voices calling us away  
To join their glorious band."  
—*Gospel Hymns, No. 168.*

B.—"Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2 : 18.

D.—She ought not to have wept ; they were not dead, but—

"Each one out of prison released,  
And freed from its bodily pain,"

had gone to heaven to be happy in the presence of the angels of God.

"Death may the bands of life unloose,  
But can't dissolve my love;  
Millions of infant souls compose  
The family above."

—*Methodist Hymns*, No. 1071.

B.—"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living." Isa. 38: 9-11.

D.—Oh, no! Hezekiah would not have gone into the grave, nor have been deprived of his days and years, nor of seeing the Lord; for death is the time when eternal life begins, and when good men like Hezekiah go to heaven where the Lord is. He ought to have been glad and anxious to go.

"Lend me wings like a dove that with love I may fly  
To meet thee in glorified realms when I die;  
Evermore to have rest with the pure and the blest;  
Evermore to be happy on high."

B.—"If I wait, the grave is mine house; I have made my bed in the darkness." "They shall go down to the bars of the pit, when our rest together is in the dust." Job 17: 13, 16. "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Job 7: 21.

D.—Why, no, you will not sleep in the dust, with worms; the grave will not be your house when you die: that is just the time when you will exist in reality—when you go to heaven, and are no longer hindered by this vile body of clay.

"How blest is the brother bereft  
Of all that could burden his mind!  
How easy the soul that has left  
This wearisome body behind!"

—*Methodist Hymns*, No. 1087.

"I trust thy truth and love and power  
Shall save me till my latest hour;  
And when I lay this body down,  
Reward with an immortal crown."

B.—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2: 29, 34.

D.—David is not dead and in his grave, but is alive, and has ascended to heaven, where all good men go when they leave this body.

"Burst thy shackles, drop thy clay,  
Sweetly breathe thyself away;  
Singing to thy crown remove,  
Swift of wing and fired of love."

—*Methodist Hymns*, No. 674.

B.—"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

D.—It could not be said that the rest of the dead lived not again, when there would be no persons dead, but would all be living in greater reality than ever before. People are never really dead, but at what we call death, they begin to live forever.

"So when my latest breath  
Shall rend the veil in twain,  
By death I shall escape from death,  
And life eternal gain."

—*Methodist Hymns*, No. 943.

B.—"Man dieth, and wasteth away." Job 14: 10.

D.—Man does not die, for he is immortal. He is only separated from the body in which he has been staying, to be sent either to heaven or to the place of torment.

"Dissolve, O house of clay,  
And let my spirit soar  
With all the ransomed host above,  
To praise him evermore."

B.—"To them who by patient continuance in well-doing seek for glory and honor and immortality [God will render], eternal life." Rom. 2: 7.

D.—You should not seek for immortality; for you already have it, and you cannot seek for what you already have.

"Deathless spirit, now arise;  
Soar, thou native of the skies;  
Pearl of price by Jesus bought,  
To his glorious likeness wrought."

—*Methodist Hymns*, No. 674.

B.—"This mortal must put on immortality." 1 Cor. 15: 53.

D.—Not so; how can we put on immortality when we already possess it?

"The cheerful tribute will I give,  
Long as my deathless soul shall live;  
A work so sweet, a theme so high,  
Demands and crowns eternity."

—*Methodist Hymns*, No. 924.

"It is not death to die,—  
To leave this weary road,  
And mid the brotherhood on high  
To be at home with God."

—*M. E. Hymnal*, No. 993.

B.—"The King of kings and Lord of lords; who only hath immortality." 1 Tim. 6: 16, 17.

D.—That cannot be; all mankind have immortality. They only live in this body until they are called to leave it and go to heaven.

"No longer imprisoned in the clay,  
Who next from the dungeon shall fly?  
Who first shall be summoned away?  
My merciful Lord, is it I?"

"O give me a signal to know  
If soon thou wouldst have me remove,  
And leave the dull body below  
And fly to the regions above."

—*Methodist Hymns*, No. 1088.

B.—"The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

D.—That is a mistake. Death should not be called an enemy; it is one of our best friends; for through death we go to that place of endless happiness.

"Why should we start and fear to die?  
What timorous worms we mortals are!  
Death is the gate to endless joy,  
And yet we dread to enter there."

—*Methodist Hymns*, No. 1070.

B.—"That through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

D.—The Devil cannot be the one that has the power of death; that would make him the angel that takes us to heaven.

"And when my Saviour calls me home,  
Still this my prayer shall be,  
Hinder me not! Come, welcome death,  
I'll gladly go with thee."

—*Service of Song* (Baptist), No. 539.

B.—"It is appointed unto men once to die." Heb. 9: 27.

D.—It is not appointed unto men to die; for their real being is immortal and cannot die.

"It is not death to close  
The eye long dimmed by tears,  
And wake in glorious repose  
To spend eternal years."

—*M. E. Hymnal*, No. 993.

B.—"And the serpent said unto the woman, YE SHALL NOT SURELY DIE." Gen. 3: 4.

D.—That is just what our hymn book teaches.

"It is not death to fling  
Aside this sinful dust,  
And rise on strong, exulting wing  
To live among the just."

"It is not death to bear  
The wrench that sets us free  
From dungeon chains, to breathe the air  
Of boundless liberty."

—*M. E. Hymnal*, No. 993.

Then away with the talk about being dead, staying out of heaven, and waiting in the gloomy grave until the Judgment day, the second coming of Christ, and the resurrection. We will cling to the teaching of our divines, standard theological works, "Disciplines," confessions of faith, and hymn books. We know that they are right in everything. Then sing some of those good old hymns over again, dear orthodox brethren,—sing with all the energy and enthusiasm you can command; and let our departed ancestors and divines who wrote those hymns hear and know that we are still loyal to the faith.

### THE GREAT EXCHANGE.

BY A. L. HOLLENBECK.

THERE are many professed Christians who do not consider it necessary to humble themselves before God like the common sinner. The Saviour's words to Nicodemus, "Ye must be born again," cut directly across the path of this self-righteous Pharisee. Many at the present time are pursuing the same course as did this proud ruler. God does not approve of the high opinion with which many regard themselves. They flatter themselves that their moral character is correct, and that they are not required to approach God with that humility and contrition of soul manifested by the penitent sinner. The only safe way to follow is to "enter into life" in the very same way as the greatest of sinners. All self-righteousness must be exchanged for the righteousness of Christ.

Those who are transformed by the renewing

power of the Spirit of God, will possess genuine faith, which is followed by love, and love by obedience. Many who profess the truth have no understanding of this experience. They make a fair profession of religion, but their course of life is such that they come far short of freeing themselves from the bondage of sin. By following their own ways, they yield themselves servants of Satan, using the borrowed livery of Heaven in which to serve their worst enemy. When we can depend wholly upon Christ for our strength, and can have knowledge that all we possess is from the exceeding riches of divine grace, self will be dead; then the language of our hearts will be, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake."

A knowledge gained by experience is greatly needed now. The psalmist says, "Taste and see that the Lord is good." Many seem to think that a profession of religion is all that is necessary to the worship of God. They get hold of the truth but never make any progress in the divine life. Their course of life is a continual denial of their profession. When the truth gets hold of them then, and not till then, will they possess the genuine Christian spirit.

Dear reader, have you exchanged everything of a worldly nature for the righteousness of Christ? Happy are those of whom Jesus can say, "Thou art a mother may forget her child, 'yet will not I forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.'" "The great day of the Lord is near, it is near, and hasteth greatly." Then will the righteous Judge discern "between him that serveth God and him that serveth him not."

Dundas, Minn.

### EASILY SATISFIED.

BY JOHN R. CALKINS.

THE following incidents illustrate the position taken by a large class of those who are violators of God's law, and the species of argument with which they justify themselves in so doing:—

A strict Episcopalian asked me, "Why do you keep Saturday? Why not work that day and keep the day we all do?"

"Well," said I, "why do you people every Sunday read the ten commandments in church, the fourth one of which says, 'The seventh day is the Sabbath of the Lord thy God,' and thou shalt do no work therein, etc., and then go right on, week after week, breaking it?"

After thinking a few moments, he said:—

"Please say no more about it."

Another man came to our door with something to sell:—

"Would you like some butter to-day, or is this your Sunday?"

"No," said I, "this is n't our Sunday, it's the seventh-day Sabbath."

"We can't tell," said he, "whether it's the seventh day or not. When the barbarians overran Rome, the day was lost. Everything was lost."

"Well is n't it strange the day should have been lost all over the world at the same time, and no one else know about it? Do n't you think the people in some parts of the world would have kept the days in regular order?"

"Well, it got lost in the Dark Ages, anyway, said he.

"No, the same argument applies there. Some one would have disputed it."

"Well," said he, "Sunday is just as good as any other day, I think, and if we keep it strictly, and do the best we can, we shall be all right."

"How about the Sabbath?" said I. "The Lord tells us to keep the seventh day, and says nothing about Sunday."

"Oh, well, I keep Sunday," said he, "on account of the resurrection."

"Then Sunday did n't get lost when the seventh day did? I'll tell you now," said I, "why you keep Sunday: it is because you were brought up to keep it, and now you find yourself keeping it, and that it is more convenient, and like the rest of the world; but the Lord wants us to obey him."

He went away in deep thought, and with less courage.

—He who believes that nothing is due him never believes himself abused.—*Fenelon*.

## 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 lace."—Ps. 144:12.

### HEART AND TONGUE.

ONE Mr. Tongue, of much renown,  
Who lived at large in Tattletown,  
Was mischief full, and wicked, too,  
As all could tell, if Tongue they knew.

The statute brought, the charge was plain,  
That Tongue was full of deadly bane.  
Tongue then was seized, to court was brought,  
Pleading himself the impending suit:

"'Tis neighbor Heart," said Mr. Tongue,  
'Who leads me into so much wrong.  
I should be good, as neighbors are—  
As Mr. Nose, or Eye, or Ear,

"If neighbor Heart, who lives below,  
Were changed by grace, or made anew.  
'Tis very hard to bear the wrong  
Of neighbor Heart," said Mr. Tongue.

The plea was sound of Mr. Tongue,  
Jurors and judge said all as one;  
While neighbor Heart is all so wrong,  
No good, they said, could come from Tongue.

The court decide, as the best good  
To renovate the neighborhood,  
That Mr. Heart *must be renewed*,  
Or never Tongue can be subdued.

—Sel.

### EDITH'S OBJECT LESSON.

EDITH had just come in from walking; and, as usual, she had a book under her arm. For if Edith's walks did not lead her near the library building, they were apt to turn in the direction of some acquaintance or schoolmate who was ready to lend a "perfectly splendid" book.

She hastily put off her wrappings, and was soon cozily nestled in an easy chair, and so deeply interested in the new volume that she never noticed grandma's entrance, much less thought to offer her the comfortable seat; so deeply interested that she gave no heed to her mother's request to put on little Fred his rubbers and mittens, until the request was twice repeated; and then, I am sorry to say, Edith closed her book, and went with very bad grace and a decided frown on her brow to attend to the little brother.

And all through the evening, instead of adding anything to the social enjoyment of the family, Edith sat apart, her pretty head bowed over the book in her hand. Uncle Will was visiting at the house, and had noticed how very much reading his young niece seemed to accomplish. At first, he was pleased; for Uncle Will was very fond of books, and thought Edith was developing a good literary taste.

But when he talked with her about standard works of history and fiction, he was surprised to find how very little she knew of any of his favorites. He was not long surprised when he began to examine some of the many volumes which Edith brought home with such frequency, among her school books, borrowed from other girls, or loaned from the library.

The "Bride of the Wreck," "Ghost of Raven's Hall," or "Last Heir of Merton," were not exactly the kind of reading Uncle Will thought best fitted to foster a fine, pure taste, or make a young mind and heart stronger and better.

He said nothing yet to Edith; but he thought a good deal of his bright, pretty niece, and his eyes were often fixed thoughtfully upon her, as she pored over her books, or sat dreamily gazing into the fire when the shadows grew too thick to see the pages filled with such unreal but fascinating tales.

Uncle Will was perhaps a little graver than usual this particular evening, after Edith was so ungracious in performing simple duties.

"Have you any special engagement after school to-morrow?" he asked, when Edith bade him good-night.

She looked up brightly, for Uncle Will so frequently had a nice treat on hand.

"No, sir; only to take back Fanny Merle's book, and get one Ellen Winton promised to lend me."

"I will send back the borrowed book, and the

other can wait, I am sure. I want you to go to the museum with me."

"Oh, thank you, Uncle Will! That is so very nice."

Edith was all ready at the appointed hour. She had been to the museum before,—yes, many times; but going with Uncle Will was quite different from going with any one else. He had a way of telling about the beautiful pictures and statuary and various curiosities, that made them seem something more than mere canvas and paint, and marble or bronze.

And so to-day they went slowly from one department to another, looking at the wonderful, beautiful objects, and Uncle Will talked pleasantly about many things, and answered Edith's question's clearly and patiently.

At last they paused before a case full of many strange things.

"Look, Uncle Will," said Edith; what is this piece of gray-looking stone with these funny marks upon it?"

"Cannot you tell? Look closely," said Uncle Will.

"I do n't think it is writing of any kind," said Edith, peering into the case. "They look like—yes, I am sure they must be *bird-tracks* of some kind. But so large!"

"They are bird-tracks, my dear. The foot-marks of some great fowl that lived ages ago, when the stone you see was a soft, miry mass, on which these claw-prints were easily impressed."

"How very strange," said Edith, "to think that a bird living so long ago should have left tracks behind that we can see to-day."

"Very strange," said Uncle Will, smiling. "But these are only a few of the many wonderful tracks of past ages written on the rocks. Did you ever think, Edith, that all of us—especially young folks like you—are making prints which, like these bird-tracks, may last long after us?"

"Why, how, Uncle Will?" asked Edith.

"I told you this rock was once a soft substance, into which these great claws easily sank. As ages passed by, the mire hardened until that foot-print was a part of the rock, never to be effaced."

"Young people's minds and hearts are very much like the soft mass; and the thoughts they think, the persons they associate with, the books they read, are all doing something toward making foot-prints. If evil, impure images walk often through the young mind and heart with wrong, untrue ideas about life and its duties,—these things will surely leave their ugly prints growing firmer and firmer, deeper and deeper, until they can never be effaced. And so again, good, sweet, loving thoughts and endeavors will as surely leave their marks, too. Then ought we not to be very careful about the marks we are making as we go through life? careful about things that may seem very trivial in our daily lives; and I know of nothing which may leave deeper marks of good or evil on young hearts than the books they read."

Edith's face had flushed deeply, and she listened to her uncle with her eyes fixed upon the strange, uncouth marks before her.

Although she was overfond of foolish, unprofitable books, Edith was a bright, sensible girl, and knew directly, from the beginning of her uncle's talk, why he had brought her to the museum, and to this particular case.

She felt ashamed; but, as they left the museum, she looked up bravely, and said, with just a little tremble in her voice:—

"Uncle Will, I know what you mean, and I will try to be making better foot-prints."—Mrs. Lucy Randolph Fleming, in *S. S. Times*.

### CLOUDS.

WHOSE clouds are those in the sky? If such a question were put to us by a little child, can any one, for a moment, doubt that the answer would come without hesitation, "They are God's"? Cannot we let our clouds be God's too?

People who have many clouds in their lives might find a great deal of consolation from just gazing on the sky. Do you ever hear any one say, "The sun will shine no more"? Why, you would think them crazy. But how often we see Christians so despondent that one would think the sun would never shine in their hearts. Would that the sky might teach us to be more patient under trial!

By the thin, feathery clouds one may be reminded of the "little things" in our every-day life; just enough of them to make it difficult to overlook them and have perfect trust. By and by the wind will drive all these clouds away; and will not those in our hearts all be dispelled in God's own time? Sometimes, when we look above us, we see great white masses, and the longer we look steadily at them, the larger they seem to grow; others join them until the blue sky, opposite perhaps, is quite forgotten. So it is with our troubles: we look at them and brood over them, and instead of their disappearing, they only seem to grow greater, and new ones come to add to them. We have not taken a view of the bright side; for if we had, we should surely have seen some blessing that God was bestowing with the trials, and a promise of a brighter time to come.

At times the heavens are completely covered with a haze, so that not one bit of blue is to be seen. In the same way a veil may be drawn between us and God. Then we should be very still, and watch earnestly for the first break in the mist. "They also serve who only stand and wait." When the break does come, how soon all clears away!

As for the dark thunder clouds, these typify the severe, almost overwhelming, trials and the rebellious heart. But these very dark ones are almost always the soonest spent. After such a time the calm and peace in our hearts can be no better illustrated than by the cloudless sky and pure atmosphere after a violent storm has passed away.

We have many lessons in the book of nature which are not always accessible to many persons, but very few are deprived of these beautiful pictures on the cover. Is there not a promise that all clouds will pass away? "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isaiah 60:20.—H., in *New York Observer*.

### THE ART OF NOT HEARING.

THE art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much time and money are expended. There are so many things which it is painful to hear, many of which, if heard, will disturb the temper, and detract from contentment and happiness, that every one should be able to take in or shut out sounds at will. If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ear, and I hear no more. If in my quiet voyage of life I am caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sail, and making all taut, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept; and close the door. Does a gadding, mischief-making fellow begin to inform me of what people are saying of me up town, down drops the portcullis of my ear, and he cannot get in any further.

Some people are very anxious to hear everything that will vex or annoy them. If it is hinted that any one has spoken ill of them, they instantly set about searching and finding it out. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising in my house a blinding, suffocating dust, as for bringing to me all the tattle of spiteful people.

If you would be happy, when among good men, open your ears; when among bad men, shut them. . . . A kind of discreet deafness saves one from many insults, and from much blame.—Sel.

—An intelligent young mechanic stood up in a temperance meeting and said: "I have a rich treat every night among my books. I saved my beer money and spent it in books. They cost me with my book case, nearly \$100. They furnish enjoyment for my winter evenings, and have enabled me, by God's blessing, to gain much useful knowledge, such as pots and pipes could not have given me."

## Special Attention.

### IN THE SANDWICH ISLANDS.

BRN. SCOTT and La Rue, conducting a mission in Honolulu, send us copies of two papers published in that place, which make interesting mention of the matter of Sunday-keeping there.

The first, the *Daily Bulletin*, of Oct. 14, 1885, notices with alarm the increasing practice in some parts of the city of keeping open places of business and carrying on traffic as usual on that day; and it calls out lustily for the enforcement of the Sunday law, which, it seems, even the Sandwich Islands have upon their statute book. This law forbids, in the usual terms, every kind of labor or pleasure on the "Lord's day," and defines the time thus: "The Lord's day, within the meaning of the provisions of this chapter, is the first day of the week, and includes the time between the midnight preceding, and the midnight following, said day."

A few arrests, the paper states, have been made; but it thinks a few more prominent cases would have a salutary effect.

The second paper, *The Friend*, of the same date, refers to the same general laxness of Sunday observance, and then deprecates the efforts of our brethren, whom it mentions particularly, in their efforts to introduce the observance of the seventh day. It says:—

"We have for a year or more had a couple of good brethren among us, who have been devoting their time and strength and the means of the organization that sent them, to the task of disseminating the idea that Saturday instead of Sunday should be observed as the day holy unto the Lord. We have often wished that the two brethren might see their way clear to engage in a worthier and more promising enterprise."

The reason the paper seems to entertain why the enterprise is not a "promising" one is that all Christendom has for ages entertained the conviction that Sunday is the Sabbath, and that conviction can never be reversed.

It thus apparently ignores the word of God as the great standard of all religious duty, and rests obligation simply on the practice of the majority. We do not expect to change the conviction, or at least the practice, of the generality of professors of religion. But we hope to be able to show some the criminal apostasy into which Christendom has been led. If Christendom is not practicing according to the word of God, it is wrong, however universal the practice may be. And the word is to judge us at last. All men are now called on to return to that.

### THE TESTIMONY OF THE LANGUAGES.

THE evidences that the Sabbath was given to man long before the existence of the Jews, as a people, is increasing from year to year. Not very many years ago, almost the only evidence we had that one day in every seven was observed as a day of rest and religious worship, previous to the giving of the law by Moses, is that which could be gathered only from the Mosaic record. Now, however, the fields of observation are much more extensive, and afford us evidence so positive that it seems that no one can doubt. Not only do the records of Babylonia and Assyria—those records which have withstood the ravages of time for more than three thousand years, and some of them perhaps four thousand—conclusively prove the existence of a hebdomadal day of rest by the nations of those ages, but we have still stronger proof, if it could be possible, in the evidence afforded by the languages of the world.

The Creator of the universe so stamped the seal of the Sabbath upon the language first spoken by man, that its impress never has been, and never can be, removed. Wherever man went, into whatever portion of the world he migrated, the Sabbatic idea went also. Nations whose language contained the word "Sabbath," had lived for centuries when

Greece and Rome were born to hand it onward down through the course of time, and along the countries of Southern Europe. The same word and the same idea are so co-extensive in the languages of the world as to prove indisputably that the Sabbath must have been known and observed by the human race before their separation and dispersion over the world.

In the list below, we give some of the languages in which the word Sabbath is found, the pronunciation varying slightly in the different languages:—

LANGUAGE.	PRONUNCIATION.
Hebrew Bible, - - - - -	Shab-bath.
Samaritan, old Hebrew letters, - - - - -	"
Hebrew, ancient and modern, - - - - -	"
Targum of Jews in Kurdistan, - - - - -	"
Targum of Onkelos, - - - - -	"
Syriac, - - - - -	Shabbatho.
Chaldee Syriac, - - - - -	Shapta.
Armenian, - - - - -	Shapat.
Assyrian, - - - - -	Sa-ba-tu.
Malay, - - - - -	Sabtu.
Ancient Egyptian, - - - - -	Seb.
Arabic, - - - - -	Sabt.
Turkish, - - - - -	"
Abyssinian, - - - - -	Sam-bat.
Hungarian, - - - - -	Szombat.
Wallachian, - - - - -	Sambata.
Persian, - - - - -	Shamba.
Pushto, Afghanistan, - - - - -	"
Hindustani, - - - - -	"
Bengali, - - - - -	Shanibar.
Coptic, - - - - -	Sabbaton.
Ancient Greek, - - - - -	"
Modern " - - - - -	"
Latin, - - - - -	Sabbatum.
Italian, - - - - -	Sabato, Sabbato.
Spanish, - - - - -	Sabado.
Portuguese, - - - - -	Sabado.
Russian, - - - - -	Subbota.
Old Slave, Bulgaria, - - - - -	Snbbo'ta.
Illyrian, Servia, - - - - -	Subota.
Vogul, Russia, - - - - -	Subote.
Bulgarian, - - - - -	Soebbota.
New Slavonian, Illyria, Austria, - - - - -	Sobo'ta.
Polish, - - - - -	Sobota.
Bohemian, - - - - -	"
Lusatian, Saxony, - - - - -	"
Polabic, borders of Elbe, - - - - -	Subata.
Lithuanian, Prussia, - - - - -	Snbuta.
English, - - - - -	Sabbath.

We see from the above that the language of nearly all the leading and most civilized nations of the world, those nations especially whose language we find in the remotest periods of history, not only contain the Sabbatic idea, but the very same word with only a slight difference of pronunciation. These facts ought to silence forever the lips of those who say that the Sabbath was only a Jewish institution, which has no claims on Christians.—P., in *The Light of Home*.

### "FIERCE."

AMONG the perils of the last days will be the characteristic of fierceness. Ungentle, savage, ferocious, are the definitions of the term as used in 2 Tim. 3:3. Each day the papers teem with awful stories of crime. The record is often too fearfully horrible to be detailed in print. Murder does not satisfy many a human, or rather inhuman heart. Mutilations and unspeakable atrocities are of common occurrence, and even children are devilish in their ingenious and studied cruelty. The following from the *Detroit Evening News* of Oct. 19, speaks for itself:—

"A lady writes to the *News* that about 10 o'clock Sunday morning, as she was driving in her carriage slowly through Dequindre street, she was compelled to witness a sight which made her blood boil with indignation. 'A long train of cattle cars,' she says, 'were standing for a quarter of an hour on the track from above Jefferson avenue to below Woodbridge street. The cars were loaded with cattle and pigs. About twenty fiendish boys, between twelve and fifteen years of age, stationed themselves along the side of the track, armed with long sticks, knives, and lighted cigars, with which they were inflicting wounds upon the poor imprisoned beasts, such as punching their eyes out with sharp sticks, using all their force to do so; and if a poor animal put his nose near the slats to get a breath of air, or was crowded there by his companions in misery, he would receive a cut or gash from a knife in the hands of some of the young fiends, while others, equally fiendish, would hold lighted cigars against their noses until the poor animals, which were unable to move in such small quarters, would groan and scream with pain. During that time not a man was seen on the train

for the distance of two blocks, except the engineer whose engine was just around the curve at Franklin street, where he could not see them. The groans of the poor beasts which were being tortured to death were terrible."

An editorial in the same paper tells well the cause of such awful depravity, and charges it home to professors of religion, in making provision only for the rich, with no place for the poor, and with essays by the ministry of to-day on every conceivable subject except the plain, unvarnished gospel of Christ and warnings against sin in the word of God. Nothing, says even a popular writer of to-day, can purge the earth of sin and crime but the fires of the Judgment day. Surely they cannot long be delayed.  
D. H. LAMSON.

## Our Tract Societies.

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

### VIA LUCIS.

BY TORIA A. BUCK.

"Come, for all things now are ready."

COME from the mountain, and come from the main,  
Come from the valley, the prairie, the plain,  
Come from the lands that are over the sea;  
Come, for thy Leader is calling for thee,  
From densely-thronged city and village and vale,  
From deep-tangled wild-wood, and highland and dale,  
Come! let thy soul be no longer asleep.  
Come! for the harvest is ready to reap.

The glories of morning with splendors that thrill,  
Are waving their banners from mountain and hill.  
The same God the sons of old Israel praised,  
Still sits on his throne with his scepter upraised.  
The powers of the tempter no longer enthral;  
(Hear the wild bogle, it sounds the recall!)  
So with faith and with trust that ne'er harbors a wrong,  
And with love that is tender, look up and be strong!

There's a voice from the East and a voice from the West,  
A voice from the graves where the patriarchs rest;  
A voice from the sweet southern land of His birth,  
It peals from the bleak, icy hills of the North;  
A voice calls aloud from Pacific's far shore,  
In deep-sounding tones to Atlantic's wild roar;  
'Tis the voice of our King, who has risen in might,  
And calls to his children to walk in the light!

Come, flock to his standard, true-hearted and brave!  
Come, rally, the souls that are dying to save!  
Ye bring the same message, ye sing the same song,  
'Salvation and glory to heaven belong!'  
Theu rally ye, rally ye, soldiers of God,  
Look up from the hills that your forefathers trod;  
Look up and be strong, for the morning dawns bright,  
When in Canaan's fair land we shall walk in the light!  
East Randolph, N. Y.

### NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	430
" reports returned.....	174
" members added.....	12
" " dismissed.....	7
" missionary visits.....	774
" letters written.....	210
" Signs taken in clubs.....	99
" new subscriptions obtained.....	364
" pp. tracts and pamphlets distributed, 138,513	
" periodicals distributed.....	9,072

Received on membership and donations, \$40.02; on sales, \$384.33; on periodicals, \$261.26; on English mission, \$170; on Anstralian mission, \$170; on \$20,000 fund, \$112.25.  
MAY TAYLOR, Sec.

### PROCEEDINGS OF MISSOURI TRACT SOCIETY.

THE tenth annual session of the Missouri Tract Society was held at Pleasant Hill, Mo., in connection with the camp-meeting.

FIRST MEETING, OCT. 5, AT 9 A. M.—President in the chair. Prayer by Eld. J. G. Wood. The minutes of the last annual meeting were read and approved. Summary of labor for the past year was read as follows:—

No. of members.....	181
" reports returned.....	232
" members added.....	18
" " dismissed.....	2
" missionary visits.....	1,979
" letters written.....	395
" Signs taken in clubs.....	169
" new subscriptions obtained.....	104
" trial ".....	1,160
" pages publications distributed.....	271,390
" periodicals distributed.....	9,073
" Bible readings held.....	200

This report only includes three quarters of the year.

On motion, the Chair was authorized to appoint the usual committees, which were announced at a subsequent meeting as follows: On Nominations, N. W. Allee, J. W. Watt, D. T. Shireman; on Resolutions, J. M. Gallemore, Joseph Clarke, Harvey Hoover.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 10:30 A. M.—Committee on Nominations, being called upon, presented the following report: For President, D. T. Jones, Kingsville, Mo.; Secretary and Treasurer, Clara E. Low, Sedalia; Directors: Dist. No. 1, E. A. Dean, Half Rock; No. 2, C. J. Dasher, Utica; No. 3, Rufus Low, Sedalia; No. 4, J. F. Klostermyer; No. 5, Eli Wick, Carthage; No. 6, Mrs. Mary Beddoe, Rolla; No. 7, J. M. Gallemore, Salisbury. The report was adopted by considering each name separately.

Committee on Resolutions made the following report:—

*Resolved*, That we recognize the hand of God in calling the attention of our leading brethren to a system of labor whereby all, both old and young, can bear some humble part in bringing the truths of the third angel's message to the notice of the public and of the world at large.

*Resolved*, That we also view with gratitude God's providence in the present favorable facilities for the transportation of messages, and in the late reduction in the expense of sending both letters and periodicals through the post-office.

*Resolved*, That we do hereby urge upon our brethren the importance of zeal and labor in improving these good and wonderful openings for the dissemination, in every part of the world, of the important and saving truths so applicable to our times.

*Resolved*, That while we see with sorrow the immense amount of worthless and demoralizing literature scattered throughout the country, we view with pleasure the efforts made by the International Tract Society to furnish the public with a class of literature which is altogether good in its influence and results.

On motion, these resolutions were considered separately, and afterward adopted.

TREASURER'S REPORT.

CASH RECEIVED.	
Cash on hand Nov. 20, 1884,	\$1,390 94
Received on sales,	1,455 41
" membership and dona-	94 08
" periodicals,	262 66
" \$20,000 fund,	1,099 59
" reserve "	141 50
" other funds,	41 50
Total,	\$4,485 68
CASH PAID OUT.	
To REVIEW Office on account,	\$942 21
" Signs " " "	481 50
" Inter. Tract Soc. for "Sunshine,"	785 25
" Good Health Pub. Co.,	20 18
" other parties for Bibles, etc.,	101 11
" REVIEW Office on mission,	41 00
" Mo. Conference,	863 06
" St. Louis mission,	874 42
For general expenses,	287 73
Cash to balance, Sept. 25, 1885,	89 23
Total,	\$4,485 68
FINANCIAL STANDING.	
ASSETS.	
Value of publications on hand,	\$1,228 74
Due from districts,	204 07
" canvassers and ministers,	1,540 88
" districts on periodicals,	198 68
" individuals "	62 56
Cash on hand on T. and M. and pe-	57 94
riodical funds,	7 50
Cash on hand on reserve fund,	7 50
Total,	\$3,300 37
LIABILITIES.	
Due REVIEW Office on account,	\$1,510 33
" Signs " " "	289 87
" Good Health Pub. Co. on acc't,	9 32
" districts on account,	95 50
" canvassers "	1 13
" districts on periodicals,	4 00
Total,	\$1,910 15
Balance in favor of Society,	\$1,390 22

On motion, the report of the Nominating Committee was referred back to them because of the omission to nominate a Vice-President.

On motion, the Chair was authorized to appoint a committee to audit the Treasurer's accounts. The committee was as follows: H. D. Clark, R. S. Donnell, Cassius Hughes

Adjourned to call of Chair.

THIRD MEETING, OCT. 8, AT 9 A. M.—Committee

on Nominations presented the name of Eld. J. G. Wood for Vice-President, and on motion, this report was accepted. The Auditing Committee was called upon, but on account of the absence of necessary papers and the lack of time for a thorough audit, it was deemed impossible to complete the work at this session. Therefore they requested to be released from the duty, and recommended that the President take the matter in hand, as he is so empowered by the constitution, and have a thorough audit made and reported at our next annual gathering. On motion, this report was accepted.

On motion, Arkansas was added to the Missouri Tract Society as Dist. No. 8. Bro. J. A. Armstrong of Springdale was elected director of this district.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 12, AT 2:30 P. M.—Bro. J. M. Gallemore presented his resignation as director of Dist. No. 7, in favor of H. D. Clark. On motion, his resignation was accepted, and H. D. Clark elected in his place.

Adjourned to call of Chair.

D. T. JONES, Pres.

CLARA E. LOW, Sec.

TO ILLINOIS CANVASSERS.

I DESIRE to say a word to our brethren and sisters about canvassing for our books and periodicals. The liberal discount which we offer to those who will canvass for "Thoughts on Daniel and the Revelation," "The Great Controversy," "United States in Prophecy," "Man's Nature and Destiny," and "Sunshine at Home," will certainly afford more than a living to those who will make it a business, and devote all their energies and time to it. But this is not all there is to this. You may enlist the interests of others who are now unacquainted with the present truth, and in this way may save some precious souls for whom Christ died. What can be a higher calling, a more noble work, than this? Something must be done to get the light of present truth before our own neighbors and friends; and who can do this? Who ought to do it? Will not God hold every one responsible for the blessings he has received?

You and I, dear brethren, will be held responsible for the manner in which the work is done here in Illinois. Can we bring the warning message before the people here in any better way than by visiting those around us, showing a friendly interest in them, and calling their attention to our good, well-written, able books and papers, and then asking them to subscribe for them? Are there not a number of young men and women who ought to engage in this work by devoting all their time and energies to it? Others are doing it for books of no real merit or importance. Why can we not have agents at work selling our publications, than which there are none of so much importance and real merit? These books are full of vital truths for this time; living issues are discussed and vividly portrayed, which the common as well as the educated people can comprehend. Have our brethren and sisters done their duty in exhibiting these good books, and showing those whom they daily meet that they are interested in these truths, by presenting these books to them, talking of their merits, and urging them to purchase them? This will afford you an opportunity to think, and plan, and talk of that which will be of great benefit to you both mentally and spiritually.

The holidays are just before us; and what better could you offer to fathers as a present for their children, or to brothers for their sisters, than a nice copy of one or more of these excellent books? Try it, brethren and sisters. Let the youth take "Sunshine at Home" and learn to canvass with it. You can certainly find young people in your neighborhood who will take the book.

OUR OFFER.

To any one who will sell twenty or more copies of either one of the above books, and send us the money, we will make a present of just as many more copies of the same book; or, in other words, if you will send us the money for twenty copies at the regular price, we will send you forty copies; and we will do the same for any number over twenty. Again, if you go to work and do not succeed in selling the full number of twenty

copies, we will give you 40 per cent discount on what you do sell. Canvassers must in all cases pay transportation.

Send all orders to Illinois Tract Society, 95 35th St., Chicago, Ill. R. M. KILGORE.

SHALL WE STOP REPORTING?

THERE is no part of the tract society secretary's work more difficult to accomplish than that of securing reports of labor from workers. Again and again the question is asked, "How can I get people to report?" To this inquiry it is hard to give a satisfactory answer; for usually those who thus appeal for assistance have labored faithfully and earnestly to secure correct reports until they have become nearly or quite discouraged. From time to time they are obliged to present unsatisfactory reports, of which, on account of the small amount of labor represented, compared with what it might be, they feel ashamed, and discouragement follows.

In some Conferences this evil seems to be increasing; and it not only exists with members who do but little, but also with those who give their time to the work, and are paid from Conference funds.

What would be thought of a man employed by another who should be unable or unwilling at a proper time to make to his employer an intelligent statement of what work he had done? The conclusion that he did not consider the work very important or have much regard for his employer, would certainly be a reasonable one. But there are colporters who for a whole year of exclusive missionary labor do not report a single visit, a book sold, a subscription obtained for a periodical, or a tract distributed. Others report book sales, and perhaps the distribution of reading matter, and nothing else. As the result, when such reports are brought together, the average amount of labor to each person is small. Perhaps quite a number of persons are represented as holding Bible readings which were held by one or two, while if all had reported their Bible readings, the number would have been increased several fold. The same is true of other items in reports. Such reports do not honor God or his cause.

If reports do not tell the truth, or approximate to it, what is the advantage of having them? One of two things must be true: either a mistake was made in the organization of the tract societies on the start, in requiring reports, or those who neglect to report are committing a grievous error in disregarding means which God has ordained for carrying on his work. But the former cannot be true. A society cannot long exist without the encouragement of its own efforts. The individual members must know that the society is accomplishing the object for which it was formed or they will lose faith in it, and cease their efforts. It is only by means of personal reports that the members of the tract societies can learn this fact. No one will contend that the reports ought to cease. It is therefore unquestionably the duty of members to report the labor they perform. It is a part of their work to do so, and failure, or carelessness in it, will bring the displeasure of God the same as neglect in any other department of his cause. It is a duty which they owe to God; and by a faithful performance of it they aid materially in building up his cause, through the encouragement and stimulus their reports give to others. A good, prompt, full report carries with it a spirit of courage, activity, and animation wherever it goes. What does a lagging, meager, incomplete report, or no report at all do?—Just the opposite.

Dear brethren and sisters, which shall we do, tear down God's work, or build it up? Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us not degrade a noble and holy work. Let us not, by our example, encourage a spirit of lawless indifference toward manifest duties, however humble or disagreeable they may be. The example of one leading person, in such matters, often affects scores of others, and perhaps a whole Conference. God will hold us responsible for every wrong influence which we exert. If in our efforts to spread the truth we will act in harmony with the requirements of the work, it will elevate and enoble us; otherwise we shall mar and bring a reproach upon it.

MARIA L. HUNTLEY.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 17, 1885.

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

### "IN THOSE DAYS."

RECORDING the signs of the last days, Mark (13: 24-27) says: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Concerning this prophecy a correspondent writes: "An objection is made to our view that the falling of the stars, Nov. 13, 1833, was a fulfillment of Mark 13:24, 25, inasmuch as the word 'and' confines all those signs within 'those days;' and if the days ended in 1798, the falling of the stars in 1833 would be too late by thirty-five years. What is the explanation of this?"

We reply by calling attention to the fact that there are more events than simply the falling of the stars that are linked to the series by the word "and." Thus, "And the stars of heaven shall fall, 'and' the powers that are in heaven shall be shaken, 'and' then shall they see the Son of man coming, 'and' then shall he send his angels to gather the elect. Now the language certainly is not designed to convey the idea that all these things were to take place within those days; for, in that case, we should have the coming of Christ itself take place before the days ended. Verse 29, stating the conclusion of the argument, says, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." Matthew puts it in still stronger language when he says, "So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the doors." But it would be absurd to say that we must wait till the coming of Christ takes place before we can know that it is near, even at the doors.

These facts, then, plainly appear: that a series of associated events is given us, covering quite a period of time, beginning at some point in the past, and reaching down to, and including, the second coming of Christ. The beginning of the series is placed at a point before the close of a certain prophetic period designated as "those days;" namely, the 1260 years of papal oppression upon the Church; but the end of the series lies far outside of that period, as already shown. Now, the question to be decided is, How many events of the series given us are to be looked for before the date by which "those days" are limited; that is, before 1798, where the 1260 days, or years terminated? The only data we have upon which to frame an answer are the facts already noticed; namely, that the events begin within that period, but close outside of it; and no specified number is given as belonging to that period.

The conclusion is therefore inevitable that if the first one of the events designated comes to pass within the specified time, the prophecy is fulfilled, though all the others lie outside of that time. Had the sun alone been darkened before 1798, it would have been sufficient to fulfill the prophecy. The moon, even, might have been darkened this side of 1798 without vitiating the prophecy in the least degree. The sun and moon were darkened together in 1780, eighteen years before the days ended; the stars fell in 1833, thirty-five years after the end of the days. We have reached the year 1885, eighty-seven years this side the ending of the days, and the shaking of the powers of heaven is yet future, but not far distant, as other prophecies show; and in immediate connection with that, as Joel and John plainly declare, the coming of the Lord is to take place.

If the objector still insists that according to our application the stars should have fallen before 1798, because it says, "And the stars of heaven shall fall," we reply that then all the other events should also have taken place before 1798; for they are connected in the same way. But this we have shown to be absurd.

### GEELONG AND BALLARAT, AUSTRALIA.

WE have visited many of the principal places where we have learned that there has been an interest in the truth in the past, or where we have had any reason to think that by a visit there might be good accomplished. The doctrines of the nature of man, the second coming of Christ, and the final inheritance of the saints on this earth are not by any means new and novel to many in this country. And in not a few instances individuals have separated themselves from different organizations on account of their faith. The Sabbath here has been kept by individuals from a few months to five years. But when we came to this colony, there was only one observing the seventh day, who was looking for the Lord to come to this earth the second time.

Geelong is a sea-port town about forty miles from Melbourne. Including its suburbs, it contains about 22,000 inhabitants. It is surrounded by a farming community, and its trade is largely country trade. It is therefore a quiet town in comparison to others which are built up because of manufacturing or mining interests. There are reasons, however, to think that were a good family located here, who could obtain a living by canvassing for our publications, the truth would succeed better in this great city.

Ballarat is about fifty miles farther in the country, and in many respects is the most enterprising and most like an American town of any place we have visited since we came to this country. This, no doubt, is owing to the fact that it is a mining town, and there have been many different nationalities mingled here. It has a healthful location, being 1,000 feet above the level of the sea. The air is fresh compared with that of the country, where it is lowland; and it is not so warm in the summer. There is more of the American personal independence, which is manifested in the very appearance of the people. Here we formed many acquaintances which are not only pleasant but profitable. One family who had observed the Sabbath five years ago, and kept it for eleven months, but had given it up through discouragement, by correspondence with those at the mission and the influence of publications, had taken hold of it again. The day we were there was the first Sabbath the gentleman had kept, and his wife and two daughters were with him. There are a number of others in this place who are interested in the truth. It was soul-refreshing to find people in whose hearts God had begotten a desire to search the Scriptures, and who felt hungry for the truth, after having met with such bitter opposition as we had for weeks in other places. As soon as we became acquainted, we were kindly entertained by those who appreciated the Scriptures. We feel assured that God has a people in this place. Some had already disconnected themselves from the churches, on account of the coldness and opposition they had met in view of what they thought to be truth.

In both of these places, agents were established for our periodicals by those who took hold of the work with an interest to disseminate a knowledge of the views contained therein. These were pleasant associations, which will be a sweet remembrance till the Redeemer comes to earth. Then we hope to see in the kingdom of God, some, at least, with whom we here formed an acquaintance.

Sunday evening we attended a lecture by Mr. Booth, from America. It was on gospel temperance. The ideas advanced were the most satisfactory of any popular temperance lecture we ever heard. He said he had but little hope of any permanent success unless those who signed the pledge looked to God for strength to sustain them. He stated that when he first went to England on his mission, a friend of his told him that he had met with some success in America, but in some respects he had not been as successful as he might have been. He had made the gospel too prominent. That there were many good philanthropic men who had no interest in the Christian religion, and should he not keep before the mind that one point as ardently as he did, he would find many more who would enlist their sympathies with his cause. And this would be more necessary as he went to a people more conservative. His reply was that when the picture of the last supper of Christ with his disciples was painted (from which all such pictures have since been taken), the painter called his brother artists and critics to examine his work, and suggest wherein it could be improved. After looking for some moments in perfect silence and amazement, one suggested that the cups were beautiful in the extreme.

In an instant the artist took his brush and drew over the cups, and said he would have nothing more attractive than his Saviour; thus showing that the greatest attraction for temperance and holy living should be a higher motive than any worldly consideration. Many such illustrations were used, the force of which could be appreciated by a conscientious people who had felt that the truths of God's word were more precious than former associations. There are many things that show the inhabitants of this place to be enterprising in that which would improve the morals of the people. The temperance question runs higher here than in many other places in the Colony.

One circumstance might be mentioned to show the character of the people. When it was decided that the Queen's son should visit Ballarat a few years ago, they had no place prepared to receive him. Within six weeks' time they took the timber from the woods prepared it, and erected a building, 184 feet long by 75 feet wide, capable of seating 3,500 people. There is far more hope of such a people's receiving advanced ideas than those who would require a long time to conclude what to do and how to do it.

Had we a few reliable families with an experience in the work of God, that could go into these places and hold Bible-readings, act as agents for our periodicals, and canvass sufficiently to pay their own expenses, it would be a great help to this mission. If we have any correct knowledge of the standing of the work here, God has prepared the way for the truth to go in this country, and with the proper help his cause could be greatly benefited. It would be of no use for individuals to move here, thinking it would be easier to live here than in America, or that they could accomplish more; but there is plenty of room for those of the class to which we have referred. But if this class could not do the same in America, they would fail to do it here. We have already taken some steps preparatory to printing, because it seems to be absolutely necessary for our work. Thus far it has been a work of faith and reliance on the promises, trusting that our brethren in America would stand by us. But should they be so situated that they cannot help, then we have counted the cost, and concluded to rely on God. There is no stopping the work. This is God's truth, and it must prosper. S. N. HASKELL.

### OUR WORK AND THE SUNDAY TRIALS IN ARKANSAS.

WE know that our brethren and sisters will be deeply interested in the work here in Arkansas. In company with Bro. Wood and Scoles we began meetings Friday evening, Oct. 30, with a small congregation; and we could tell by the feeling, as well as the looks, that the current was very much against us. Every accommodation had to be paid for at the highest cost. But we tried to seek help from God, and he heard us.

What gave these meetings special interest was, as our brethren are aware, the fact that Bro. Scoles and two others had been indicted, and that their trial was coming off at this time. These trials caused more excitement, far more, than all the others combined. We secured the best counsel we could get in this part of the State,—Judge Walker, ex-member of the United States Senate. He told us he had but little hope that he could win the case in this court. His only hope was in the Supreme Court. He has done his very best, but the law is clearly against us. It is about the same as the Sunday laws of other States, with no exceptions from pains and penalties for those who keep the Sabbath. Our lawyer reasoned before the judge that the law was unconstitutional, first, because it was an infringement of religious freedom of the right of conscience, inasmuch as it compelled men to keep as the Sabbath a day which their conscience and the Bible taught them was not the Sabbath; secondly, because it was an infringement of the right of property, taking from us one sixth part of our time, and the time of a laboring man being his property, the law was in its nature a robber; thirdly, because it took away a right that God had given,—the right to labor six days and to rest one.

But all this was overruled by the judge. I never was so impressed with the power of what to me seemed sophistry as I was while listening to his rulings; and yet he seemed to be honest and unbiased. He belonged to no church, and seemed to be a candid, fair man. Especially was I impressed with this while conversing with him in private.

The readers of the REVIEW will be interested to



know how a law could be made to appear constitutional that compels a man to keep as the Sabbath a certain day which his conscience forbids his keeping when the Constitution gives the most abundant religious freedom; and how such a law could be made to appear constitutional when each week it took two days from the Sabbath-keeper and only one from the Sunday-keeper, while the Constitution declares that all men shall stand equal before the law.

The judge ruled that the law rested equally upon all, that the law required that all men should rest one day, and that the first day of the week; which requirement rested alike on all,—the Methodist, the Baptist, the Congregationalist, the Sabbatarian, the Jew, the worldling, the infidel—all alike. It demanded one day of all; but if there were parties among these classes whose religious scruples demanded that they keep another day, they could do it. They might keep every day if they chose, and the law would not meddle with them, that being a part of their religion of which the law would not deprive them. The law forbade no man keeping Saturday if he wished to; it only commanded him to keep Sunday; but if his religion compelled him to keep another day, then it was his religion and not the law that took the extra day; hence the law took no property from one class that it did not from another, thus bearing equally upon all. It meddled with no man's religion, as it gave every man the liberty to keep as many days as he chose.

But his ruling in reference to the exercise of our conscience before the law was more astonishing still. He took the position that no citizen had a right to set up his conscience in opposition to the laws of the State, that we are to be governed by the State; to enforce and illustrate which, he referred to the Mormons. Their religion and conscience told them to marry many wives; but the Government stepped in with the law without regard to their conscience or religion, and they were fined and imprisoned for the violation of the law.

Of course our counsel took exceptions to all this, and the case is appealed to the higher court, where it will take several months to get it through. The matter will rest where it is till a decision is reached.

The scene in the court room was a most interesting one. It was crowded full, men being present from all parts of the county. Our attorney made a most telling argument. He said he had supposed, and our people supposed, that the constitution amounted to something. He had supposed that the law of God amounted to something; his client thought the same. He had supposed that religious liberty in this country amounted to something. But all this had been swept away as an illusion, a thing of the past, and we were given to understand that the wheel of time had been turned backward a thousand years.

After he had finished, Bro. Scoles was granted the privilege of speaking in his own defense. He occupied about forty minutes. The Spirit of God and the surrounding circumstances gave his words solemnity and power. As far as possible, he presented the scriptural grounds for our observance of the Sabbath. The crowd was held in perfect silence. To see a minister of the gospel on trial in a court of justice, pleading with the Bible in his hand for the authority of God's law and for liberty to keep it, was a sight that has not often been seen in the past, but we believe will be repeated many times in the future.

As a result of the trial and the meetings we have held, there seems to be a most wonderful change in the opinions and sentiments of the people respecting the Sabbath. While there are a few prejudiced bigots who are still in favor of enforcing the law, yet the great majority of the people say that the law is wrong, and that we should have the privilege of working on Sunday if we keep the Sabbath. Our large tent 50x70 ft. was nearly full every night. Some nights it is crowded with the very best citizens of the place attend; and it is but justice to the people to say that we have seldom been in a place where there is more respect shown or better attention given. A collection of \$10 was taken up Sunday night. The most perfect order prevails, with no effort to keep it, and these impressions have gone all over the county. To God be all the praise.

But never did I realize on how brittle a thread hangs our religious freedom till I had this experience. There were a few Jews in the city of Little Rock, who kept their stores open on all days of the week. Under the former provision of the law, they were shielded from the fine of Sunday labor by their professed desire to keep the Sabbath; but they did not keep any day.

The other merchants were angry, persuaded the Legislature to repeal the exception from the statute-book, and religious freedom was gone. At least, I am informed that this is the way the thing was done. It was but little more than a stroke of the pen. I have no idea the Legislature had any reference to us as a people. I do not suppose they knew much if anything about us. There might have been some special one who did know us and worked for the repeal of the exception, keeping the real reason a secret. We do not know. But it is somewhat strange and a good deal significant that, so far as we can learn, no one else in the State but conscientious Sabbath-keepers has been indicted and tried; the case of one alone excepted, and he was quickly cleared. And it is generally thought that that was a "trumped-up" case, and brought up more as a blind than for any other reason, that the prosecution of our brethren might not look so much like religious persecution.

When I see how easy it is for a court to explain away the Constitution that gives us freedom of conscience, and then see how easy it is apparently to give coloring to his rulings by comparing us to the Mormons or illustrating our case by theirs, and then instruct the jury accordingly, what can we really expect? In a certain sense religious freedom is just as sacred in Arkansas as in Iowa or Michigan. If the exemption in those States should be taken away, there would be persons in almost any neighborhood who would have our brethren indicted and fined.

The cost in these trials is considerably greater than we expected. It will be at least \$300, and probably more. The brethren in Arkansas are thankful for the assistance their brethren have given them; and I know they appreciate it. And if there are still others who feel like sending any more such help, it will come in good time. We know not how it will all turn out at last. We can but hope that God will in some way overrule it to his glory and the advancement of the cause. But it makes a great difference in a man's labor whether the law of the State is in his favor or against him. Bro. Butler truly said in his article, "There is no romance in this thing to our brethren."

E. W. FARNSWORTH.

#### A BOOK FOR THE TIME.

God's special providence has ever been over his work. Whenever his people are about to be brought into difficult places, he gives them light, and makes provision which if heeded would prove their salvation. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." If God's people fall a prey to the enemy, the fault is not the Lord's, but because they do not avail themselves of the means which he provides. He also holds his people responsible to impart that light and knowledge to others. He has caused greater light to shine on this generation than on that of any previous age of the world's history. Just before us are the most solemn and trying scenes which this world and the people of God have ever witnessed.

"Volume IV." of the "Spirit of Prophecy" has been prepared and written expressly for this time. This may be said of all our publications; but there is no book which can take the place of this for the purpose for which it was written. In all our literature there is nothing so well adapted to all classes of minds as this. It carries with it the divine stamp, and convicts the reader of its truthfulness. There should be as great, and perhaps greater, efforts put forth to get this book in the hands of those who are of a serious turn of mind, as have been made for the circulation of any one book ever published by our people.

After being read by our brethren and sisters, it has been reproduced with twenty-two pages of engravings to make it an attractive book for those not especially holding our denominational views. The present edition was gotten up in response to the request of our tract societies. There were many who were gaining an experience in going out to sell our other publications, and obtaining subscriptions for our periodicals; but with the small profits realized they could not meet their expenses. To do this they needed something to sell or use as a premium. There were many who would engage in the work, who were not able to wholly donate their time, or pay their own expenses, while gaining this experience. For this reason many thousands of the "Story of the Bible" and small dictionaries have been sold, and also other publications, which in themselves were not objec-

tionable, but they did not directly contribute to the upbuilding of the cause of truth. There were some who felt too conscientious to do this. They wished to devote all their energies to the advancement of the truths they loved so well. This volume has been prepared with illustrations to meet this want. The matter it contains, makes it our best work in many respects to present our views in an unobjectionable manner. The subject itself is one of interest to all persons religiously inclined. It presents the history of God's people from the first to the second advent of Christ, in a most attractive manner. This all Protestants are interested in; and at the same time it weaves in the present position of God's people, and vividly defines where we are in the history of the world, and what is coming upon the earth. The twenty pages of cuts are very appropriate, and make the book desirable to those not especially interested in religious things.

There is not a true-hearted Seventh-day Adventist that should not be interested in the circulation of this work. And there is no true-hearted Christian that would not be interested in its contents. Our brethren everywhere should become familiar with the subjects upon which it treats, and have an extra copy to loan or sell in their neighborhoods. It presents a field of labor for our sisters who are not canvassers. They can go out in their neighborhoods and visit families, and while in conversation recommend it by speaking of some interesting incidents it contains. If the family be Lutherans, some incident can be mentioned relating to the times of Luther. The book contains twenty-one cuts of leading reformers. From these reformers proceeded almost all of the evangelical denominations of the present day, and the sketch shows that the same spirit attended them all, and they all had similar trials and conflicts. Incidents can be mentioned concerning any of them, which would be interesting to any person. In this way alone thousands of copies can be sold. Our canvassers for the *Signs of the Times* can use it with or without the paper as will best suit the parties. At the price for which it is furnished the tract societies, the canvasser can meet his expenses with this if he can with any book, and at the same time can have the assurance that he is placing in the hands of the people that which may prove their salvation.

If within four months of last year there could be 20,000 copies of "Sunshine at Home" sold, with our present organization there should be at least 50,000 of these books sold during the present winter and coming year. This canvass should be taken hold of with a spirit to continue the effort till the war is over. It will never get out of date. Our brethren should read and re-read it, carefully and prayerfully. This would inspire them to place it in the hands of as many as possible in a brief period of time. None will ever regret having taken a part in the circulation of this work. It will be the means of placing stars in the crowns of many in glory. We believe there will be as large a circulation of this book as of any printed by our people. It should be circulated among all classes. We cannot recommend it too highly. It contains over 500 pages of the choicest reading matter regarding the history of mankind on earth and their triumph in glory.

S. N. HASKELL.

#### THE DELIGHT OF THE SAVIOUR.

"I DELIGHT to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 8. The sixth, seventh, and eighth verses of this psalm we regard as a remarkable prophecy of the incarnation and sacrificial offering of the Son of God. He came to do and suffer the will of God.

Though weary and hungry at the well of Samaria, while his disciples were praying him to eat, his reply to their entreaty was: "My meat is to do the will of him that sent me, and to finish his work." Of this devotion to the work of preaching the truth, and of his self-denial, one writer says: "In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labor and rest, reading, thinking, study, prayer, and all things be directed to the accomplishment of this grand work. Ministers of Jesus, imitate your Lord! Souls are perishing for lack of knowledge. God has given you the key of the kingdom,—the knowledge of his word; open unto them the gate of life."

My dear brethren, do we who are publishing the last message of mercy delight to do the will of God? Do we feel the burden for the salvation of souls that we should? Says the apostle: "Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." How much we shall all need faith, love, hope, and the "mind which was in Christ Jesus," to endure the trials and temptations which lie before the remnant church. Spare thy people, O Lord!

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 INNER CRY.

My lot is cast so lowly down  
I fear I may not win my crown;  
Like some ignoble beast or bird  
I dwell with the uncounted herd.  
I breathe contempt for such a life,  
And long for active hero strife.  
Shall this dull plodding always be  
The lot that God has fixed for me?

O soul distressed! you still must grope  
In martyrdom of self and hope,  
Until, through suffering of heart,  
You realize the better part;  
Until you quench ambitious rage,  
All inward selfishness assuage,  
Resigned, God's purpose to fulfill,  
E'en to be *nothing*, if he will.

But then, O soul, there is no *naught*  
Where God's wise providence is wrought;  
Assure thyself he has some place  
Where you suit him and serve his race—  
Though you should perish like those pines  
Now dug from earth's black diamond mines;  
Or those crustaceans of old seas,  
Wrought beautiful by Praxiteles.

A charlatan who makes worlds laugh—  
An ape might write his epitaph;  
A tinker, locked in Bedford jail—  
His fame and work shall never fail;  
The tossing boughs on those proud trees  
Would perish if their roots should freeze.  
You cannot judge as small or great,  
By what appears in outward state.

A troop rode fast to seize a crown;  
"Which way?" they asked a staring clown.  
"Yon!" One true word, thus promptly spoke,  
Helped freedom from a tyrant's yoke;  
And yet that rustic did not feel  
That he had saved the common weal;  
Had he been slumbering, or untrue,  
A nation might have cause to rue.

Aspiring soul! fret not within  
Your lack of greatness, lest you sin;  
Work where you stand, with mind, plough, hod  
(Paul puts this plain), "as unto God."  
Though crushed down, wait, be filled with trust,  
The future must transform your dust.  
Some day, God's purpose will unroll,  
And satisfy your longing soul.

—I. F. Weishampel.

### COPENHAGEN AND STOCKHOLM.

THE Council at Bale was a great encouragement and help to me, and I am thankful to God for the blessings he bestowed on us there. I believe that good fruits will be seen from this Council in all the branches of our work during the coming year. The Lord has truly manifested his love and mercy to his people in this part of the great mission field by sending and sustaining his servants to help us in the work in Europe.

From Bale I returned to Copenhagen, and a week later I had the pleasure of welcoming Bro. and Sr. White to my home. They remained with us till Oct. 15, and were enabled to speak six times to the friends. Quite a number of our brethren and sisters from Jütland and Zealand attended. From fifty to one hundred persons were in attendance at these meetings. Four believers were baptized and added to the church.

We have now been in Stockholm nearly a week. Sr. White has spoken once a day, and the Lord has given her good freedom as she has warned the people to flee from the wrath to come, and invited them to lay hold of the mercy and strength of God. About one hundred persons attended on the Sabbath, and three hundred on Sunday. The best of attention was given to the word spoken. Two souls were baptized and united with us. In both places we have had early morning meetings, by which our souls have been greatly refreshed, as the Lord has drawn very near to us.

The brethren and sisters have been much encouraged by seeing Sr. White, and hearing the word of God from her lips; and she has also been encouraged herself by hearing their heartfelt testimonies, and seeing that her labor in the Lord is not in vain.

Oct. 21.

J. G. MATTESON.

### IOWA.

MILLO.—In company with Eld. Morrison, I have spent the most of my time at this place since the State camp-meeting. As the result of the meetings, nine adults and two children have signed the cove-

nant. These, with a few other Sabbath-keepers living near, hold Sabbath meetings and Sabbath-school. They take a club of *Instructors*. We sold several dollars' worth of books and tracts, and received \$13 in donations. The brethren at Sandyville manifested a commendable interest in attending the meetings, which helped much in the work.

Nov. 1.

R. C. PORTER.

### VERMONT.

ISLE LA MOTTE.—We have now been here nine weeks in all. Our attendance has been good from the first, though the people are very slow to take a decided stand in favor of the truth, and there is much yet to be done to get them established in it. There have been about \$30 worth of books and tracts sold; five subscriptions have been taken for the *REVIEW*, and three for the *Instructor*. We now think that fifteen will keep the Sabbath, and there are others for whom we have hopes. Two opposition discourses have been given, which have helped to decide some in our favor.

Nov. 3.

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

### ILLINOIS.

SINCE our good camp-meeting at Marshall, I have spent one Sabbath at Martinsville, spoken once at Onarga, and labored a Sabbath and Sunday each at Chicago and Sheridan. At these places the brethren seemed to appreciate the effort and were encouraged. The other portion of my time I have been at work in the missions at Chicago and Aurora, and in other branches of the Conference. I hope soon to be able to visit all the churches in the State. May the Lord direct.

R. M. KILGORE.

MONTICELLO.—Started from our home in Blue Earth county, Minn., Sept. 10, in company with my wife and little daughter. Spent the first Sabbath with the Dodge Center church; the second, with a relative in Vernon county, Wis., where I gave two discourses; the third, with the church at Darlington, Wis., the fourth, at Rutland, Ill., where I gave two discourses. Found one person much interested, who we hope will yet obey the truth. Next came to Monticello, and commenced meetings Oct. 11. Have given eight discourses in a union church six miles west of this place. The meetings were broken up by heavy rains. The audiences were large. This church can be had for our meetings at almost any time. But few of the people here had ever heard of Seventh-day Adventists, and they are much interested in the doctrines presented, especially in regard to prophecy. I hope the Lord will send this people more light, and enable them to obey it.

Oct. 23.

L. F. FINLEY.

### MISSOURI.

PLEASANT HILL.—Came to this place with a corps of workers Sept. 17, to create an interest, and open the way for the camp-meeting. We found three keeping the Sabbath when we came, who were ready to assist us all they could in our temporal wants, etc. By the time of the camp-meeting we had about one hundred and fifty families reading on the Sabbath question, and at its close the interest was such that it was thought best for us to remain, and, with the assistance of Bro. R. S. Donnell, finish up the work. We have rented a meeting-house, and have a fair congregation every evening; and as good an interest as I have ever seen at any place is manifested. At the present writing twenty-nine willing souls have signed the covenant to keep all the commandments of God and the faith of Jesus, and others are keeping the Sabbath who have not yet united with us. We hope for others.

The people of this place are very kind to us in donating wood and provisions. We have also received \$9.20 in cash. We are of good courage, and expect to remain here as long as the interest demands.

Nov. 10.

A. E. FLOWERS.

### KENTUCKY.

MADISONVILLE.—For several weeks past, owing to sickness and attending camp-meetings, I have had but little to report as a result of my labor in this State. But after leaving the Tennessee camp-ground, in company with Eld. Pegg of Iowa, I went to Madisonville to visit the company raised up there last summer, and am happy to report that nearly every one that then started, is firm and growing. Pledges to our tent fund were taken to the amount of nearly \$80. Every one voted to faithfully pay the tithes. Steps were taken to build a meeting-house. An elder was ordained, three united with the church, and a tract society of twenty members was organized. Two able persons will engage in the canvassing work. We truly enjoyed our visit with them. The labors of Eld. Pegg were very much appreciated. Eld. Pegg goes now to labor in the interest awakened at Leitchfield and vicinity as the result of our good camp-meeting. There are surely omens of the cause advancing in Kentucky, and I feel of good courage.

Let all who can now engage in the work do so with a will. Pay your pledges as soon as convenient, and be faithful in honoring God with means due him, and success will be given to us.

Nov. 2.

G. G. RUPERT.

### MAINE.

CANAAN.—Two weeks more have passed, in which we have been earnestly preaching, and visiting from house to house. But it seems exceedingly hard to move the people. Time-setters and non-resurrectionists have exerted a strong influence here. There has been a certain minister preaching definite time here for the last fifteen years, to say the least; and with this he has mingled what he calls "that sweet morsel," the non-resurrection of the wicked. Other ministers, holding similar views, have been here scattering seeds of heresy. Some have pretended to keep the Sabbath, and others have not. It seemed when we came here, as if it would be of but little use to come; but there are some good souls here, and it was for their sakes that we decided to do so. The tide is now beginning to turn. Several already have expressed their determination to keep all of God's commands; and although we have preached the testing truths, and are continuing to do so, the interest seems to be deepening, and we feel that the end of our labor in this place is not yet. One thing that has been rather discouraging is the lack of interest on the part of the people to read. We deeply feel the need of being more closely united to the Living Vine than ever before.

Nov. 2.

A. O. BURRILL.  
S. A. WHITTIER.

### PENNSYLVANIA.

EDINBOROUGH, ERIE CO., ETC.—We closed our effort in the town of Cussewago, Crawford Co., Oct. 12. Held eighty-nine meetings, seventy-four of which were preaching services; also conducted thirty-six Bible-readings. Two were baptized, twelve signed the covenant, and many more are in the valley of decision. Our book sales amounted to \$170. Our tent was too small to accommodate the people; as many sometimes stood on the outside as were within, some coming from quite a distance to attend, even to the close of our meetings. Eld. D. B. Oviatt was with us, and rendered valuable help. We left to attend quarterly meetings at Clymer, N. Y., and North Warren, Pa., each of which were good. At Clymer we joined the Bear Lake church. This little church has doubled its membership in two and one-half years, and now has better prospects than ever. At North Warren the interest was good. One gentleman from Warren City united with this little company by baptism, who greatly desires to be a benefit to this church by means and influence. They have no suitable place in which to hold meetings, and steps were taken for the erection of a new house of worship. There are openings for the truth within the limits of this church, which should soon be filled. We next returned to our former place of labor, since which sixteen have decided to obey, and the work is still progressing.

Nov. 9.

J. G. SAUNDERS.  
D. A. BALL.

### MICHIGAN.

PARKVILLE, CERESCO, AND CONVIS.—The 22d of last February my beloved wife fell asleep in Jesus. It left me very lonely, and the severe cold winter greatly reduced my strength, which led me to think my work here was about done. But after attending the Jackson camp-meeting, I thought I would move out by faith, trusting in the Lord for strength. Accordingly, Oct. 2 I left home, with my own conveyance, for Parkville, some thirty-five miles distant. The Sabbath being a very rainy day, but few met at the house of prayer. I felt blessed in visiting and praying with several families. Oct. 9 I walked some two miles and stopped at Bro. Beeson's, and with him rode to Ceresco, where I spoke with good freedom of faith and love and their fruits. Oct. 16, by request I went again to Parkville, to administer the ordinances to this church. I spent some ten days with them, visiting fifteen families, some of them ten miles apart; and in going out I feel much strengthened in body and mind. Oct. 31 I was with the church at Convis. The Spirit of the Lord revived us, and it was good to be there. If the few there hold on, the Lord will come to their help.

Twenty-six years since, J. N. Andrews and J. M. Loughborough, by tent labors, raised up the church in Parkville. Some moved away who should have remained, and it has sometimes appeared as though the church must go down; but of late they are gaining strength. Bro. I. A. Olmstead is a great help to them. Twenty-six years since, Emily Langdon, who is now in the grave, was with us at this place, with a babe in her arms. This dear son is now superintendent of their Sabbath-school. God bless the children.

Nov. 3.

J. BYINGTON.

### NEW YORK.

AMONG THE CHURCHES.—Since our good camp-meeting at Syracuse, most of my time has been spent vis-

iting churches and scattered friends of the cause. Sept. 21, in company with Bro. Bradley, went to Canada, where I held meetings two years ago. Spent our time here in holding meetings and Bible readings, and visiting. Two persons were baptized in the beautiful waters of the St. Lawrence River, after which we returned to the States. On reaching Rensselaer Falls, N. Y., I learned of two persons who desired baptism. Made an appointment to administer the ordinance the next day, and though only two families were notified by the friends, there were nearly one hundred in attendance, and the best of order prevailed. The Spirit of God was present. The next Sabbath I attended the church quarterly meeting at Gouverneur, where one was received into the church.

The Sabbath following, I attended the district quarterly meeting at West Pierrepoint. There was quite a good attendance. Eld. C. O. Taylor was present, and did most of the preaching. The subjects of tithing and missionary work were discussed by several with a commendable zeal.

I next went to Norwood, where our tent-meeting was held. Found most of the friends firm in the truth, but a few were backslidden. One more has commenced the observance of the Sabbath. Remained with them two days, holding meetings and visiting. The next day after reaching home I went to New Connecticut. Sickness prevented having meetings with the church, and all we could do was to visit and pray with them. This church is very much broken up by removals, and it may be best in the near future for those remaining to join the Gouverneur church.

Oct. 21.

H. H. WILCOX.

SINCE camp-meeting I have been laboring among the scattered brethren in Essex, Warren, Hamilton, and Washington counties. Strong prejudice has existed in some places, which has, partly at least, been caused by injudicious acts and words of those who really love the truth. I tried to remove this as far as possible, and set before the brethren the importance and sacredness of God's work, and the wisdom and care needed daily by those who profess the truth, that they may not mar or bring a blot upon it. Although not as much was accomplished as I had hoped, for those not of our faith, yet I felt thankful that God's blessing seemed to attend the efforts put forth, and that some good has been and will be the result.

Some were found to be very much overcharged with the cares of this world, and hence were considerably discouraged. Business at home has kept them from our general meetings and camp-meetings until the spirit and power of the message has, much of it, leaked out. Oh that men would see the difference between this world and the world to come! I tried to seek God earnestly for wisdom and sanctified judgment in laboring for these precious souls for whom Christ died. Most of the brethren are of good courage in the Lord, and are trying to do something in his cause; and I was glad to find them, with few exceptions, careful and honest in the matter of paying tithes. Quite an interest is manifested in the missionary work, and some are doing efficient labor in selling our books, etc. Held several tract society meetings with good results.

I made a special effort to visit every Sabbath-keeping family in the above-named counties, and think I have done so, with only two or three exceptions. Have spoken twenty-seven times, held two Bible-readings, sold about \$12 worth of books, and taken two orders for the *Good Health*. Nearly all are taking either the *Review* or *Signs*, and some both. I feel to thank God for the privilege I have had in meeting and laboring with and for these brethren, and the interest they have manifested in taking me from place to place, and co-operating with me in the work. May God's rich blessings attend them, is my prayer.

The work here in Albany is onward. Success is crowning the canvassing work, and the workers are of good courage. Several Bible-readings are held each week, which I hear are quite well attended. After General Conference I expect to return to this place and give a course of sermons at the mission rooms and other places as the way may seem to open.

Nov. 4.

A. E. PLACE.

## INDIANA.

NEW MARION, MUDLICK, AND DENVER.—After our Logansport camp-meeting, in company with Bro. Rees, I went to the Marshall camp-meeting, Oct. 7. At the close of this good meeting, Oct. 14, I went to the southeastern part of the State to assist Bro. Huffman with the work there. We began meetings at New Marion on the evening of Oct. 16, and continued them over the 18th, giving four discourses, and holding one Bible reading, besides giving instruction relative to Sabbath-school and Bible work.

I next went to the point where the tent was last pitched, called Mudlick, eight miles north of Madison. This part of the State has not had much labor, and prejudice is strong. The Latter-day Saints have done considerable preaching in the vicinity, and the people, though kind, are suspicious of strange doctrines. This fact causes some unpleasantness for us, but the truth is taking hold of the hearts of a

good class of people. At Mudlick our services were much of the same nature as those at New Marion. The prospect is now that two churches will be established, one at each point where the tent was pitched last season. We need a new tent for that region next year. Our friends there are at liberty to assist in the purchase of a 50-ft. tent to be used in their corner of our Conference. We were glad to find a desire to build houses of worship at each place where meetings are now being held. This is as it should be. God's blessing will be with those whose hearts are with him.

In company with Elds. J. M. Rees, Wm. Hill, and E. E. Marvin, I was at Denver from Oct. 29 to Nov. 2. The meetings were most excellent. The church had just completed a very nice house of worship, 26x40 ft. in size. The dedicatory services were held on Sunday forenoon, Nov. 1. The people attended our meetings quite well. It has seldom been our privilege to meet with people more grateful than were our friends at Denver for their new house of worship. Some of the members had been keeping the Sabbath for nine years, and had previously had no house in which to meet, only as they could hire or rent. The presence of the Spirit testified that the Lord accepted the offering, and was well pleased with the sacrifice that had been made to bring about such a pleasing result. One was added to the church. The speaking was largely of a practical nature, and was well received by those from without. The subject of missionary work for our churches was set before them, and received in good favor by all present. We felt that it was a very profitable occasion.

WM. COVERT.

## OHIO.

AMONG THE CHURCHES.—Since our good camp-meeting I have visited Akron, Peninsula, Parkman, Garrettsville, Bloomfield, and Cleveland. Our meetings at Akron were good, and I trust beneficial. Steps were taken which will prove a blessing to the church, and place the cause in a better light before the world. From there we went to Peninsula and spent a few hours at Bro. Congers'. We enjoyed our meeting with this dear family. We spent the next Sabbath at Garrettsville. Elds. Stone and Anglebarger held a tent meeting here the first part of the season. We found a few keeping the Sabbath, but not a sufficient number to organize a church at present. They seemed much strengthened by our meeting. We held no regular meetings at Parkman and Bloomfield, but trust that our visits were profitable. Eld. Gates was with me at Cleveland. We spent several days here looking after the interest of the mission. On Sabbath the mission room was quite well filled with Sabbath-keepers. In addition to those living in the city, several came from Bedford, Bricksville, and Wellington. As their elder had moved from the city, and could not longer consistently act in that capacity, another was elected and ordained to that office.

The mission, although laboring thus far under many disadvantages, is being blessed of God. Up to the present time the mission rooms have not been furnished; but this will be different hereafter, and the workers can invite strangers there to meeting. In furnishing the rooms, thus far, we have been favored so that we have the rooms in good order at comparatively little expense. We have suitable rooms for holding meetings, also rooms to accommodate eight or ten workers. The mission is located in a good part of the city, about two miles from the public square, No. 230 Bridge St., and street-cars from the public square pass this place. We rent these rooms for \$18 per month, which is very reasonable for the location and advantages we have. Our brethren here are all of good courage. We need more workers, those who have the burden for souls, and a fitness to engage in the work of enlightening the people with God's message of truth. We have brethren living on farms who could aid very much in meeting the expenses of the workers by sending a barrel or two of eatables to the mission, such as green apples, dried or canned fruits, dried sweet corn, packages of farm butter, etc. Many could help in this way easier than to pay money. Those sending such articles should see that they are properly packed, and marked, H. W. Cottrell, 230 Bridge St., Cleveland, Ohio. Please pay the freight and send him the shipping bill of the same.

Nov. 5.

R. A. UNDERWOOD.

## THE WORK AMONG THE GERMANS.

THE Lord is still blessing the weak efforts put forth among this nation. According to a letter from Eld. J. S. Shrock, there are now twenty-seven names on our church covenant in Allentown, Pa., and nearly ten more Sabbath-keepers. At a recent celebration of the ordinances, thirty-six took part, several being present from Fleetwood. This is truly encouraging for Pennsylvania.

Here in Kansas the Lord has been especially at work by his Spirit during the last eighteen days. A wonderful work has been wrought, especially among the unconverted youth; and as the result, here at Lehigh we have been permitted to administer

baptism to fourteen, besides the twenty-eight at camp-meeting, making forty-two in all. Besides these, twenty-one heads of families of other churches have been admitted by vote, making sixty-three new members. We held our meetings in a tent 20x40 ft., which was always crowded, and our youth's meetings were held in a school-house. On Sabbath both were full. I have held about seventy-two meetings of different kinds, and organized two vigilant missionary societies of about ninety members. They ordered sixty-four copies of the *Stimme* for their work.

We very much need a large meeting-house; but, times being so hard, we concluded to erect a school-house 20x24 ft. for the present, that our children may become well instructed in the German. The church here being scattered over twenty miles, and numbering two hundred and forty-one members, was distracted off for better supervision, and for weekly prayer-meetings.

As we look over the results of the last eleven months, we can but praise God. There were then only forty Sabbath-keepers here, and no organization. Now we have two churches, two hundred and fifty-two members, and twenty-five other Sabbath-keepers; also a tract society of seventy members, and two vigilant missionary societies, which take probably about 175 copies of the *Stimme* and several of the *Review*. There are quite a number of our members at Battle Creek, preparing for usefulness in the Master's cause. The Lord has blessed the labors of Eld. S. S. Shrock, and we trust that as the work increases, God may sustain him to carry it forward to final victory. I expect to remain here over another Sabbath, and then go to Mountain Lake, Minn., to organize a church in that neighborhood, if thought best.

Nov. 3.

R. CONRAD.

## OHIO CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the Ohio Conference of S. D. Adventists, was held at Springfield, Ohio, Oct. 2-12, 1885.

FIRST MEETING, OCT. 2, AT 9 A. M.—President in the chair. Prayer by Eld. G. G. Rupert. The church roll was called, and nineteen churches responded by twenty-two delegates. Minutes of last session read and approved. On call for new churches, Eld. W. J. Stone presented a verbal request for the church at Greensburgh to be admitted to the Conference. The church with its delegate was received. The Chair was authorized to appoint the usual committees.

On motion, all visiting ministers and brethren in good standing were invited to participate in the deliberations of the meetings.

SECOND MEETING, OCT. 5, AT 9 A. M.—Additional delegates took their seats in the Conference. The new churches of La Grange, Bellefontaine, McDonald, and Columbus, with their delegates, were received into the Conference. The Chair appointed committees as follows: On Nominations, John Sprinkle, B. B. Francis, G. G. Rupert; on Credentials and Licenses, Victor Thompson, D. K. Mitchell, James Rowe; on Auditing, D. K. Mitchell, John Sprinkle, J. B. Beauman, W. H. Gilmore, B. B. Francis, L. T. Dysert; on Resolutions, W. J. Stone, I. D. Van Horn, D. E. Lindsey.

Adjourned to call of Chair.

THIRD MEETING, OCT. 7, AT 9 A. M.—Committee on Resolutions submitted the following:—

*Resolved*, That we adopt the constitution recommended to the various State Conferences at the last session of the General Conference, by inserting the word "Ohio" in the blank left in Art. I., the word *three* in the blank in Art. II., and that the number *fifteen* fill the blank in Art. VII., sec. 1.

*Resolved*, That this Conference approve of the steps taken to establish city missions in this State, and urge that they be sustained; and that such efforts be put forth as would make them a complete success.

*Resolved*, That we recommend all the churches in this Conference to make their meeting on the fourth Sabbath in each month a missionary meeting, in which the tract and missionary work shall be considered, and all be invited to make an offering at that time for the missionary work.

*Whereas*, There are many in this Conference whose usefulness might be greatly increased by attending our good school at Battle Creek one or more terms; therefore—

*Resolved*, That we urge upon all who design devoting themselves to the service of God and the salvation of souls,—who especially need the schooling to be obtained there to better fit them for the work,—the importance of their availing themselves of this means which has in the providence of God been established for this purpose.

The first resolution was adopted. The second resolution was spoken to by Elds. Butler, Canright, Underwood, and Gates, and others, pending the adoption of which, the Conference adjourned to call of Chair.

FOURTH MEETING, OCT. 8, AT 9 A. M.—The second resolution was taken up, and after some discussion was referred back to the Committee. The third resolution was taken up and spoken to at some length by Elds. Butler, Canright, Underwood, and others, and as amended was adopted by the Conference, and afterward by a rising vote of nearly all the audience. Adjourned to call of Chair.

FIFTH MEETING, OCT. 9, AT 9 A. M.—The new church at Mt. Vernon, with its delegate, was received into the Conference. The fourth resolution, after some discussion, was adopted. The second resolution was presented and adopted.

The Committee on Resolutions further presented the following:—

*Whereas*, Past experience has shown that in some instances injudicious steps have been taken against members of the church, and they have been disfellowshipped without sufficient cause; therefore—

*Resolved*, That in case of an accusation against any one, unless for open violation of the commandments of God, the church defer action till one or more of the Conference Committee are present, or some one authorized by them.

*Resolved*, That we indorse the resolution passed by the last General Conference, that it is the duty of ministers to pay tithes, and to urge upon all others to do the same, thus showing themselves in this respect, as in other duties, to be ensamples to the flock.

*Resolved*, That all the officers of this Conference, of the Tract Society, and of our churches, make an especial effort to place the valuable pamphlets, "The Tithing System" and "Honor Due to God," in every family of our people in this Conference, and that they continue their efforts till all not only become educated on this point, but do their duty.

*Whereas*, Slackness in the performance of any duty in the cause of the Lord is to be deplored, and especially so in the handling of the Lord's money; therefore—

*Resolved*, That all who pay tithes to any church treasurer be particular to demand of said treasurer a receipt for the same; and that our church treasurers, when sending the tithes of the people to the Conference Treasurer, should demand of him a receipt for the amount; also that our church treasurers be particular to send to the Secretary of the Conference each quarter, with the church report, the exact amount of tithes received by him from the people, and the amount sent to the Conference Treasurer.

*Resolved*, That we hold our next annual camp-meeting only one week, and that this be preceded by a week's meeting, including all the laborers in the employ of the Conference, the camp-meeting committee, and as many leading men as can be gathered, in order to prepare for the camp-meeting.

After a free discussion, the resolutions were adopted. Eld. Butler made some interesting remarks respecting the cause in West Virginia, requesting this Conference to take that mission under its watch-care. On motion, the Conference accepted the charge.

Adjourned to call of Chair.

SIXTH MEETING, OCT. 11, AT 9 A. M.—Committee on Resolutions presented the following:—

*Resolved*, That the Conference Committee be hereby authorized to appoint the Auditing Committee in season to do their work during the workers' meeting, and also to call for a report at the beginning of that meeting from every person having accounts to settle with the Conference.

*Resolved*, That we hereby express our thanks to the "Trotting Association" and the Superintendent of the fair grounds for their favors to us at our annual gathering.

*Resolved*, That we express our thanks to the *Globe Republic* and the *Gazette* for the fair reports they have given of our meetings.

The resolutions were adopted. The Committee on Credentials and Licenses reported as follows: For credentials, R. A. Underwood, E. H. Gates, D. E. Lindsey, O. J. Mason, O. F. Guilford, Victor Thompson, W. J. Stone, G. W. Anglebarger, Chas. H. Chaffee; for colporter's license, E. J. VanHorn, Moses Randall, D. C. Babcock, J. S. Iles, L. T. Dysert, J. M. Watts, H. W. Cottrell, H. H. Burkholder, F. C. Field, L. B. Haughey, E. C. Penn, John Franz, Rudolph Fisher, T. R. Williamson. The report was accepted, and credentials renewed and licenses granted as recommended.

Committee on Nominations reported the following: For President, R. A. Underwood; Secretary, L. T. Dysert; Treasurer, James Rowe; Executive Committee, R. A. Underwood, E. H. Gates, W. J. Stone; Delegates to the General Conference, R. A. Underwood, E. H. Gates, Chas. H. Chaffee, W. J. Stone.

The nominees were elected to their respective offices.

Adjourned to call of Chair.

SEVENTH MEETING, OCT. 12, AT 9:45 A. M.—A partial report of the standing of the Conference was read by the Secretary, which was incomplete on account of many churches' having failed to report. The churches of Lake View, Belle Center, and Richmond Center, having been nearly broken up by deaths and removals, were dropped from the Conference list, and the remaining members were requested to unite with other churches near them.

The annual report of the Treasurer was read as follows:—

TREASURER'S REPORT.	
RECEIPTS.	
Tithes on hand from last year,	\$ 418 42
" received during year,	6,018 69
Educational fund on hand,	133 00
Tent fund on hand,	537 25
Rec'd on city mission fund since April, 1885,	548 00
<b>Total,</b>	<b>\$7,655 36</b>

DISBURSEMENTS.	
Paid from tithe fund,	\$5,521 24
" tent fund,	717 48
" city mission fund,	308 59
<b>Total,</b>	<b>\$6,547 31</b>

Balance, \$1,108 05

FINANCIAL STANDING.	
ASSETS.	
Tithe fund,	\$915 81
Educational fund,	133 00
City mission fund,	239 41
<b>Total,</b>	<b>\$1,288 28</b>

LIABILITIES.

Tent fund overdrawn, \$180 23

Balance, \$1,108 05

JAMES ROWE, *Treas.*

The following was then read, after which the Treasurer's report was accepted:—

#### AUDITOR'S STATEMENT.

Having examined the books of the Treasurer and Secretary, I have not only found them correct, but they show an increase of a little over 34 per cent in receipts of tithes as compared with the preceding year. A glance at the condition of the various funds, however, reveals the fact that very liberal support is needed; that this support must keep pace with the progress of the work, if the latter would not suffer.

THEODORE VALENTINE, *Auditor.*

Adjourned *sine die*. R. A. UNDERWOOD, *Pres.*  
LOUIS T. DYSERT, *Sec.*

#### MICHIGAN CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the Michigan Conference of Seventh-day Adventists convened at Jackson, Mich., Sept. 18, 1885, at 9 A. M. Prayer by Eld. Olsen. Forty-eight delegates presented credentials, representing twenty-eight different churches. The following churches were admitted into the Conference: Muskegon, Ogden, Bloomingdale, and Gaines (Genesee Co.). The Secretary's report showed one hundred and thirty-nine churches upon the Conference books. Twenty-eight of these do not report, and twenty-eight that do report and seem to be in good standing, have never been admitted into the Conference. By vote, the President was requested to appoint a committee to investigate this matter. M. B. Miller, A. W. Bather, and A. H. Mason were appointed as such committee.

*Voted*, That the Chair appoint the usual committees.

*Voted*, That all ministers who are or may be present, and all members of our churches in good standing, participate in the deliberations of this Conference.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 21, AT 9 A. M.—The churches at Tustin and Vanderbilt were admitted into the Conference. The Treasurer's report being called for, was read as follows:—

TREASURER'S REPORT.	
Received during the year,	\$22,111 21
On hand at beginning of year,	8,059 54
<b>Total,</b>	<b>\$30,170 75</b>
Paid out during the year,	\$15,489 01
Balance on hand,	\$14,681 74

Adjourned to call of Chair.

THIRD MEETING, SEPT. 23, AT 9 A. M.—After the reception of new delegates, the partially organized church at Holland, Ottawa Co., was presented for admission into the Conference. As this organization had been so far effected without the consent or knowledge of the Conference Committee, it called forth a lengthy discussion on this point, which lasted until time for adjournment.

FOURTH MEETING, SEPT. 23, AT 5 P. M.—President and Secretary being engaged in other business, Eld. D. M. Canright was selected to act as Chairman *pro tem.*, and U. Smith, Secretary.

Committee on Resolutions reported as follows:—

*Resolved*, That the Michigan Conference substitute the constitution recommended by the General Conference for the old constitution, inserting in the blank in Art. I. the word "Michigan;" in Art. II. changing the word "five" to *three*, and in Art. VII. inserting the word *twenty*.

*Resolved*, That the constitution be amended by adding to Art. II. a section to be called Sec. 5., to read as follows:—

"SEC. 5. The Conference Committee shall take the supervision of the organization of new churches, and are to be consulted in all cases previous to such organization; and the Committee shall designate such laborers to do this work as have ability and experience to thoroughly instruct believers in all points of present truth."

And further, that Sec. 5 be called Sec. 6, and that the following be added to Art. IV.:—

"SEC. 3. No church can properly disband without the consent of the Conference or the Conference Committee.

*Whereas*, The constant increase of labor in the cause of

present truth demands a corresponding increase of means to carry it forward; and—

*Whereas*, The Lord has shown through the "Testimonies" that, if the tithes were faithfully paid, there would be no lack; therefore—

*Resolved*, That Art. III., Sec. 1, of our State constitution be carried out, and that the duty of each individual member of all our churches be urgently set forth by the ministers of this Conference and the officers of all our churches.

*Resolved*, That a careful perusal of the pamphlet of Eld. Geo. I. Butler on tithing be recommended to the individual members of the churches of this Conference, and that each one try to keep his conscience clear in this matter in the sight of God.

*Resolved*, That as a general rule sermons of one hour in length, or even less than that, as to the actual time of speaking, are preferable to long drawn-out discourses of from one and one half to two hours in length.

*Whereas*, The "Testimonies" from No. 1 to 30 are now printed in four indexed volumes, for more convenient use and better preservation; therefore—

*Resolved*, That we earnestly advise all our people to obtain these books as soon as they can reasonably, and that they study them carefully and often.

*Resolved*, That we hereby instruct our Conference Committee to hold our next annual camp-meeting only one week, but that this be preceded by one week's meeting of the workers of the Conference.

*Resolved*, That we hereby instruct the Conference Committee to appoint the Auditing Committee early enough so that they can meet one week before the Conference convenes, to audit the accounts of the Conference.

*Resolved*, That all persons in the employ of this Conference be hereby required to place in the hands of the President their reports, one week before the Conference opens in order that they may be audited in season.

On motion to adopt the first resolution, the constitution recommended by the General Conference was read, the proposed amendments explained, and the resolution adopted. The third and fourth resolutions were read and adopted. In order that action might be taken upon the sixth before a larger congregation, it was temporarily laid on the table. The seventh was read and adopted, and the eighth read, when the Conference adjourned to call of Chair.

FIFTH MEETING, SEPT. 24, AT 5 P. M.—The eighth resolution, which was before the Conference when it last adjourned, was taken up, and the Committee offered the following as a substitute for the same:—

(A.) *Resolved*, That the following be substituted for Sec. 5, of Art. II.: "It shall be the duty of the Conference to elect, or through their Chairman appoint, a committee of six persons not in the employ of the Conference, who, with the Executive Committee, shall constitute a board of auditors to examine and settle all accounts which may be presented to the Conference for the year covered by their term of office; said number of six persons to be elected at the same time as the Executive Committee in connection with whom they serve.

(B.) *Resolved*, That the following be added to Art. II. as Sec. 7:—

"SEC. 7. The Conference Committee shall have power to fill any vacancy in their number or in the Auditing Committee, caused by death, resignation, or otherwise."

It was voted to substitute (A.) for the eighth resolution. (B.) was referred back to the Committee. The ninth resolution was again read, and by vote referred back to the Committee. The Committee reported further as follows:—

*Whereas*, In certain parts of our State, there are many foreigners, especially Scandinavians; therefore—

*Resolved*, That we should search for suitable persons to help this foreign element, and encourage them in their work.

*Whereas*, Death has again entered the ranks of our public laborers, and removed from our midst our esteemed brother, C. J. Lamson, while he was young in years, and with the prospect of a life of usefulness before him; therefore—

*Resolved*, That we mourn the loss of this young and successful laborer from the cause of present truth, and from our midst, and that we extend our heart-felt sympathy to his relatives, and especially to his deeply bereaved companion.

These were adopted separately. Eld. Butler offered the following preambles and resolution, which were adopted:—

*Whereas*, Our Sanitarium was brought into existence through light from Heaven, and was designed to be a means of bringing important truths to the afflicted from all parts of the country; and—

*Whereas*, The true spiritual success of the Sanitarium depends largely upon the religious atmosphere pervading it, which makes it important that careful attention be paid to the spiritual influences connected with the institution; and—

*Whereas*, The large numbers coming to the Sanitarium make it an excellent field for judicious, sensible spiritual labor, requiring the presence of at least one minister to superintend the religious interests of the institution, to converse with and pray for the sick, and to minister in various ways to the suffering; and—

*Whereas*, Our people working in the Sanitarium pay their tithes into the Conference treasury, amounting the present year to some \$2,000; therefore—

*Resolved*, That it is the sense of this Conference that the sanitarium has a just claim upon the Michigan Conference to provide and sustain an able, experienced minister in the sanitarium, to watch over the religious interests of this important institution.

The sixth resolution, which had been laid upon the table at a former session, was taken up, and after remarks by Eld. Butler, showing the importance of our people's purchasing and studying the "Testimonies," was adopted.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 25, AT 5 P. M.—Committee on Credentials and Licenses reported as follows:—

Your Committee would respectfully recommend the following-named persons to receive credentials: Mrs. G. White, Geo. I. Butler, U. Smith, J. Fargo, J. Byington, I. D. Van Horn, W. H. Littlejohn, D. M. Canright, R. J. Lawrence, M. B. Miller, H. M. Kenyon, D. H. Lamson, E. Van Deusen, G. K. Owen, R. C. Horton, J. L. Edgar, M. S. Burnham, Jas. Sawyer, W. C. Gage, E. H. Root; for license, C. Stoddard, L. S. Guilford, H. W. Miller, L. G. Moore, Geo. O. Wellman, W. C. Wales, A. Marsh, Mrs. E. S. Lane, Mrs. G. K. Owen, I. H. Evans, Geo. O. States, Geo. L. Randall, Geo. W. Caviness, E. S. Griggs, Fred I. Richardson, John B. Gowell, T. S. Parmelee, A. W. Bather, Eugene Leland, Frank Carr, Dr. H. S. Lay, Marcus Carpenter, Thad. Waters, Alpha Waters, Gilbert Wilson, Jasper Harris, C. B. Childs, David Malin, Henry Veysey, T. M. Lane; for colporteur's license, A. Smith, Hickman Miller, Moses Knowlty, H. King, Wm. Wilbur Willard Fay, Anson Sanborn, Herrick Bromley, W. J. Webber, Jas. Taphouse, Franklin Howe, Franklin Squire, John Hatch, D. A. Owen, Jas. Wilson, Wm. Brace, C. J. Annes, E. Hanson, O. F. Campbell, E. J. Smith, Julia Carr, Geo. Woodruff, Laura Giuley, John Terrell, Andrew Graham, Jennie Wilson, Nelson Staines, Stephen Allchin, L. Rogers, James C. Clemens, Chas. Cramer, B. G. Spencer, J. D. Morton, R. J. Foster, Mary Van Deusen.

As the following persons are not laboring in this conference at present, and are not likely to soon, we advise that they receive credentials where they labor: O. Burrill, E. P. Daniels, John Sisley, Wm. Ostrander, and F. D. Starr.

The report was amended by removing the name of Willard Fay from the list of those receiving colporteur's license, and placing it with those to receive ministerial license.

The Committee on Churches reported as follows:—We recommend that the following-named churches, which report, but do not belong to the Conference, be admitted into the Conference: Bancroft, Birmingham, Byron Center, Elmwood, East Ross, Gowan, Lowell, Hastings, Hazelton, Maple Grove, Midland, and Lake, Sheridan, St. Louis, Vermontville, Cedar Springs, Fairgrove, and Reese. As Lowell reports under the name of Vergennes, we recommend that they report under their proper name, Lowell; and that the name of the Titabawasee church be changed to Freeland.

We recommend that the following reporting companies receive special attention from the Conference: Birch Run, Blaine, Ewart, Imlay City, Mundy, Peasey, and White Lake.

After careful investigation, we have found that from death, removals, etc., the following churches cease to maintain their organization, and we recommend that their names be dropped from the minutes of the Conference: Antrim, Bowne [Blendon of 1869], Chesaning, East Saginaw, Flushing, Gaines (Kent Co.), Montcalm, North Shade, Owosso, Palmyra, Sidney, Woodhull, Milford, North Eaton Rapids, and White Water.

The following churches do not report, and we recommend that they receive special attention from the Conference: Armada, Belvidere, Clyde, Fentonville, Green, Grand Junction, Holly, Kalamazoo, Marshall, and Tuscola.

The church at East Ross was referred back to the committee. Report was still pending when meeting adjourned to call of Chair.

SEVENTH MEETING, SEPT. 27, AT 9 A. M.—Report that was pending when meeting last adjourned, was taken up, and after amending it by striking out the word "proper" from the recommendation concerning the Lowell church, it was adopted.

Committee on Nominations made a partial report as follows: For President, J. Fargo; Secretary, A. H. Mason; Assistant Secretary, Mrs. A. H. Mason; Treasurer, A. R. Henry; Executive Committee, J. Fargo, E. H. Root, I. D. Van Horn. By vote the report was adopted.

Reports of ministers were called for, and M. B. Miller gave a very interesting account of his labors in Northern Michigan. Several calls for labor among the churches were made by delegates present, after which the meeting adjourned to call of Chair.

EIGHTH MEETING, SEPT. 28, AT 5 P. M.—Committee on Resolutions offered the following resolutions:—

*Resolved*, That we hereby tender our thanks to the various railroads of the Michigan Association for favors granted to us at this meeting.

*Resolved*, That we also tender our thanks to the proprietors of the street-car line of this city for their generous efforts to make our meetings pleasant and successful.

It was voted to adopt the resolutions, and instruct the Secretary to forward copies of the same to each of these parties.

Committee on Credentials and Licenses reported as follows:—

Your Committee would further recommend the following-named persons to receive credentials: N. Clausen, A. Weeks; for ministerial license, S. M. Butler, L. O. Moore, C. C. Lewis, A. Kunz; for colporteur's license, Emily Campbell, Hiram Fenner; and that J. O. Corliss receive credentials from the General Conference.

Committee on Nominations made a final report as follows: For Camp-meeting Committee, H. W. Miller, John S. Day, E. S. Griggs; Trustee to educational fund, W. H. Hall.

By vote, A. H. Mason was appointed auditor. Adjourned *sine die*. J. FARGO, Pres. A. H. MASON, Sec.

#### REPORT OF THE MICHIGAN HEALTH AND TEMPERANCE ASSOCIATION.

THE first meeting of the sixth annual session of this Association was held on the camp-ground at Jackson, Mich., Sept. 24, 1885, at 9 A. M. After a good stirring temperance song, prayer was offered by Eld. Gage. Report of labor showed seven societies organized and four revived. Some of these are doing good work; the Battle Creek College club, having a membership of 150, being all signers to the teetotal pledge. The Otsego club made a full report, following the instructions given in the record book. Other societies made partial reports. All reported an increase of membership, and some interest in this department of the cause of God. The President expressed regrets that there were not more full reports, but thought the societies were willing to work when properly educated, and that, as expressed in one of the missionary meetings, we could not expect that work to prosper unless the ministers gave it their support.

The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, M. S. Burnham, E. Van Deusen, Geo. Wellman; on Resolutions, M. B. Miller, Albert Weeks, I. H. Evans. Canvassers were also appointed to circulate the teetotal pledge. Eld. Gage, being called upon, stated that as the popular temperance workers of to-day are largely associating the Sunday movement with temperance reform, it behooves us as a people to awake to the work of getting before others the light of true Sabbath reform; and that steps were already being taken to have a paper printed, presenting Bible arguments in a way that would not offend, and yet convict those intelligent temperance workers who were conscientiously engaged in the Sunday movement.

The question in regard to how far we could work with other societies and yet keep our own identity, was freely discussed. It was also suggested that to raise the standard of temperance among us as a people, an individual should be employed by the Conference to give all his time to this branch of the work.

Dr. Kellogg then gave a very interesting and instructive address, stating that nearly sixty years ago Eld. Joseph Bates organized the first temperance society that totally prohibited the use of intoxicants. Through his influence the attention of Bro. and Sr. White was called to hygienic reform, until, with light from Heaven, they had so agitated the subject that twenty years ago it was generally accepted by our people. But for the last eight or ten years, little interest had been taken in it, one reason being that it had not received the moral support of our ministers. Unless they, with our elders, deacons, and missionary workers, take hold anew, we cannot expect success. He said he was not afraid to advocate vegetarianism because it is founded upon physiological law. The vegetarian dietary is simply a return to the dietary that God first gave to man. The Lord did not miraculously shorten man's life from that of nearly a thousand years to only one hundred and twenty, but simply allowed him to eat flesh food, which brought about that result.

The longest lived people we have are those who never taste of meat. Consumption, the greatest plague in the land, killing off one fifth of the population, more than that most dreaded disease, cholera, is largely due to the use of the diseased flesh of animals. Many children die of tuberculosis of the brain and lungs from being fed with the diseased milk of stabled cows. He also stated that the last piece of beefsteak he used was twenty years ago, at breakfast; and that in preparing some for dinner from the same piece, a large abscess was cut into. The meat within one fourth of an inch of that abscess had been eaten by some one. The Jews are alive to the importance of this subject. Though with the naked eye they give but a superficial inspection to the animals slaughtered for the market, nineteen out of twenty are rejected by them and left for "us" and other Gentiles to consume. Salt herring or halibut are more injurious and indigestible than beef, or even pork. Some vegetarians eat worse things than meat; such as, old cheese, pickles, and hot sauces of every sort, even pickled black-walnuts being used by some. All that is injurious should be discarded by us; for our bodies are more delicate than the most intricate chronometer,—one little nerve controlling the entire action of the heart.

Our bodies are much better and more wonderful than the finest piece of art, yet how careless and regardless we are of the laws given by our Creator to protect these beautiful temples. Some will say, The Lord is coming so soon, we do not need to pay so much regard to these things. This is a very narrow view of the subject. Should we not be preparing ourselves physically to have a pure character, upon which a pure spiritual condition depends? It is high time we were awake to these things.

The doctor then suggested another meeting for 9 o'clock next morning, and that all bring their Bibles for a Bible reading upon the subject of Health and Temperance, to which time this meeting was then adjourned.

SECOND MEETING, SEPT. 25, AT 9 A. M.—The Committee on Resolutions presented the following report:—

*Whereas*, the cause of health and temperance has been retrograding among our people in this State; and—

*Whereas*, No cause will prosper without workers; therefore—

*Resolved*, That we hereby make an earnest appeal to the Conference to furnish a good laborer who will give his time to this work.

*Resolved*, That in our judgment, every family of S. D. Adventists should become subscribers to the *Good Health*.

*Whereas*, The Spirit of God has spoken to us directly upon the subject of health and temperance; therefore—

*Resolved*, That we read and prayerfully consider the light God has given us on these subjects.

The first resolution was spoken to by Eld. Lamson and others, the desire being freely expressed that this subject receive more attention. It was stated that if all would give it their aid and influence, we could soon occupy the place the Lord would have us, at the head of temperance reform.

Concerning the second resolution, it was remarked that the president of a W. C. T. U., at one of their meetings, held before the assembly a copy of the *Good Health*, and said, "It is the best paper of the kind in the world." Certainly if she could thus recommend it, we as a people should appreciate our own journal enough to give it our support.

The last resolution was considered very important, one that we should not pass lightly by. All were unanimously adopted.

The Committee on Nominations presented the following report: For President, H. M. Kenyon; Secretary and Treasurer, Mrs. E. S. Lane. There were fifty-six signers to the teetotal pledge, seventeen becoming full members. A Bible reading was then held in which a large assembly took part. A vote was taken to have this reading printed in the *Good Health*. Eld. Van Horn made some very interesting remarks, calling attention to the fact that the Bible is against the use of tea and coffee, according to Deut. 29: 18-20 (margin).

Adjourned *sine die*.

Two other meetings were held under the auspices of the Health and Temperance Society. The first, especially for ladies, was a lecture by Dr. Kellogg upon the subject of dress. A fifty-foot tent was more than full of attentive listeners. The subject was illustrated by means of a life-size manikin, charts, and black-board drawings. At the close of the lecture, articles of healthful dress were exhibited, and the following pledge was circulated:—

"Recognizing the importance relative to health of proper dress, and the serious evils which arise from the wearing of such clothing as overburdens any portion of the body, which restricts its freedom of movement, or interferes with important vital functions, we hereby pledge ourselves to conform in our dress to the principles of health, and to discard such articles and modes of dress as by their superfluity, or their want of adaption to the wants of the body, are obnoxious to health. And we do also pledge ourselves to avoid extravagance, and to cultivate in ourselves, and encourage in others, Plainness, Economy, and Simplicity in Dress."

A large proportion of the audience signed this pledge, and it is hoped that several hundred more persons may be induced to sign it within the next year.

Immediately following this meeting, another was held for the special benefit of the children, who seemed to be much interested in the remarks made to them by the Doctor, although the hour for dinner was long past, and many of them had been sitting for several hours. H. M. KENYON, Pres. E. S. LANE, Sec.

#### THE FINANCIAL INTERESTS OF OUR SABBATH-SCHOOL WORK.

THIS is a subject of great importance. Every enterprise, of whatever nature, costs both time and money. The pleasure-seeker expects to give both in exchange for his pleasure. The worshiper of mammon gives his very best efforts, and spares neither time nor money for the sake of adding to his store of wealth. And shall the seeker after eternal life and eternal wealth be behind in his efforts to gain the coveted prize? But one answer can come from all hearts: In striving to gain eternal riches we will not fall behind those who seek the fleeting things of earth.

Then to what source shall we look for the financial support of our Sabbath-school work? No tax can be

levied, and the tithing system is for another purpose. One answer only can be given: It must be by the free-will offerings of those interested. If this be so, how much shall be given? What amount shall be expected from each member? A penny a Sabbath—is that all? Do we really appreciate the value of the Sabbath-school work? Do we understand its object? There seems to be danger of our belittling the work by a meager gift. A penny each Sabbath! Is it a penny a week we are to give to the support of so noble a work? A penny a week to pave the way of our children to glory? A penny a week from all—the man of wealth, the widow, and the fatherless! This may be as much as some can give, but the more favored and wealthy should give more.

Now let this idea sink down deep into the heart, that this is a part of God's work in the earth, and second to no other; and that it needs the support both of our influence and our means; then let our offerings be in accordance with our means, and in proportion to the love we find in our hearts for the work. It is safe to say that our love and interest may be measured by the gift, and that the more we give, the deeper will be our interest in, and desire for, the prosperity of the work.

Again, the value of the influence this giving has upon the children and youth must not be lost sight of. Its tendency is to arouse a desire in their hearts to do likewise. It awakens a spirit of sacrifice and cultivates liberality. And this is not best accomplished by the children's going to the parents for the gift; they should be taught to earn money with their own hands; and when earned, instead of allowing them to devote it to a toy or to sweetmeats, teach them the truthfulness of the saying of the Lord Jesus, "It is more blessed to give than to receive."

Another point must not be lost sight of: Our local schools are members of the State Association; our State Association is a member of the General Association, embracing all the S. D. Adventist Sabbath-schools in the world; and a tithe of our offerings goes to forward this great work. And here let me say that if we have become possessed of the idea that our gifts are wholly for the support of our local Sabbath-schools, it is time that we abandoned such a thought and enlarged our views on this subject. The General Association is in need of funds. It is publishing the *Sabbath-School Worker*, devoted wholly to the interests of the Sabbath-school work. This paper meets a want long felt, and should be liberally patronized by every family of Sabbath-keepers in the land. Like all of our periodicals, it is the property of no one man. It is *our* paper, dear brethren; will we support it? There is great need also for helps to assist officers and teachers in their work. How shall these be obtained? Whence are the means to come? Only one answer can be given, From our Sabbath-school offerings.

Coming a little nearer home, we see that the Secretaries of our State Associations every three months send out blanks to all the schools in their respective States, asking for their reports. These cost money, and the postage costs money; and these blanks are needed because every school should report. It is not to be believed that when properly set before them, our schools will be behind in this matter of giving; and I trust they will be stirred to act liberally in the future.

A few words as to *how* to give may not be out of place here. Some have objected to giving money on the Sabbath. To meet this objection, it has been suggested that we put our offerings into an envelope, and so bring it to the Sabbath-school. This always seemed to me to be a distinction without a difference; and it reminds me of the man who gave two cents for foreign missions, and then gave twenty dollars to carry the offering to its destination. Of course this only suggests the propriety of putting our offerings over the "short line." And as we do so, let us write on our banners the motto, "It is lawful to do well on the Sabbath day," and teach our hearts and hands to be liberal, and bestow of our financial blessings upon this noble work, even upon the Sabbath day.

But there is yet another question which must not be overlooked: Upon whom rests the responsibility—for it is such—of disbursing the funds so brought into the treasury? In our local schools it no doubt rests upon the officers, principally the superintendents. But we could not advise this to be done without consulting the school, especially in the more important matters. If the superintendent is such a man as he should be, he will see the wants of his school, and can make suggestions, perhaps calling for an expression from the school; and so all will feel that they have a voice in the expenditure of their own offerings. As to the disbursement of the Sabbath-school funds in the State treasuries, it is, as in the local schools, in the province of the officers, and particularly the president; and is to be subject to his order.

The tithing system should be carried out in all our schools; that is, a tithe of all our offerings should be sent to our State Associations. In schools that have a supply of maps, etc., a larger offering would be appropriate, as we have seen that there is urgent need of funds. I submit the subject to your further candid consideration. H. F. PHELPS.

## News of the Week.

FOR WEEK ENDING NOV. 14, 1885.

### DOMESTIC.

—The corn crop of Nebraska is estimated at 150,000,000 bushels.

—The battle-ground of Missionary Ridge has been converted into a strawberry patch.

—Four cities, New York, Buffalo, Detroit, and Atlanta, are building crematories.

—A "faith cure" convention will be held in Pittsburg, Pa., the last week in November.

—The North, Central, and South American Exposition was formally opened at New Orleans on Tuesday, Nov. 10.

—Recent experiments have shown that the first choice among colors of all children under 7 years of age is yellow.

—The cotton crop of Mr. Richardson, of Mississippi, is greater than that of all Egypt, and his plantations are worth \$12,000,000.

—The body of Mrs. J. W. Taylor, who died six years ago, was disinterred at Louisville, Monday, and it was found that the remains were completely petrified.

—Sam Jones is preaching in Birmingham, Ala., and the reported "conversions" for the week ending Saturday night of week before last are given at a round 600.

—The counties of Dallas, Perry, and Bible, in Alabama, were swept by a cyclone Friday night, resulting in great destruction of property. It is said thirteen persons were killed outright, and forty to fifty dangerously wounded. A number of citizens are reported missing.

—The strike of miners in the Hocking Valley has resulted in the closing of all the furnaces, and, to save expenses, the Columbus, Hocking Valley, and Toledo Road has discharged several hundred train men and shop hands. Alleged attempts to destroy mine property have been frustrated.

—At Freeport, Ill., Tuesday, Mrs. Bookman accidentally used a dish, in which was rat poison, to mix flour with which to fry chicken. After dinner the family of seven persons became dangerously ill, but were relieved by the prompt attendance of a physician. No fatal results are expected.

—At Fanning, Clay county, Texas, last Saturday, Valentine Sanford, 14 years old, deliberately assassinated his mother, and later assisted his father in searching for her. When the body was found, the boy confessed the crime, saying he had determined to kill his father also, then sell the plantation, and become a brigand.

—A number of human bones were found Tuesday near Lincoln, Ill., and a boy makes explanation that he and a companion, some time ago, took the bones from a farm called the "Abbot place," formerly occupied by one John Haines, who bore a bad character, and was killed in a quarrel in Kansas. It is believed that Haines secretly murdered a number of people, and that the bones are the remains of his victims.

—During a blinding snow-storm early Saturday morning the Canadian Pacific Company's steamer *Algoma* was wrecked on Isle Royale, in Lake Superior. Forty-five of the crew and passengers are now reported lost. The survivors of the wreck, thirteen in number, were taken off the island by the *Athabasca*. The *Algoma* was dashed to pieces on the rocks, the waves at the time of the disaster running mountain high.

—In August, 1884, Joseph Dyer, aged 20, of Cape Elizabeth, Me., was thrown from a wagon and killed, the remains being interred a few days later. Recently the parents received word that their dead son was alive and well. They resolved to exhume the coffin, which was done, and removed it to the family residence. As the lid was about to be removed, the supposed dead man walked into the house. It is surmised that medical students dug up the body, found that life was not extinct, and treated Dyer until he fully recovered.

—A fire which started on the Strand at Galveston, Texas, early Friday morning, swept southeastward with great rapidity, destroying 400 dwellings and residences, many of the inmates narrowly escaping. A high wind which prevailed at the time aided the progress of the flames, which found easy prey in the wooden structures covering the burned district. One thousand families were rendered temporarily homeless, and the financial loss will approximate \$2,500,000, with less than \$1,000,000 insurance. Already the leading citizens have taken measures to relieve the sufferers, and telegrams tendering assistance and sympathy have been received from many cities. The buildings on forty and one half blocks, or 100 acres, were swept away by the fire.

### FOREIGN.

—Louis Riel has again been respited until the 16th of November.

—The Paris catacombs contain upward of 3,000,000 skeletons.

—At a meeting of the British Cabinet, Tuesday, war was formally declared against Burmah.

—A dispatch from London dated Nov. 14, states that Serbia has formally declared war against Bulgaria.

—Sixty families at Point aux Esquimaux, Quebec, are said to be starving, and will die of hunger unless relief speedily arrives.

—A Madrid dispatch states that Germany objects to the pope's decision concerning Spanish sovereignty over the Caroline Islands.

—In the trial of editor Stead of the *Pall Mall Gazette* Tuesday, the jury returned a verdict of guilty, and the judge sentenced him to three months' imprisonment.

—What is claimed to be a false report, that work on the Panama Canal had been suspended for lack of funds, was circulated on the New York Stock Exchange Monday.

—Advices from Calcutta state that King Theebaw has ordered that all Englishmen in Burmah be exterminated. It is feared that all the Europeans in Mandalay have already been massacred.

—Wednesday, Nov. 11, the Balkan Conference, at Constantinople, agreed that the basis of its deliberations should be the restoration of the *status quo ante* in Roumelia. No details were adopted.

### RELIGIOUS.

—Thomas Tennant, a Methodist minister of Evansville, Arkansas, died recently at the age of 115 years. He was probably the oldest preacher in the world.

—Since Mr. Foulk's return from the Romish priesthood to the Anglican Church, he has received the recantations of no less than fifty Romanists in England.

—In the theological school at Frankfort, Germany, the students manifest their religious zeal by going about the village in small companies, singing, praying, and sometimes preaching, often to large congregations.

All the Wesleyan Methodist ministers in London vacated their pulpits on a recent Sunday, in order that the local preachers might have an opportunity to address the congregations, and the number of laymen who discoursed was estimated at not less than 275.

—The Presbyterian Synod of South Carolina has condemned the action of the Directors of the Columbia Seminary, who deposed Prof. Woodrow for accepting the theory of evolution. In the Synod of Virginia action was taken indicating just the contrary sentiment.

—The National Bible Society of Scotland has agreed to join the British and Foreign Bible Society, and is issuing a new edition of the Chinese New Testament with Japanese points, or Kuntens. Never before were there so many tokens that the wide circulation of the Chinese literature is beginning to tell on China.

—"Rev." Father Gibaud, in a sermon in Notre Dame Church, Montreal, Oct. 25, after telling his people that "the Catholic Bible is the word of God and the Protestant Bible is the word of man," added, "I want to be understood that the Church forbids you to read those (Protestant) Bibles. If you have any of them in your house, burn them; and if you do not want to burn them, bring them to me and I will burn them."

—The General Conference of Seventh-day Baptists held its session this year at Alfred Center, N. Y. Nearly 1,000 delegates and visitors were in attendance. Sixty-five churches reported to the Conference, leaving twenty-nine not reporting. There were reported 234 baptisms; and five new churches, with a total membership of fifty-seven, were admitted. The amount raised for denominational missionary work of all kinds averages over \$2 for each member of the denomination, while the total funds reported (incomplete) make the average about \$4.50 per member. About 6,000 are in the Bible schools of the churches, and 282 baptisms are reported among Sabbath-school scholars. The Conference passed a resolution favoring prohibition as a principle, and also one against the anti-Chinese law. The Memorial Board reported over \$82,000 held in trust for various (mostly educational) purposes. The report of the Missionary Board included the following points of interest: Receipts, \$9,886.87; expenditures, \$9,524.38; a debt (for the first time in many years) of \$1,392.62; a church in Shanghai, China, of eighteen members, with three missionaries, and several native helpers; two churches in Holland, with one missionary and some helpers; nine additional, and a new church organized; Scandinavian missions in Iowa, Wisconsin, Minnesota, and Dakota, with two missionaries, eighty-seven church members, four churches, six baptisms.

## Obituary Notices.

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

ALLEN.—Died at Wright, Mich., Oct. 5, 1885, Noyce, only child of Frank and Martha Allen, aged 4 weeks and 4 days. Words of comfort were spoken by the writer, to the afflicted parents and friends gathered at their home, from Rev. 21:4. E. S. LAMB.

HAGLE.—Died at Memphis, Mich., Oct. 23, 1885, Alvin B., son of Byron and Bertha Hagle, aged 5 years, 7 months, and 20 days. Alvin was a sprightly boy, and is sadly missed by his parents; but they sorrow not as those that have no hope; for they expect soon to meet him, when he comes again from the land of the enemy, in the resurrection morning. ALBERT WEEKS.

HOTTEL.—Fell asleep at Quicksburg, Shenandoah Co., Va., Nov. 3, 1885, Sr. Alice Tarquenia Hottel, aged 26 years, 11 months, and 20 days. She embraced the Sabbath eighteen months or two years ago, and was baptized by the writer at the camp-meeting in 1884. She was respected by all who knew her. Those not of our faith bear testimony that she was a follower of the meek and lowly Jesus. Words of comfort were spoken by the writer, from 1 Cor. 15:21-23. HENRY A. RIFE.

AUTEN.—Died of inflammation of the stomach and bowels, at Knoxville, Iowa, Sept. 22, 1885, Frank D., son of William and Ella Auten, in the seventh year of his age. He suffered severely during his sickness of about one week. This affliction lies heavily on the mother, the fa-

her being absent at the time of his death. There is One to whom we can all go in times of affliction, who knows all about our sufferings and sorrows, and who has promised to never leave nor forsake us. A few remarks by the writer. CHAS. F. STEVENS.

BROWN.—Died Oct. 27, 1885, Marilla Brown, aged 69 years, 3 months, and 21 days. Her disease was obscure, physicians not being able to give it any name. She has been failing for over a year, and for several months she was hardly conscious of passing events. She embraced the truth in 1862, under the labors of Elds. Andrews and Cornell. She loved the truth, and longed for rest. The blessed hope cheers the family in their lonely hours. She leaves a husband and two children to mourn her loss, also an adopted daughter. Remarks at the funeral by the writer, from 1 Cor. 15. M. H. BROWN.

HOWARD.—James Arthur Howard, son of E. and A. L. Howard, died in Battle Creek, Mich., of scrofula, Oct. 21, 1885, aged 2 years, 9 months, and 20 days. A brief address was given from the words, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away," after which we laid the dear little sleeper away to rest, to await the resurrection morning. The bereaved family desire to express their thanks to kind friends for the sympathy and assistance granted them in their affliction. M. B. MILLER.

JENSEN.—Josephine A. Jensen, wife of John P. Jensen, and eldest daughter of Piny and Lovina Potter, died at her home near Little Prairie, Wis., Oct. 27, 1885, in the twenty-seventh year of her age. Phenice was an obedient daughter, and a faithful wife and mother. She early gave her heart to God, and tried to lead a consistent Christian life. Her health had been poor for several years, though we did not consider her dangerously ill; but she died suddenly, leaving a husband, two little daughters, father, mother, brothers, and sister, and sympathizing friends and neighbors. Words of comfort were spoken to the bereaved friends by Eld. W. W. Sharp, from Ps. 116: 15. P. L. POTTER.

HOLMES.—Died of quick consumption, at her father's home, near Unity, Wis., Nov. 6, 1885, Katie E. Holmes, wife of Bro. C. J. Holmes, aged 27 years, 1 month, and 17 days. Sister Katie was a worthy member of the Seventh-day Adventist church at Loyal, Clark Co., Wis. She has fallen asleep to rest in the grave until Jesus the Life-giver comes to take the righteous dead, and take them to reign with him forever and ever. She bore her sickness with that Christian meekness which only comes through the grace of God. Before her death she comforted her father, mother, brothers, and sisters to prepare to meet her in the kingdom of God. She has left a husband, two little sons, a large company of relatives, and brethren and sisters in Christ to mourn her loss. Words of comfort were spoken by the writer, from John 14: 19, to a large congregation, in the church at Unity, where she was laid away to rest. I. SANBORN.

BRYANT.—Died of consumption, Sept. 11, 1885, at her home in Utica, Clear Creek, Neb., Elizabeth E. Bryant, aged 50 years and 4 months. She was born in Royalton, Vt., April 12, 1835. She has for several years been afflicted with poor health. While visiting in Fond du Lac, Ia., in 1881, she heard the third angel's message preached, was convinced of the truth, and has ever since been keeping the commandments of God. She died with full trust in Jesus. She expressed herself at different times as being perfectly submissive to the Lord's will. Although her sufferings were very severe, she never uttered a murmur or complaint; but her last words were concerning God's goodness and mercy. She leaves a husband, an aged mother, a brother, and two sisters, besides many warm friends to mourn her loss. But we mourn not as those without hope; for we feel a full assurance that faithful we shall meet her in the morning of the resurrection, when she comes to wake his sleeping saints. ADDIE T. JACOBS.

JONES.—Died of congestion of the stomach and bowels, after a brief illness, at Sharps, Taylor Co., Iowa, July 28, 1885, Fanny Adella Jones, aged 14 years, 3 months, and 20 days. We did not consider her dangerous for two days, and at noon the third day she went to sleep and did not till seven o'clock, when she ceased to breathe. She was a very precious little Christian, old beyond her years, and neglecting no duty. She was baptized at the Omaha camp-meeting last fall, and we have the assurance that she will come again from the land of the enemy. She left parents, three brothers, one sister, grandmother, and many friends in the school, where she had attended for twenty consecutive terms without missing a day. She is missed in the Sabbath-school of which she was a member, having always kept the Sabbath with her mother and grandmother. We are few in number, and this bereavement seems to bind us closer to God and to one another. In this great affliction we feel to say, "Thy will be done." LUCY JONES.

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 represented 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., Wednesday, 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.

The general T. and M. meeting for Dist. No. 1, Kansas, announced in the REVIEW of Nov. 3, will be held at Portis, Nov. 27-29. WM. EVERINGTON, Director.

Publishers' Department.

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

CHAMBERS' LIBRARY OF UNIVERSAL KNOWLEDGE.

A Reprint of the Last London Edition, with Numerous Additions by the American Editors.

This work is, in the fullest sense, a "Dictionary of Universal Knowledge for the People"—not a mere treatise in alphabetic order, but a work to be readily consulted as a dictionary on EVERY SUBJECT ON WHICH THE PEOPLE GENERALLY REQUIRE SOME DISTINCT INFORMATION,—no article being longer than is absolutely necessary. A distinctive feature of this Encyclopædia will be found to lie in the number of articles devoted to religious beliefs and speculative opinions, embracing articles on the doctrines of the Roman Catholic Church, the account of the Reformation, the religious and philosophic systems of India—Transmigration, Buddhism, Lamaism, Mohammedanism, and the rich treasures of Jewish thought and learning that lie buried in the Talmudic writings. This unrivaled work contains 27,000 distinct articles, in the production of which more than a hundred writers have taken a greater or lesser part, making as a result the most COMPREHENSIVE, and certainly the CHEAPEST, Encyclopædia ever presented to the public. This useful work is put up in black muslin binding, with gilt lettering on the back, giving number of volume and the subjects treated, making in all fifteen volumes of about 880 pages each, and will be furnished for \$15. Address, REVIEW AND HERALD, Battle Creek, Mich.

If any of our brethren having friends in the vicinity of Windsor, Hants Co., Nova Scotia, who are interested in the present truth or keeping the Sabbath, would like to have us visit or correspond with them, let them forward their address, and we will visit them at our earliest opportunity. Address me at the above place. JOHN R. ISRAEL.

RECEIPTS.

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

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

Books Sent by Express.—Hans Johnson, O R Brown, Mrs G B Starr, D E Lindsay, C P Bodwell, Maggie Stevenson, C Neilson, O Stowell, E Evenson, Mrs Lettie Robinson, Eld H R Johnson, Svend Christiansen, Vita Morrow, S Bernerd, Eld J F Hanson, L C Chadwick, W A Butzer, H C Callaway.

Books Sent by Freight.—Lewis Schimmel, Clara E Low, L C Chadwick, H P Holser, Neb Tract Soc, I H Farnsworth.

English Mission.—D T Jones \$25., J F Klostermeyer 5., J W Warden 2.50, Mary Weaver 50c, A & M Erskine 25., Mary Beddoe 2., St Point (Wis) S S 56c, C A Osgood 50c, Levi Wells 50., John A Loughhead 10., Josiah Wilbur 100., H M Simpson 3., Mary Grassel 2., Stephen Heacock 2., Iowa T & M Soc 15.34.

International T. and M. Soc.—Mary Weaver \$0.50, D T Jones 25. European Mission.—D T Jones \$25., Mary Weaver 50c, J W Warden 2.50, J F Klostermeyer 5., W Dale 10., Mrs Linda Whitford 5., Seth Smith 1., Iowa T & M Soc 25.57.

Scandinavian Mission.—D T Jones \$25., Mary Weaver 50c, Mrs K C Hoenes 5., Wis T & M Soc 25.46, S Gunderson 1., Miss Anna Peterson 2., Stephen Heacock 3., Iowa T & M Soc 10.24.

Cash Rec'd on Account.—Mo T & M Soc per C E Low \$25.72, Mich T & M Soc per Mo T & M Soc 2.38, N E Conf per Emily Coggeshall 2.50, Ky T & M Soc per Ohio T & M Soc 3.17, Mich T & M Soc per H H 153.78, Mo Conf per Elizabeth P Walker 5., Iowa T & M Soc per L H F 231.72, Iowa Ed Fund per L H F 41.61.

General Conference.—Georgia Conf per Lou C Ingram \$11.25, U P Conf per B F Winkler 75., Georgia Conf per I T Merchant 7.50, N E Conf 131.15, Wis Conf 650.97.

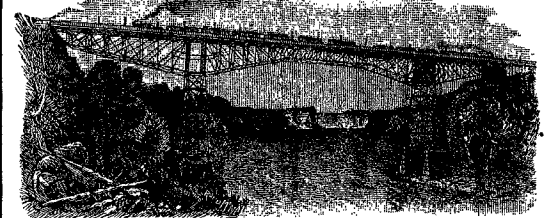
S. D. A. E. Soc.—Mrs A O Burrill (shares) \$100., Iowa T & M Soc 25.57.

Australian Mission.—Mrs Mary L Warner \$25., W Dale 10., Lou E Gallemore 1., J B Ingalls 10., L D Whitlock 1., Levi Wells 50., C A Osgood 50c, Mrs Johnson 5., Laura Johnson 3., Emma Johnson 1., Sophia Johnson 50c, David Johnson 50c, Josiah Wilbur 100., Rasmus Axelson 25., David Smouse 20., Thos Hurd 20., C B Baldwin 10., H M Simpson 3., Knoxville S S 1.01, R Webb 2.

Arkansas Relief Fund.—Mrs N E Morse \$1., Mrs Ella Mihalbauer 2., C H Harper 1., J S Harris 1., A Damon & family 1., Mark Brown 2., L C Hutchins 2., Monterey brethren 10., Geo Enos 1.50, Wiley Jones 1., Arletta E Wildman 1., Alonzo Foster 1., Creston (Ia) church 2., C D Chapman 1., Kalamazoo S S 3.40, Mrs Effie Hoyt 1., Amy E Dartt 1., Noblesville (Ind) church 2., S L Edwards 1., C Harriet Yaw 1., John Derusha 1.50, W S Cruzan 1., H Ram Hunter 1., Cleburne (Tex) church 6.25, A A Marks 1.

N. E. School.—Andrew Erskine (shares) \$25., J W Westphal 5., Josiah Wilbur 100., May Shinn 5., H M Simpson 4.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:31, arrives at Detroit 11:45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. SEPT. 6, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Lansing, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago, and train times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPOICER, General Manager.

MICHIGAN & OHIO RAILROAD.

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

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

Table with columns for TRAINS, LEAVE, and ARRIVE, listing various express and passenger services and their schedules.

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

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 17, 1885.

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## A REQUEST.

THE hymn book committee consider the supply of hymns for the communion department of the book incomplete. We have hymns for the breaking of the bread and partaking of the cup, but none touching that other branch of the ordinances, as described in John 13, namely the washing of feet. They think it would be desirable to have, in the new book, several hymns on this subject, and therefore request any who know of such hymns to send them in for examination. And if any of our poets could favor us with some original contributions on the subject, they would be thankfully received.

## ENCOURAGING.

Two letters have just been received at this Office of which our readers will be interested to learn. The first is from Kansas, from a man into whose hands a copy of our paper fell on the 24th of October last. He was so much pleased with it, that he immediately sent on his subscription for six months, accompanied with a remittance to aid us in our missionary work, as he says he desires to "assist in the spread of the gospel." This man is a member of the M. E. church, but is evidently ready to recognize the spirit of Christianity wherever it is seen. Under these circumstances a contribution to our work from one not of our people, is peculiarly acceptable.

The second letter is from a physician and surgeon in Ohio. Being a member of a literary society, he was drawn into a debate on the subject of the nature and destiny of man, his part being to oppose the popular view of the immortality of the soul and the endless conscious misery of the wicked, which he had been taught to believe that the Bible maintained. He sent to this Office for reading matter on the subject, and was furnished a copy of "Man's Nature and Destiny," in season for him to make his points for the debate.

In reporting the result he says that although his opponent was a well read and experienced debater, and the three judges were respectively a Methodist, a Universalist, and a Baptist, a unanimous verdict was rendered in favor of his side of the question. He unqualifiedly indorses the book "Man's Nature and

Destiny." But to us, the most gratifying portion of his letter is the statement with which he closes, as follows:—

"I make no pretensions as a debater; am not a professor; but the reasonableness of your views makes me a very interested student of the Bible, which I now believe; but, educated in orthodoxy, I drifted into skepticism until I began to think, and to question orthodoxy's God-dishonoring views."

Believers in the soul's immortality are wont to denounce our views as materialism, and declare that their whole tendency is to infidelity and irreligion. But ever since the doctrine of life only in Christ has been introduced, its uniform tendency has been in just the opposite direction, and its only effect, so far as infidelity is concerned, has been to turn men from it, not to it; and to bring men who, on account of the unreasonable views commonly taught in regard to the nature of man and the endless misery of the wicked, had come to doubt the truthfulness of the Scriptures, back to a belief in their sacred pages; and we are happy to present the foregoing as another most gratifying instance to add to the long list of such results.

## TOBACCO AND CHURCH MEMBERSHIP.

WE have recently received a question from a worthy brother relative to the propriety of electing to office in the church or Sabbath-school, a member who uses tobacco.

The position of our people has long been this: that it is not consistent to receive into membership in our churches persons who persist in using tobacco. There have been some exceptions made, where those unfortunately addicted to this vile habit admitted its evil character, and promised to abandon it. Such have, in a few cases, been admitted to membership. But the wisdom of this course may well be doubted; for in some of these instances the result has been that they have not lived up to their promises, and thus their cases are a cause of trial. Such should be faithfully labored with, not only for continuing in an evil habit, but for breaking their promises.

The position of our people is decidedly against this practice. We believe tobacco using to be a pernicious, filthy, destructive, and sinful habit. While we pity those who have allowed themselves in their youth to become contaminated and enslaved by it, and would do all in our power to rescue them from its grasp, we well know that the only way to bring this about is for them to leave it off forever. We cannot, must not, give it a standing among us. We should advise, therefore, not to place in official positions those who are addicted to its use. Those holding official positions should be persons whose examples will be consistent.

G. I. B.

## STORY OF THE BIBLE.

From Genesis to the Revelation.

TOLD in simple language; adapted to all ages, but more especially to the young, and will be read with pleasure as well as profit by every member of the family. Of its illustrations of Bible subjects, hundreds in number, many are of the greatest merit, and all are of interest. As a contribution toward the more general understanding of the Bible, its value can scarcely be overestimated. It is not merely stories about the Bible, but is the Bible story itself, told in a simple, easy style, which makes it both interesting and comprehensive, even to young children. Comprising more than 700 pages, printed on fine calendar paper, and bound in cloth, it is a very attractive and useful book. It should be in every library, especially where there are children. Price, \$1.00.

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Battle Creek, Mich.

## "FACTS FOR THE TIMES."

This book, which has lately been revised by Eld. Butler, I have had the privilege of reading and examining. Before it was revised it was a valuable book for reference, but the former edition was not to be compared with the present one. Scrap-books are indispensable to our ministers and missionary workers in the harvest field. We have in this 280 pages of selections on almost every subject that relates to the signs of the times, and what would under any circumstances be needed to substantiate any disputed point of our faith. We are glad to see so valuable a work

of this character for our people. To bring from an opponent or one of our enemies testimony in behalf of the truth always carries a weight of evidence. In this work in its present form we have this. All those engaged in doing colportage work and those holding Bible readings need it, as well as our preachers. It is a book that can be used for reference by all.

If we as a people were more familiar with evidences of the truth such as are brought forward in this little work, it would be a safeguard against unbelief, which to many will prove their overthrow. It cannot fail to have a wide circulation. It is a valuable compilation of testimonies from the most influential of all denominations, and the most reliable sources of the nineteenth century. I can heartily recommend this book to all our friends everywhere. It is worthy of the choicest and most durable binding.

S. N. HASKELL.

## KANSAS, ATTENTION!

WILL all isolated Sabbath-keepers and unorganized companies of our people living in this State, west of Lyon county, between the A. T. & S. F. and U. P. Railways, address me at Ottawa, Kansas, and let me know their wants and condition.

JOHN GIBBS.

## WORKERS' MEETING FOR INDIANA.

This meeting will be held at New London, from Dec. 24 to Jan. 1. Those coming over the Narrow Gauge R. R. will get off at Russiaville. Those who arrive at Kokomo on the morning trains can come from that place to Russiaville on a train leaving Kokomo about 10 A. M. Those arriving in the afternoon will come to New London by hack, which leaves the post-office at 2:30 P. M. Let all who can do so, bring bedding and provisions. The object of the meeting is to teach you how to work for God. Come with a mind to learn, that you may practice what you hear.

WM. COVERT.

## CORRECTION.

IN the REVIEW of Oct. 27, in referring to the penalty for the violation of the Arkansas Sunday law, Bro. Butler cites my statement that the fine is from twenty-five to one hundred dollars. This is true in some cases, and in others not, as I have recently learned.

The law reads as follows: "Sec. 2. That section 1887 of the revised statutes of Arkansas be amended so as to read as follows: Every person who shall on Sunday keep open store, or retail dry goods, wares, or merchandise, or keep open any dram-shop or grocery, or who shall keep the doors of the same so as to afford ingress or egress, or retail or sell any spirits or wine, shall, on conviction thereof, be fined in any sum not less than twenty-five dollars nor more than one hundred dollars."

"Sec. 3. That this act take effect from and after its passage. Approved March 3d, 1885."

This of course includes all our brethren who sell dry goods, groceries, wares, and merchandise; while the penalty for doing common labor we find comes under the old law, and is but one dollar, followed by costs of suit, of about twenty dollars, not including the attorney's fee, which may vary in different places.

Our brethren will better understand the situation when they realize that while these cases may be on trial before the judge and petit jury, witnesses at the same time may be testifying against us before the grand jury, and another indictment and arrest follow immediately.

The cost to get the test case, now under way through the Supreme Court will be between three and four hundred dollars. We are thankful to our brethren of other States for their liberal contributions to help us bear this burden. Our faith in God, the Bible, and the third angel's message grows brighter than ever before. Praise God for his truth.

J. G. WOOD.

## SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

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