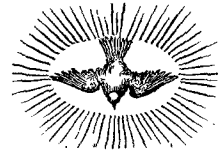


# Advent Review



OUR FIELD  
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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### WORSHIP THE LORD.

BY J. M. HOPKINS.

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness." 1 Chron. 16:29.

"WORSHIP the Lord in the beauty of holiness,"  
Tribute of praise and thanksgiving now bring;  
Clean be your hands, and ye "doers" of righteousness,  
Waiting to welcome your soon-coming King.

"Worship the Lord in the beauty of holiness,"  
Steadfastly, firmly adhere to his word;  
Let not the creeds of the world, which are numerous,  
Lead you away from the law of your God.

"Worship the Lord in the beauty of holiness,"  
Patiently, meekly enduring the shame,  
Sure is his promise to tenderly guard and bless  
All those who suffer reproach for his name.

"Worship the Lord in the beauty of holiness,"—  
Beautiful life of devotion and prayer,  
Beautiful character, meet for those mansions blest,  
Jesus our Saviour has gone to prepare.  
Chatfield, Minn.

## 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.

### LOVE FOR THE ERRING.

BY MRS. E. G. WHITE.

CHRIST came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption-price for a world lost. His self-denial and self-sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners—sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with himself. The most erring, the most sinful, were not passed by; his labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed his transforming grace.

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek

and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him. He does not drive it back, but, oh wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found.

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth his tenderest sympathy and most earnest labor. Over one sinner that repenteth, his joy is greater than over the ninety and nine who need no repentance.

These lessons are for our benefit. Christ has enjoined upon his disciples that they co-operate with him in his work; that they love one another as he has loved them. The agony which he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as he worked, and to love as he loved even those who are in ignorance and sin.

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side—keeping as far as possible from the very ones who most need help. The newly-converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault. Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in spirit that their evil surmisings have proved to be correct.

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and he holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in dan-

ger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly represent Christ, and they do incalculable harm by misrepresenting our loving Saviour.

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to him as we are. They are equally capable of being trophies of his grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to those who need our help, our prayers, our sympathy and love.

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them.

Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact.

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver but the giver. The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perception, a steady, growing faith, and increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation.

But how this work has been neglected! If the

thoughts and affections were wholly given to God, think you that souls in error, under the temptations of Satan, would be dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which he has done the most, for which he has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag.

God calls upon his people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven.

Our meetings for worship should be sacred, precious occasions. The prayer-meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. Christ will be driven from the assemblies where this spirit is manifested, and Satan will come in to take the lead. Nothing that savors of an unchristian, unloving spirit should be permitted to enter; for do we not assemble to seek mercy and forgiveness from the Lord? And the Saviour has plainly said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Who can stand before God and plead a faultless character, a blameless life? And how, then, dare any criticise and condemn their brethren? Those who themselves can hope for salvation only through the merits of Christ, who must seek forgiveness by virtue of his blood, are under the strongest obligation to exercise love, pity, and forgiveness toward their fellow-sinners.

Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship him in form, but there will be no spiritual service. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of them." All should feel that they are in the divine presence; and instead of dwelling upon the faults and errors of others, they should be diligently searching their own hearts. If you have confessions to make of your own sins, do your duty, and leave others to do theirs.

When you indulge your own harshness of character by manifesting a hard, unfeeling spirit, you are repulsing the very ones whom you should win. Your harshness and severity destroy their love of assembling together, and too often result in driving them from the truth. You should realize that you yourselves are under the rebuke of God. While you condemn others, the Lord condemns you. You have a duty to do to confess your own unchristian conduct. May the Lord move upon the hearts of the individual members of the church, until his transforming grace shall be revealed in life and character. Then when you assemble together it will not be to criticise one another, but to talk of Jesus and his love.

Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive, and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, his love will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life.

We are not to depend upon two or three members to do the work for the whole church. We must individually have a strong, active faith, carrying forward the work God has left us to do. There must be an intense, living interest to inquire of God, "What wilt thou have me to do?" "How shall I do my work for time and for eternity?" We must individually bend all our powers to search for the truth, employing every means within our reach that will aid us in a diligent,

prayerful investigation of the Scriptures; and then we must *live* the truth, that we may save souls.

An earnest effort should be made in every church to put away evil-speaking and a censorious spirit. Severity and fault-finding must be rebuked as the work of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all close their ears to gossip and censure. Direct the tale-bearer to the teachings of God's word. Bid him carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil.

The admonition of the True Witness to the Sardis church is, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." The sin especially charged against this church is that they have not strengthened the things that remain that are ready to die. Does this warning apply to us?

God has done his part of the work for the salvation of men, and now he calls for the co-operation of the church. There is the blood of Christ, the word of truth, the Holy Spirit, and there are the perishing souls. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question the motives, the actions of the life. Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus; you have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him? Have you shown by words of tenderness and kindly acts that you love him and desire to save him? As you have associated with those who were faltering and staggering under the load of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the great Head of the church regard the work of your life? How does He to whom every soul is precious as the purchase of his blood, look upon your indifference to those who stray from the right path? Be sure that He who is the true Watchman of the Lord's house, the sleepless Warder of the temple courts, has marked every neglect.

Have not Christ and his love been shut out from your life, until a mechanical form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls. How earnestly you sought to represent to them the Saviour's love. The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience, and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it?

God has not been unmindful of the good deeds, the self-denying acts, of the church in the past. All are registered on high. But these are not enough. These will not save the church when she ceases to fulfill her mission. Unless the cruel neglect and indifference manifested in the past shall cease, the church, instead of going from strength to strength, will continue to degenerate into weakness and formality. Shall we let this be? Is the dull torpor, the mournful deterioration in love and spiritual zeal, which exists to-day, to be perpetuated? Is this the condition in which Christ is to find his church?

Brethren, your own lamps will surely flicker and become dim, until they go out in darkness, unless you shall make decided efforts to reform.

"Remember therefore from whence thou art fallen, and repent, and do thy first works." The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given, "I will come unto thee quickly, and will remove thy candlestick out of his place." These words are uttered by the long-suffering, forbearing One. They are a solemn warning to churches and to individuals, that the Watcher who never slumbers is measuring their course of action. It is only by reason of his marvelous patience that they are not cut down as cumberers of the ground. But his Spirit will not always strive. His patience will wait but little longer.

At the last day the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted. You cannot always pass these by on the other side, and yourselves find entrance as re deemed sinners into the city of God. "Inasmuch," says Christ, "as ye did it not unto one of the least of these, ye did it not to me."

But it is not yet too late to redeem the neglects of the past. Let there be a revival of the first love, the first ardor. Search out the ones you have driven away; bind up by confession the wounds you have made. Come close to the great Heart of pitying love, and let the current of that divine compassion flow into your heart, and from you into the hearts of others. Let the tenderness and mercy that Jesus has revealed in his own precious life be an example to us of the manner in which we should treat our fellow-beings, especially those who are our brethren in Christ. Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ-like efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.

"Wouldst thou an erring soul redeem,  
And lead a lost one back to God?  
Wouldst thou a guardian angel seem  
To one who long in guilt has trod?  
Go kindly to him, take his hand,  
With gentle words, within thine own,  
And by his side a brother stand,  
Till thou the demon sin dethrone.

"Scorn not the guilty, then, but plead  
With him in kindest, gentlest mood,  
And back the lost one thou mayest lead  
To God, humanity, and good.  
Thou art thyself but man, and thou  
Art weak, perchance to fall as he;  
Then mercy to the fallen show,  
That mercy may be shown to thee."

Nimes, France.

#### DAY OF THE CRUCIFIXION.

BY WM. BRICKEY.

IN our lesson for the third Sabbath in September, the first question is, "On what day of the week did Christ rise from the tomb?" In our school this question occasioned some discussion. Some of our brethren read the *Sabbath Recorder*, which has published, from time to time, articles to prove that Christ was crucified on Wednesday and rose on Sabbath, after being in the tomb seventy-two hours. The Bible plainly says the crucifixion was the day before the Sabbath. Mark 15:42. To avoid this plain contradiction of their theory, the writers aforesaid claim that this was a ceremonial sabbath. Let us see if this could be so. There were but two ceremonial sabbaths connected with the feast of the passover: one on the fifteenth day of the first month, the other on the twenty-first. If Christ took the passover at the proper time, on the fourteenth day of the first month at even (Ex. 12:6; Lev. 23:5), then he was crucified on the first passover Sabbath. How, then, could the next day be a ceremonial sabbath, seeing the next one did not come for several days?

Dassel, Minn.

—To stimulate feeling and do nothing in consequence, is a short road to destroy the feeling.—  
Dr. A. Maclaren.

## THE LOVE OF CHRIST.

BY VIOLA E. SMITH.

I HAVE heard of the glories of heaven,  
Of the robe and the palm and the crown  
That to him who o'ercomes will be given  
When Jesus returns for his own.  
I have read how its arches are ringing  
With joy and with gladness untold;  
Of the songs that the angels are singing,  
Of the streets with their pavements of gold.

I've wandered oft-times in my dreaming  
Beside limpid waters of life,  
And felt a strange power in their gleaming  
To quiet earth's sorrow and strife.  
But more than the beauty and pleasure,  
Far dearer than aught else to me,  
Is the thought of the love without measure,  
Encircling all things like a sea;

Lending each joy a new glory,  
Making e'en heaven more bright,—  
Love that was ne'er told in story,  
Love that is free from all blight.  
It flows from Him who is preparing  
A home for his saints in the skies,  
Who carries the lambs in his bosom,  
And wipes every tear from their eyes.

## SUGGESTIONS ABOUT THE RICH MAN AND LAZARUS. LUKE 16: 19-31.

BY G. W. AMADON.

In the writer's opinion, this awful illustration was designed by our Saviour to rebuke the proud, world-loving Jews of his day, who were having their portion in this life, and to set forth in an impressive manner the vast difference between the final destinies of the righteous and wicked in the great day. If called upon to interpret the entire narrative, text by text, it would be somewhat as follows:—

*There was a certain rich man*] The proud, world-loving Jew, especially the Pharisee, who too frequently was but a synonym for bigotry, self-righteousness, and covetousness. In the time of our Saviour this class made a jest of his sermons against worldliness. There were more than one of these rich men in our Lord's time, and their lineal descendants are legion.

*Who was clothed in purple and fine linen, and fared sumptuously every day*] These words indicate luxuriousness of life. The dress here spoken of was expensive and attractive, and worn only by princes and priests, and such as were very wealthy. The "linen" was especially costly, and could be indulged in only by those of ample means. "Faring sumptuously" means feasting, or living high; and this was not occasionally, but "every day." His table was furnished with all the dainties and varieties that nature and art could supply. In the old dispensation the priest's portion was assigned by law; and when they departed from God, this right was greatly perverted. (See the case of Eli's two sons. 1 Sam. 2.)

*And there was a certain beggar named Lazarus, which was laid at his gate, full of sores*] A "beggar,"—rather a poor man. Mr. Barnes says, "The original word does not mean that he was a beggar, but simply that he was poor." Though poor in this world, the sequel shows that he was rich toward God. This verse points out the condition of the righteous in this life,—often one of humility and affliction. The meaning of "Lazarus" is "one helped of God." It was a very common name among the Hebrews. Surely, God did help Lazarus, though all other help seemed to fail. "Laid at his gate full of sores"—what a sad comment upon the degeneracy of the Jewish church in our Saviour's day. Perhaps this very circumstance was well known at that time. The great Teacher, for obvious reasons, does not mention the name of the rich man. The word used in the Latin Testament is "Dives," ("a rich man"), which name we have come to call him. This part of the illustration sets forth the great affliction of the righteous in this life. "In the world ye shall have tribulation," are the words of Jesus.

*And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom*] That is, God's poor, afflicted children fall in death, and at the resurrection they wake up immortal, and are directly in glory with Abraham and all his children. The scene now comes to the resurrection. There is only one time when angels "carry" people. That is when the last trumpet sounds. (See Matt. 24: 31.) It may be said that the text seems to indicate that Lazarus was car-

ried to Abraham's bosom the next instant after his death. This by no means follows. The passage is much like one in Ps. 73: 54: "Thou shalt guide me with thy counsel, and afterwards receive me to glory." This will be literally true of all the righteous; but even David was not in "glory" when Peter made his speech at Pentecost. (See Acts 2: 34.) When good men die, their spirit, or life principle, returns into the hands of God who gave it, and it will be restored again when the Life-giver comes the second time.

*The rich man also died, and was buried*] Doubtless he had a gorgeous funeral, though his name was "written in the earth." His memory perished with the dissolution of his worthless body.

*And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom*] "In hell," Greek, *hades*, the grave. So the word is translated generally. Having reached the resurrection of condemnation, he awakens to experience at the very outset the tortures of a guilty conscience; as the text says, "being in torments." He sees Abraham afar off, and Lazarus in his bosom. Said Jesus to the Jews, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28. Poor Dives now finds this to be literally true. The narrative proceeds with the request of the rich worldling:—

*And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame*] In this text we have some intimation of the terrible anguish and indescribable longings of a lost soul. The poor, God-forsaken creature now resorts to actual entreaty. The same thing in substance is referred to in Matt. 7: 22, where, at the resurrection of the unjust wicked plead their good works, and say, "Lord, Lord, have we not prophesied in thy name?" and in Matt. 25: 44, where the lost ones cry out to Jesus, "When saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

The only particular difference here is that in the last two texts cited the entreaties of the wicked are made directly to Christ, while in the case of the rich man they are made to Abraham. We believe the actual location of this part of the parable or narrative is the same as Rev. 20: 9, when the wicked are in sight of the redeemed, but outside the city of God. The text says that the rich epicure sees Abraham "afar off." Perhaps his vision and speech were quickened, so that he was enabled to see and converse as none can do in the present constitution of things.

By use of the word "son" it would also be rather implied that this worldly epicure was of Jewish extraction, which is an important point in this interpretation.

The Lord is already to the wicked "as a consuming fire," and they begin to realize that torment "where the worm dieth not." Mark 9: 48. But Abraham replies to the entreaty of the rich man, and says,—

*Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented*] There is not much comfort in this plain statement of facts. It only intensifies his overwhelming distress.

The answer of Abraham continues:—

*And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*] "As the tree falleth so it is," is the statement of the wise man. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11: 3. The "great gulf fixed," would seem to refer, at least in part, to the future changeless condition of both the righteous and wicked. The Syriac text reads, "a great barrier." When our great High Priest closes up his ministration in the heavenly sanctuary, and probation ceases, then it is declared, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is more than probable that Abraham's words refer to the sentiment expressed in these scriptures. The petition of the rich man proceeds,—

*I pray thee therefore, father, that thou wouldst send him [Lazarus] to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment*] It may be observed that poor Dives, once so lordly and rich, does not really understand where he is. He, or the class he may represent, doubtless lived and died in the belief of the popular hell, that great pago-papal heresy which was current among the Jewish people, even in the days of Christ, and which during the entire gospel dispensation has been as a corner-stone in the perverted faith of a large portion of the Christian church.

It is more than probable that Dives now regards himself as actually in hell, instead of being alive in the second resurrection. Indeed, ninety-nine one-hundredths of the church have not even believed in the second resurrection, one thousand years after the first, but have believed in a kind of simultaneous resurrection of the good and bad. That the rich man believed himself to be in the hell of his fancy or theology, may be inferred from the words he uses in speaking of his five brothers,— "Lest they also come into this place of torment."

*Abraham saith unto him, They have Moses and the prophets; let them hear them*] Abraham does not undeceive the rich lord, and correct his false theology. We do not read in the Scriptures that this is done in the great day. But God does say of the wicked at the Judgment, "Because I have called, and ye have refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me." Prov. 1: 24-28. This is what God says to those who have frittered away the precious hours of probation; and Abraham's saying to Dives that his five brothers have Moses and the prophets, or the Scriptures, is in harmony with this awful passage from Proverbs. The lost rich worldling now proceeds to argument with the patriarch, and says,—

*Nay, father Abraham; but if one went unto them from the dead, they will repent*] Here is proof positive that poor Dives actually supposed himself to be in the hell of his belief, and that probation was still in continuance; for he says, "If one went unto them from the dead, they will repent." This in the writer's mind completely settles the matter that Dives supposed that he had died and gone directly to hell.

The reply of Abraham closes this painfully interesting parable:—

*And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead*] The father of the faithful does not undeceive this poor deceived soul, but makes a candid statement of facts which have ever been true in the history of both the Jewish and the Christian churches, and which will ever remain true till the neglecters of God's word are blotted from the very face of his universe.

This explanation of the foregoing parable—or whatever it should be called—has been held by the writer many years, and is now called out in consequence of the Sabbath-school lesson on the subject in the current number of the *Youth's Instructor*.  
*Battle Creek, Mich.*

## "THE SECRET PLACE OF THE MOST HIGH."

BY ELD. J. W. SCOLES.

It has ever been the providence of God to vouchsafe his care and protection to those who would put their trust in him. The Scriptures abound in his precious promises, and his blessings richly enjoyed by his children in all ages of the past have proved his unchangeable love. And while this has been true of the past, no less are God's people today the subjects of his loving tenderness and care.

In the 91st psalm we have a striking description of the protection which will be thrown around the people of God during the closing scenes of their earthly pilgrimage, just before the second coming of the Lord. And as at this time the unmingled wrath of God falls upon those who have rejected his truth, so also do his mercy and compassion manifest themselves toward those who are keeping his commandments and doing his whole will. I say those who are keeping his commandments,



from the fact that no excuse for breaking the law of God at that time will be valid. The great work of warning the world of coming judgments, and directing their attention to the down-trodden Sabbath of Jehovah, will be forever finished. The decree will have gone forth, "He that is unjust, let him be unjust still," and the seven last plagues, in which is to be filled up the long-delayed wrath of God, will then fall in all their retributive justice upon the heads of the ungodly.

But in the midst of all these calamities and tokens of divine vengeance with which the wicked are surrounded, what ones are to be exempt, and how are they to be protected? Let the psalmist answer: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. However general in their application these words may appear to others, they have an especial meaning to all those who since the passing of the time in 1844 have had their attention directed to the light from the heavenly sanctuary. There have our thoughts been fixed; and as our prayers have ascended to the most holy place, where Jesus, our great high priest, has been interceding in our behalf, we have by faith been literally dwelling, as it were, in the "secret place of the Most High." What an exalted privilege! What a sublime dwelling-place! Those who occupy such a position can truly say of the Lord, "He is my refuge and my fortress: my God; in him will I trust."

In the times of trouble just before us, we shall need to sustain close relationship with Heaven. The clouds of the coming storm are already beginning to thicken around us. May our faith grow strong in the contemplation of the sure promises of God, and the certainty of the deliverance of his people but a little way in the future; and while others are placing their affections on things of this perishing earth, may we be making that use of our time and treasure here which will secure us a treasure in the heavenly land, and a home with the people of God when Christ "shall come to be glorified in his saints, and to be admired in all them that believe." God grant that we may be dwellers in the secret place of the Most High, and not dwellers upon the earth, in that great day.

### CONSCIENCE AS A GUIDE.

BY E. VAN DEUSEN.

BUCK in his Dictionary, says: "Conscience signifies knowledge in conjunction; that is, in conjunction with the fact to which it is witness, as the eye is to the action done before it; or, as South observes, it is a *double or joint knowledge*, namely, one of a divine law or rule, and the other of a man's own actions"—a most excellent definition, as it recognizes the divine law. What kind of a conscience does that person have who can set aside the divine law, or any part of it? Surely it could not be said to be a *good* conscience; for good can only be used by comparison, and if we use the divine law by which to determine, then it follows that conscience is good only so far as it will submit to be guided by the divine law.

Again he says: "Now, in the first sense, the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God." By the "will of God" he evidently means the law of God.

Again he says: "A *right* conscience is that which decides aright, or according to the only rule of rectitude, the law of God. This is also called a *well-informed* conscience." This is sound reasoning, and admits of no questioning.

Under rule three he says: "A *probable* conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities." There is no need of this phase of conscience toward God and man if the divine law—the will of God and law of God—is accepted.

And again he says: "An *erroneous* conscience is a conscience mistaken in its decisions about the nature of action." This will well apply to that class who reason themselves into the belief that it makes no difference "which day we keep, if we only keep it holy unto the Lord." Paul says: "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. In verse 8 he says: "For without the law sin was dead." In chap. 3:20 he says: "By the law is the knowledge of sin."

Not long since in a certain place, after I had

been presenting the Sabbath claim from God's law, a person said to me, "What are you going to do with that little monitor, conscience, which tells me what to do?" I replied by saying, If conscience is to be our guide, the Lord made a mistake in giving his word as a guide. I then quoted 2 Tim. 3:16. It made no impression on his mind, however; and, sad as it may seem, there is a large class of persons in this condition. It has been well said, "Conscience is a creature of education." The heathen mother casts her child into the river with as much conviction that she is doing right, as thousands possess who disregard the fourth commandment because their "conscience does not condemn them," or their "conscience is undisturbed." Paul speaks of a class who were "dead in trespasses and sins." Eph. 2:1. He also speaks of a class who were "dead indeed unto sin." Rom. 6:11. Happy, indeed, are the persons of whom it can be said, They are "alive unto God." A truly live man can feel: a dead man cannot feel. "The dead know not anything" is as true of the man who is "dead in trespasses and sins," as of the literally dead. Let the law of God be put in the mind and written in the heart; then a man's conscience may be followed, for it is enlightened by the law of his God. "None of his steps shall slide."

### OUR WORDS.

BY ELD. A. WEEKS.

It has been said that talk is cheap. In one sense this may be true; for as words seem to flow spontaneously from the lips, it may appear that they do not cost much. But how is it, viewed in the light of eternity?—Ah! it is not so cheap there. In the Judgment, when it shall be decided which shall be our reward, the glories of the eternal world or the wages of sin, our words will be brought prominently forward. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," says the Saviour. Because the words are a sure index of what is in the heart, this will be righteous judgment. "Out of the abundance of the heart the mouth speaketh."

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." That man or woman who is earnestly seeking to know the will of God and do it, will speak of the desires of the heart in those things. What is my duty? and how am I performing the obligations resting upon me as a servant of God? are questions that will press themselves home upon the heart, and find expression in words.

If we are seeking thorough conversion to God, then our conversation will be upon its manifestation in the various conditions of life. Our thoughts will be upon the Christian graces, and how completely they must appear in the truly converted man. "If there be any virtue" or anything worthy of praise in others, we will think of these things, and speak of them too. The "true," the "honest," the "just," the "pure," and the "lovely," "whatsoever things are of good report,"—these will be our topics of conversation, because they are in the heart. But things opposite in character we shall not even desire to think of.

There is an abundance of iniquity in the world to talk about, and Satan would be well pleased, indeed, if we would make this the theme of our conversation. The good would thus be crowded out of our thoughts, and our hearts hardened. The unconverted find delight in thrilling accounts of the glaring crimes of this sinful age; the latest scandal becomes for them an all-absorbing topic of conversation. But the heart of the one that has the spirit of Christ sickens at the revolting details. Said the Saviour, speaking of our time, "Because iniquity shall abound, the love of many shall wax cold."

The conversation of our associates has an influence over us. There is danger lest those who would do the will of God, imitate the example of the world around them. "Speak not evil one of another, brethren," says James. And Paul tells us to "speak evil of no man." Jesus prayed that his disciples might be kept from the evil that exists in the world, and may the remnant church be kept from this evil.

But, you say, there are faults among our brethren. Very true. They have not yet overcome

every sin. They are yet to press "toward the mark for the prize of the high calling of God in Christ Jesus." What shall we do about it? Surely, not hold up their faults to the gaze of others, but rather seek the best way to help them,—do as we shall want them to do if we are overtaken in a fault. "Restore such a one in the spirit of meekness," says Paul.

The idle talk that is so common, and in certain circles is considered a necessity, is a snare of the enemy that the Christian should carefully avoid. "In the multitude of words there wanteth not sin;" and "for every idle word that men shall speak, they shall give account thereof in the day of Judgment." What an array will meet the view of that soul whose tongue has run so glibly! Such a one will be speechless then. No word of excuse will avail; for there can be no reasonable excuse for not being careful in the use of words.

"But the tongue can no man tame." True; neither can we unaided subdue the carnal mind; but by the aid of the Saviour both can be conquered. When the mind is transformed by the Spirit of God, the tongue has ceased to be "full of deadly poison." "Therewith bless we God," but no longer "curse we men." "I can do all things through Christ which strengtheneth me," says Paul; but "without me ye can do nothing," says the Saviour. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

### HEATHEN CUSTOMS.

BY E. J. VAN HORN.

IN the article on Christian attire and wearing jewelry written by Eld. R. A. Underwood a few weeks ago, he spoke of the latter custom as originating among the heathen. This fact strongly impressed me, and I asked myself the question, Is it possible that intelligent, Christian people of the nineteenth century are aware whose example they are following in this custom? or do they not care whom they serve? The Saviour said, "Ye cannot serve God and mammon." Luke 16:13. He also said, "If any man serve me, let him follow me." John 12:26.

Did the blessed Saviour follow the fashions of the world in his attire? Do we read anywhere in the Bible that he adorned himself with jewelry?—No; but he instructed the apostle Paul to tell Timothy to herald to the world that men pray everywhere, lifting up holy hands without wrath and doubting; and that women adorn themselves in modest apparel, with sobriety; not with braided hair, or gold, or pearls, or costly array.

Who did practice these things? They were the pride of the heathen. But when the heathen became civilized and Christianized, then they laid aside the ear and nose rings and other superfluous ornaments. These changes were evidence to the missionaries among them that they had placed their hearts and minds on spiritual things. Read the history of Dr. Livingstone, the African explorer, on these points.

Webster defines heathen as "a pagan; an idolater; an irreligious, unthinking person." What is understood by the term "Christian"?—"One who professes to believe, or is assumed to believe, in the religion of Christ;" "professing Christianity."—Webster. To which of these classes do we belong? By our actions, which of the above classes do we represent?

It is said that in India one hundred and thirty millions of rational beings, possessed of spiritual faculties, insight, and religious sentiment, worship three hundred and thirty millions of gods, in the form of trees, hills, rivers, rocks, elephants, tigers, monkeys, rats, crocodiles, serpents, beetles, and ants, and also monsters like nothing in heaven or earth or under the earth. How sad it is to see those whom God created for his honor and glory, whom he made in his own image, turn from the great God of love and mercy, and walk in darkness! The apostle Paul admonishes us to be careful on this point, by saying, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Let those who have the "Testimonies" read No. 7, and learn what the Spirit of God has said on this subject, which will help us decide whom we will follow. May God help us to walk in the light of precious truth for his name's sake.

## The Home.

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

### SUFFICIENT UNTO THE DAY.

BY MRS. P. ALDERMAN.

Why bear along the cares of yesterday;  
The burdens but ensnare; they cloud to-day.  
Far better to lay down the weights and sin,  
And let God's peace and comfort enter in.

The past is gone; thine is the present hour:  
Oh, live it well! As sunlight paints the flower  
That upward looks, so thou 'lt be beautified,  
Reflecting light and love on every side.

And let to-morrow with its seeming care  
Remain where all to-morrows ever are:  
The great Creator holds them in his hand,  
We may not pass beyond the present strand.

### MORE ABOUT RUGS.

OLD garments may be cut into strips and braided into strips two or three inches wide for plaited rugs. Tear cloth of the thickness of calico into strips three inches wide. Five or seven strands are most convenient to braid. Arrange the colors to suit yourself. A pretty rug is made by shading part of the braids from light to dark. Lay the ends of the strands side by side and sew them together, or to a short strip, to keep them in place. Take up the strand at the right; put it over one and under the next strand, till you have braided across; then take the next strand at the right, proceeding as you did with the first one, and continue to work from the right; braid close so as to make a firm plait. The strips may be sewed together (using carpet linen to sew with) in round or oval shapes, or they may be cut of equal lengths and sewed into an oblong form. Whichever form you make, lay them down and pin them together first, or you may get your rug all out of shape in sewing. Finish with a few braids running around the entire rug. A few strips of heavy black, braided in three strands, are nice to divide the other strips. Be sure to keep the work smooth; that is, do not let the cloth get wrinkled on the side held next to you.

Probably the most durable rug that can be made is that which is drawn through canvas. For a small sum, you can buy this canvas already stamped with a design in the colors to be used; or you can get coffee sacks of your grocer, or use the matting used for baling hops. With a crayon, mark out an outline of the flowers or figures you wish to draw in, and run a thread along these marks, or they will disappear as you work the canvas. Get some one to grind off the sharp end of a pitchfork tine, and file a hook in the end of it; or perhaps you live where you can buy a steel hook of this size.

Cut your cloth a very little coarser than for carpet rags. To draw it in, hold it beneath the stitch you wish to take, put your hook down through the canvas, draw a loop up through, leaving it about one half inch above the canvas, working the entire design in this manner. After a part of the pattern is finished, it is a good plan to cut the stitches open on the top, and shear to an even length; otherwise you will find it very hard for the hands to do so much cutting when finished.

Battle Creek, Mich.

M. E. STEWARD.

### ELSIE'S HALF HOUR.

MRS. BRONSON looked around at the breakfast dishes, at the column of milk-pails, with the pile of sour pans beside them, at the floor, where each hired man had left his mark in stable-dirt, to indicate where his seat had been at the table, and sighed bitterly as she took Eddie on her lap to fasten up his stocking.

Aunt Matilda looked up from the extra cup of coffee with which she regaled herself after the men-folks were out, and said,—

"What's the matter, Elsie?"

"Nothing," replied her niece; "nothing more than usual, I mean."

"Hum," said the old lady to herself, "that's quite enough, dear knows;" and aloud, "Don't feel very well, do you?"

"I don't feel very much like doing the day's work ahead of me, surely," said Elsie. "Here it

is half past seven, and there's ironing and baking to do, besides getting two hearty meals for four hungry men, washing dishes, sweeping, running after Eddie, and fifty other things; and I feel now as if the best thing in life would be to go off somewhere and lie down."

"I know, child," replied the old lady, "you got up at five o'clock, after being up with Eddie two or three times in the night, skimmed and strained the milk, dressed the baby, baked biscuit, and cooked steak and potatoes over that red-hot furnace of a stove till your blood was in a fever heat, and whatever appetite the morning air gave you was effectually destroyed. It is no wonder that you are tired. It's discouraging, too. Your kitchen was neat as wax before breakfast, and now must be cleaned again."

"Well, auntie, you appreciate my troubles as well now as when I was a little girl and cried over my lessons. I wish I was little and could cry now;" and Elsie gave a nervous little laugh that was first cousin to a cry. "You always have help or comfort for me, too, in some way or another."

"Well, dear, I have n't the help I'd like for you, for that would be a capable girl in the kitchen; but perhaps my advice may have a little comfort in it."

"Let's have it, then."

"Your sitting room is dark and cool and quiet. I heard you say that you must give up your Sabbath-school class, as you had not time to prepare your lessons. Now take your Bible and your helps and sit down there for a half hour's study."

Elsie opened her eyes. "You mean, I suppose, that you will do the work while I am gone."

"No, I don't; I shall help you more by finishing that suit of Eddie's; and as I go to-morrow, I can't more than get it done to-day."

"What! and leave my dishes standing?"

"Yes; they won't run away."

"But what would people say?"

"Mrs. Grundy is too busy doing up her own work to criticize yours. I declare," said Aunt Matilda, rubbing her nose impatiently, "I do believe that 'What will people say?' has worked more than one woman into her grave."

"Well," said Elsie, desperately, "I can't more than take the day for my work any way, so I'll try your recipe, and the more willingly because if it's like your cook book, it is sure to succeed," hunting up as she spoke her notes and lesson leaves, and making her way to the sitting room, where she ensconced herself in an easy-chair, and soon became absorbed in her study.

She had a mind naturally clear and quick, and which had been well trained in her school-days; so it was with a sense of keen and restful delight that she gave herself up to the fascination of that sweetest and richest literature—the divine Word.

"Time's up," said the old lady, putting her head in at the door.

"All right; I'll be there in a minute," said her niece, looking out another reference in her Teacher's Bible.

Aunt Matilda smiled to herself as she went back to her sewing. She smiled again as Elsie came out with her cheeks glowing and the old light in her eyes, and noted, too, the spring to her step as she went briskly about her work.

"Well, how did my recipe work?" said the old lady, looking up from a button-hole, as Elsie was pinning her ironing-cloth.

"Work?—Like a charm, as they always do," replied her niece. "I feel somehow rested and stimulated, too; and I'm going to get my work done at the usual time, without the usual weariness. But tell me, why didn't you advise me to lie down and sleep?"

"Because a nervous woman, with the cares of the day before her, can rarely drop to sleep in a moment; and to lie down for a half-hour, with nothing to think of except the work, gives the mind no rest and the body but little."

"Well, read, then?"

"My dear, I am no psychologist to explain the workings of the mind; but I believe it is on the same principle that men of mental work resort to gymnastics to preserve the balance of the system. You are about your house work or stooping over your sewing from early morning till bed-time, and your mind must be on your work; for, as we who have done it know, it cannot be done without careful thought and planning. The finest mind must be chained to it, like a veritable Greek Slave, and

needs not only change, but action in another direction. Had you been a musician, I might have prescribed the practicing of a difficult piece of music. As it is, I think you need a little of your former close brain-work. It has done you good, too, I think."

"More good than I should have supposed possible, auntie. But—shall I take such a half-hour every morning?"

"Yes, I think so. Of course one has to consider exigencies that may arise; but as a general thing I would brave Mrs. Grundy and take the precious rest and change immediately after breakfast."

"Why not take it after morning work is done?"

"Because just then you need it more than at any other time. In the strain and hurry of the work before breakfast, the freshness of the morning has given place to a languor that, in hot weather like this, is apt to last all day. A half-hour then may save one from utter weariness and discouragement, just as a little help given in time might have saved many a man from bankruptcy."

"Auntie," said Elsie, turning round, "you are the dearest help and comfort that ever a woman had;" and she stooped and kissed the thin face, with her eyes full of tears. "I believe, now, that I can answer the next question myself. I was going to ask why you told me to study my Bible. I found the answer in the peace and soul-rest that came to me in that still time this morning."

"Yes," said the old lady; and as she spoke, the spirit glowed through the frail covering, making her face radiant; "in all the years of my life I have found a fountain of love and sweetness when all else was a desert, help when all earthly friends had forsaken me, and peace and rest in the midst of weariness and vexation—all in my half-hours with my Bible and my Saviour."—*Illustrated Christian Weekly.*

## Special Mention.

### DIVORCE OF CHURCH AND STATE IN MEXICO.

OVERTHROW OF THE TEMPORAL POWER OF THE ROMAN CATHOLIC CHURCH—THINGS THAT LED TO THE SEIZING OF THE CHURCH PROPERTY—ADVENT AND GROWTH OF PROTESTANTISM.

IN order to appreciate the magnitude of the religious revolution which awes the student of Mexican history, one must remember that Spain and the Church were one. The hand of Rome was in the iron glove of Cortez; for the standard which the Spanish adventurer set up, bore in Latin the motto, "Let us follow the Cross, and in that sign we shall conquer;" and so it has been. Mexico was overrun in the name of Spain and Rome, and she was governed for three centuries for the profit of both with a relentless selfishness that has left its deep and broad impress on the material and religious life of the nation, to the infinite injury of both. Church and State were apparently indissolubly and profitably united for plunder, with a very incidental regard for the interests of the Indians. What the conquest achieved, the missionaries of the Spanish Catholic Church held fast. The religion of the cross was enforced by arms, and the walls of the new faith were cemented with the blood of those slain under its banner. The creed of force and not of love won these new triumphs for the church. The most careful students of this civilization seem to agree that there was nothing radical in the transformation which gave the Aztecs pictures of the Madonna and the saints in place of their idols and heathen forms. It was in the main a change of externals in which the shadow supplied the place of the substance. With scarcely an exception, the priests indorsed and inspired the cruelties by which the power of the Spaniards was extended over the native races of America. The story of the brutalities of fire, of torture, of blood-hounds, and of the pitiless sword, by which the tribes were conquered, marked the advent of the gospel of peace.

The old Spanish writers record all this with satisfaction as fitting work done for the glory of the Church. In all this dark chapter of history, one man stands out as a lonely apostle of mercy. It was fitting that the greatest modern Aztec painter should embalm the fragrant memory of the good friar, Las Casas, the one prominent repre-

sentative of the faith who unceasingly urged a policy of clemency upon the Spanish rulers. His record of the atrocities he was powerless to stay, forms the black inside chapter that tells of the gospel as first expounded in Mexico. "With mine own eyes," he writes, "I saw kingdoms as full of people as hives are of bees, and now where are they? . . . Almost all have perished. The innocent blood which they had shed, cried out for vengeance; the sighs, the tears of so many victims went up to God." The never-ending stream of blood that poured from the sacrificial stone before Huitziopochtli was not stayed by these Christian hands. It was removed from before the god of stone, and continued to flow for the glory of the only true God. The conception of the Supreme Being in Mexico and in Spain was not so very different, and the transition from the one form of worship to the other was not unduly violent, it will be seen.

With the words of Las Casas sounding in his ears, one approaches the portraits in the national museum with peculiar feelings. Here are the men who did these deeds, from Cortez down through the some fifty Spanish viceroys who successively governed the country, with occasional bishops or archbishops among them. The face fullest, on the whole, of intellectual character is that of Cortez, and the picture is vouched for as the best extant. It masks rather than reveals character. The others seem like inferior men, the ready agents of more powerful wills, occasionally rising from mediocrity into a stern malevolence of purpose. The contrast between these faces and the glorified serenity and power of the countenance of the good bishop as depicted by Felix Parra is most impressive. The agents who executed the will of Spain with regard to this distant possession, were as a rule willingly obedient to the policy which wrung all the wealth it was possible to exact from an enslaved people, and shipped it to the central government. Every industry that could conflict with the sale here of Spanish goods was strangled in its infancy by any means up to the penalty of death. Never was any land more put upon than was New Spain by the "mother country,"—that misnomer the most empty. It is a satisfaction to read that some of the treasure-laden galleons that made annual voyages in fleets to Cadiz became the prizes of freebooters of the sea, whose title to what was lost to Mexico was as good as that enforced by the Spaniards. The wars of Europe now and again were heard of in the new world, as when England's Admiral Anson in 1743 captured near Acapulco an East Indian galleon whose cargo was valued at \$2,000,000. In time, too, this war stopped the exports of bullion to Spain, and threw Mexico on her own resources, so that the business of this country was developed to a degree that made apparent the possibility of independence, and awoke the causes that led to the dawn of liberty.

By almost these same steps did the selfishness of the Church work its own remedy. A superstitious people had been first coerced, and then diplomatically led, in the fullest outward obedience to Rome. The visit of Cortez to Spain and the pope in 1527 had been fruitful in yielding a crop of bulls of indulgence that made the leader and his soldiers assured heirs of heaven, and local saints had been raised up to satisfy the appetite of the Indians for signs and wonders. Special holy privileges were also constantly on profitable sale. In time, too, the Mexican church welcomed the Inquisition, and indeed demanded it. About 1529 the leading men of the province, religious, military, and civil,—among them Zumarraga, the first bishop, the same bigot who burned the historical records of the Aztecs,—met in council, and resolved as follows:—

"It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs abounding on our coasts, which strangers may bring their evil customs among both natives and Castilians, who by the grace of God should be kept free from heresy."

Thereafter the Holy Office had ample headquarters and the fullest sway, and condemned to roasting heretics and sorcerers, with the utmost zeal and method. One public burning place has since been included in the Alameda, the great Palace of the Inquisition is now a medical college, while in the city of Pueblo the Baptist missionaries control for their gentle uses a similar establishment. The

first inquisitorial *auto da fe* resulted in the death of "221 pestilent Lutherans," and about the last one, in 1815, condemned to be shot the patriot Morelos, companion of Hidalgo, and his successor in leadership, both parish priests, who inaugurated the war of independence in 1810. For declaring against Spain, the court pronounced Jose Maria Morelos "an unconfessed heretic, an abettor of heretics and a disturber of the ecclesiastical hierarchy; a profaner of sacraments; a traitor to God, to the king, and to the pope." That was the beginning of the end for the Inquisition and the Church. From 1824 to 1867 it stood straight across the path of liberty, and spared no means to stay progress toward a distinct national life. Holding one half or two thirds of the wealth of the country, it had declined in 1846 to contribute anything to help repel the American invasion. This helped prepare popular sentiment for what followed.

It would be difficult to overdraw the material splendor of the Church, to whose princely revenues all contributed. A tithe of everything produced in Mexico or imported hither went to the clergy. A century of toil had been expended to rear for her occupation in this city the noblest cathedral on the continent, a century and a half had gone to make an edifice only less grand in Guadalajara, and at Puebla and elsewhere were cathedrals of note,—all magnificently adorned with gold and jewels and splendid things. The conventual establishments of the Franciscans and Dominicans were on the largest scale, and were most elaborately appointed. But while the Church absorbed so great a proportion of the wealth of the country, it early rendered back much of it on schools, asylums, and other public institutions. Thomas A. Janvier, who has made a study of these religious foundations, says: "Broadly speaking, the influence of the religious orders upon the colony was beneficial during its first century; neutral during its second; harmful during its third." With such a hold upon the wealth of the country, and with its practices so deeply rooted in the life of the nation, how is it that without the introduction of any new form of faith the people of Mexico have overturned the old order of things? The revolution was a clear economic necessity, but it involved more than the laws of trade. It exhibits the superficial character of the hold possessed by the Church on this population. When ecclesiasticism came in conflict with the vital spirit of liberty, the weaker went to the wall; freedom and absolutism were incompatible. The practical enslavement of the native population had been accomplished by Spain and the Church, and both logically fell. When the people were groping toward freedom, this sequence was little appreciated; the first guaranties of Mexican independence were "Religion, Union, and Liberty." Juarez was the apostle of liberty in its broad sense. He drew up the laws of reform proclaimed in 1857 by Comonfort, and he executed them in 1867, upon the downfall of the empire. This was the most radical transformation undertaken by any government of modern times. It confiscated property estimated at \$300,000,000, and devoted it to the purposes of the government of independence. The Church was stripped at a blow of all its possessions, its convents and religious houses were closed, its religious societies were abolished, and to-day the Church exists in Mexico only by the sufferance of the government. The clergy were forbidden to wear the garb of their order, religious parades and processions were prohibited, and the civil marriage was declared to be the only legal one.

The retribution which overtook the Church was terrible, however much it had been provoked, and it was carried out with a sternness which was vindictive in its sweeping character. The harvest which came out of the dead past was abundant after its kind. When the Church favored a foreign mission and supported Maximilian, it tried the long-suffering people beyond endurance, and their joy in the humiliation of a great religious system was savage in its final manifestations. Nothing is more impressive in the study of Mexico than the fantastical fanaticism of liberty which has wrought such great and often seemingly untoward results, but which all, as seen in review, fit into a remarkable scheme of progress. No human intelligence foresaw the end from the beginning,—unless Juarez be made the possible exception.—*Springfield Republican.*

(Concluded next week.)

## Our Tract Societies.

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

### THERE ARE MANY.

THERE are plenty to care for the ninety and nine  
Safe sheltered within the fold,  
But who will seek for the one that is lost  
On the mountain bleak and cold?

There are many to join in the song of joy  
When life to the dead is given;  
But who will lead from the slums of earth  
A soul to the gate of heaven?

There are plenty to echo the welcome shout  
That heralds the victory won;  
But who, when the frowning phalanx press,  
Will gird his armor on?

There are many to covet the seats of light  
By the side of the crowned King;  
But who, in the garden of woe, will drain  
His chalice of suffering?

Lord, do we whisper among thy friends  
Of love that is pure and true,  
And say, when the rabble and cross pass by,  
"It is One whom I never knew?"

—Harriet Warner *Re Qua.*

### INDIANA TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Indiana Tract Society was held in connection with the camp-meeting at Wabash, Ind.

FIRST MEETING, Sept. 27, 1886, AT 5 P. M. Report of labor for year ending Sept. 1, was read as follows:—

|                                       |           |
|---------------------------------------|-----------|
| No. of members                        | 483       |
| "    "    added                       | 198       |
| "    "    dismissed                   | 27        |
| "    reports returned                 | 1,024     |
| "    letters written                  | 713       |
| "    "    received                    | 115       |
| "    missionary visits                | 3,793     |
| "    Bible readings held              | 1,133     |
| "    those attending readings         | 1,050     |
| "    subscriptions for periodicals    | 565       |
| "    pp. books and tracts distributed | 1,056,309 |
| "    periodicals distributed          | 31,065    |

### TREASURER'S REPORT.

#### CASH RECEIVED.

|                                     |           |
|-------------------------------------|-----------|
| From districts,                     | \$ 544 83 |
| "    agent's sales,                 | 491 87    |
| On periodicals,                     | 744 46    |
| "    reserve fund,                  | 279 03    |
| "    tent                           | 209 30    |
| "    B. C. College fund,            | 266 10    |
| "    foreign mission funds,         | 402 00    |
| "    Inter. T. and M. Society fund, | 22 63     |
| "    Indiana educational            | 90 36     |
| "    Arkansas relief                | 4 00      |
| "    S. L. Academy                  | 95 87     |
| "    Christmas donations,           | 315 78    |
| Cash in reserve fund,               | 313 11    |

Total,

\$3,788 84

#### CASH PAID OUT.

|                                |           |
|--------------------------------|-----------|
| To S. D. A. P. Association,    | \$ 817 98 |
| "    Pacific Press,            | 543 65    |
| "    Good Health Pub. Co.,     | 13 70     |
| "    Inter. T. and M. Society, | 22 63     |
| "    Mich. " "                 | 1 33      |
| "    C. C. Lewis,              | 1 44      |
| "    missions,                 | 66 18     |
| "    Bibles,                   | 94 49     |
| "    B. C. College,            | 266 10    |
| "    S. L. Academy,            | 95 37     |
| "    foreign missions,         | 412 00    |
| "    Ind. educational fund,    | 90 36     |
| "    Arkansas relief           | 4 00      |
| "    Christmas donations,      | 315 78    |
| "    reserve fund to account,  | 692 14    |
| "    expense,                  | 147 74    |
| "    tent fund, Wm. Armstrong, | 193 95    |

Total,

\$3,788 84

### FINANCIAL STANDING.

#### ASSETS.

|                                |           |
|--------------------------------|-----------|
| Due from districts for books,  | \$ 339 13 |
| "    "    periodicals,         | 523 66    |
| "    individuals,              | 1,159 04  |
| Value of publications on hand, | 764 46    |

Total,

\$2,786 29

#### LIABILITIES.

|                     |            |
|---------------------|------------|
| Due S. D. A. P. A., | \$1,749 46 |
| "    Pacific Press, | 869 93     |

Total,

\$2,619 39

Balance in favor of Society, \$166 90

The usual standing committees were appointed.



The Committee on Resolutions reported the following:—

Whereas, Consecrated talent and organized efforts are needed to insure success in the sale of our publications: therefore—

Resolved, That we urge the Conference to recommend one or more of its best men to devote their entire time to this important branch of the work, especially to the circulation of "Thoughts on Daniel and the Revelation."

Whereas, The Society is greatly crippled in its work by the failure of some to pay promptly for books sold; therefore—

Resolved, That this Society refuse to credit all who do not promptly settle their accounts.

Resolved, That we deem it best for the interests of this Society that lay members be selected as district directors, who shall devote a good share of their time to the work, and that they be remunerated for the same by the Conference.

Whereas, The societies which have vigilant missionary societies formed in their midst are much more diligent and effective in their work; therefore—

Resolved, That vigilant missionary societies be formed wherever it is practicable.

Resolved, That we do more to circulate the REVIEW, Signs, and Good Health.

Whereas, The Gospel Sickle has been started in harmony with the advice of the last General Conference; and—

Whereas, It is especially fitted for a cheap missionary paper; therefore—

Resolved, That we will give it a wide circulation in our missionary work.

Resolved, That we approve of the plan adopted by the International T. and M. Society, of devoting the fourth Sabbath in each month to the interests of the missionary work, and that we favor the collection of free-will offerings, and urge more diligence in sending the tithe of the same to the State.

Whereas, God has gone before and opened the way to teach the truth in the cities; and—

Whereas, Our city mission at Indianapolis is and will be to the interest of the cause in this State; and—

Whereas, It incurs a great expense to conduct the same; therefore—

Resolved, That we especially invite our brethren and sisters in the State to make liberal donations of provisions, bedding, and money to sustain this good work.

Whereas, The periodical business has ever been a source of perplexity by reason of the indebtedness incurred in the same; therefore—

Resolved, That our librarians and agents be instructed when taking orders on credit for periodicals, not to take such orders for more than six months, and not to take renewals until previous accounts are settled.

Resolved, That we hereby urge upon all our librarians and agents the necessity of collecting all out-standing accounts, and thus aid in reducing the present indebtedness of the State.

The resolutions were all discussed in a thorough manner, and it was urged forcibly that a copy of them be kept in each local society, and read publicly at least once each quarter. Eld. Canright, in speaking on the third resolution, said: "The man that takes this work will have a great work on his hands. He must visit every family in his district, see that they pay tithe, take the REVIEW, and join the tract society; and that all do active missionary work."

The Committee on Nominations reported as follows: For President, Eld. Wm. Covert; Vice-President, Eld. J. P. Henderson; Secretary and Treasurer, Emma Green; Directors: Dist. No. 1, Joel Yeager; No. 2, Wm. R. Carpenter; No. 3, Jesse Woods; No. 4, H. M. Stewart; No. 5, Evermont Nash; No. 6, Theodore Clapper; No. 7, L. V. Hopkins; No. 8, I. S. Lloyd; No. 9, E. E. Fairchild; No. 10, Wm. Marshall. The report was accepted in full. The Society held four meetings. Good feelings prevailed throughout, and much good was accomplished.

W. A. YOUNG, Sec. WM. COVERT, Pres.

MISSOURI TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the Missouri Tract Society was held in connection with the camp-meeting at Harrisonville, Mo., Sept. 29 to Oct. 5. The meeting was called to order by the President, D. T. Jones. Prayer by Eld. Farnsworth. The minutes of the last annual meeting were read and approved. The Chair was authorized to appoint the usual committees, which were announced at a subsequent meeting as follows: On Nominations, J. R. Chappel, E. A. Dean, J. F. Klostermeyer; on Resolutions, D. T. Shireman, F. N. Elmore, J. A. Klostermeyer. Remarks were made by Brn. Farnsworth and Jones, on the

vast field of work before us and the spread of the message, a great amount of which will be accomplished by missionary work. The Treasurer's report was read, as follows:—

TREASURER'S REPORT.

CASH RECEIVED.

|                                |                   |
|--------------------------------|-------------------|
| Cash on hand Sept. 25, 1885,   | \$ 291 28         |
| On book sales,                 | 1,550 53          |
| " general sales,               | 52 59             |
| " periodicals,                 | 446 53            |
| " reserve fund,                | 135 00            |
| " \$20,000 fund,               | 535 41            |
| " Arkansas relief fund,        | 6 00              |
| " Christmas donations,         | 256 32            |
| " European mission,            | 67 25             |
| " English mission,             | 97 10             |
| " Scandinavian mission,        | 46 75             |
| " International Tract Society, | 45 75             |
| " Australian mission,          | 126 50            |
| " South Lancaster school,      | 140 00            |
| " tithes,                      | 40 45             |
| " tent and camp-meeting fund,  | 55 75             |
| <b>Total,</b>                  | <b>\$3,893 21</b> |

CASH PAID OUT.

|   |                   |
|---|-------------------|
| To REVIEW and HERALD on account,                | \$1,607 66        |
| " Pacific Press,                                | 365 00            |
| " Good Health Pub. Co.,                         | 48 65             |
| For Bibles,                                     | 41 73             |
| To J. E. White Pub. Co.,                        | 20 50             |
| " J. H. Kellogg for books,                      | 4 50              |
| " Michigan Tract Society,                       | 2 98              |
| " Iowa Tract Society,                           | 6 43              |
| " College Printing Department,                  | 19 00             |
| " other parties for books,                      | 1 95              |
| " Cyclostyle Co.,                               | 12 00             |
| " REVIEW AND HERALD on missions,                | 781 67            |
| " J. Clarke and Wm. Evans on St. Louis mission, | 332 20            |
| " Wm. Evans on tithes and tent and C. M. fund,  | 97 20             |
| " F. N. Elmore on Arkansas relief fund,         | 5 00              |
| For freight, express, drayage, rent,            | 165 46            |
| " postage, postal cards, duty on Bibles,        | 53 51             |
| To exchange,                                    | 4 37              |
| For stationery, desk, twine, etc.,              | 9 00              |
| Cash on hand Sept. 20, 1886,                    | 314 40            |
| <b>Total,</b>                                   | <b>\$3,893 21</b> |

FINANCIAL STANDING.

RESOURCES.

|   |                   |
|---|-------------------|
| Due from districts on account,                              | \$ 331 00         |
| " " " periodicals,  | 201 39            |
| " ministers and agents,                                     | 1,455 31          |
| " " " " on per'd's,   | 123 99            |
| " Missouri Conference,                                      | 510 56            |
| Value of publications on hand,                              | 1,489 83          |
| Cash on hand Sept. 20 on tract society and periodical fund, | 89 40             |
| <b>Total,</b>   | <b>\$4,201 48</b> |

LIABILITIES.

|                                     |                   |
|-------------------------------------|-------------------|
| Due REVIEW AND HERALD Sept. 20,     | \$1,885 87        |
| " Pacific Press,                    | 212 23            |
| " Good Health Pub. Co.,             | 18 00             |
| " Dist. No. 7 on acc't and per'd's, | 30 47             |
| <b>Total,</b>                       | <b>\$2,152 57</b> |
| Balance in favor of Society,        | \$2,048 91        |

The Committee on Nominations presented the following, which was adopted: President, D. T. Jones, Kingsville, Mo.; Vice-President, H. D. Clark, Beverly P. O., Macon Co.; Secretary and Treasurer, Clara E. Low, 2339 Chestnut St., St. Louis, Mo.; Directors: Dist. No. 1, E. A. Dean, Half Rock, Mercer Co.; No. 2, C. J. Dasher, Utica, Livingston Co.; No. 3, Rufus Low, Dresden, Pettis Co.; No. 4, J. F. Klostermeyer, Rockville, Bates Co.; No. 5, Eli Wick, Carthage, Jasper Co.; No. 6, Mrs. Mary Beddoe, Rolla, Phelps Co.; No. 7, H. D. Clark, Beverly P. O., Macon Co.; No. 8, J. A. Armstrong, Springfield, Washington Co., Ark.

The Committee on Resolutions presented the following:—

Whereas, The canvassing work is a very efficient means of placing present truth in the hands of the masses; therefore—

Resolved, That we express our gratitude to God for his blessings, by pushing more vigorously the canvassing work.

Resolved, That we encourage our young people to engage in this branch of the work.

Whereas, The canvass for the "Great Controversy" in connection with the Signs has proved successful; therefore—

Resolved, That steps be taken whereby this branch of the work may be more extended.

Whereas, The new book, "Marvel of Nations," has been recently introduced, and presents many points of our faith

relative to events which we believe are very near; therefore—

Resolved, That we encourage our workers of all classes to introduce this work whenever they have opportunity to do so.

Resolved, That those canvassing for "Thoughts on Daniel and the Revelation" endeavor to sell the "Marvel of Nations" where they cannot sell "Thoughts."

These resolutions called forth interesting remarks from Elds. Kilgore, Farnsworth, and Wood, and were unanimously adopted. Bro. Kilgore then presented these resolutions:—

Whereas, The canvassing work has proved a most effectual method of getting the truth before the people; therefore—

Resolved, That it is the mind of this body that the President of the Conference should appoint an efficient man to act in harmony with the general agent of the S. D. A. Publishing Association as the agent of the Missouri Tract and Missionary Society, to take the special charge of the canvassing work in the State, and appoint and organize a corps of other canvassers to carry forward the canvassing work in the State in a systematic manner.

The resolution was adopted after stirring remarks by Eld. Kilgore and others. The following resolutions were then presented by the President of the Society, and were adopted after some remarks by the brethren:—

Whereas, We recognize the necessity of educating Bible workers for the city missions and other work; and—

Whereas, We have no such institution for such education within the borders of our Conference; therefore—

Resolved, That it is the sense of this Conference that the St. Louis mission should be made a training-school for Bible workers; and further—

Resolved, That the depository be removed from Sedalia to St. Louis, and opened in connection with the mission there.

The summary of labor for the past year was read as follows:—

|   |        |
|---|--------|
| No. of members.....                               | 264    |
| " reports returned.....                           | 413    |
| " members added.....                              | 66     |
| " " dropped.....                                  | 7      |
| " missionary visits.....                          | 3526   |
| " letters written.....                            | 691    |
| " Bible readings held.....                        | 1692   |
| " calls made.....                                 | 858    |
| " Signs taken in clubs.....                       | 83     |
| " new subscriptions obtained.....                 | 236    |
| " trial subscribers.....                          | 57     |
| " pp. tracts and pamphlets distributed... 486,113 |        |
| " periodicals distributed.....                    | 11,064 |

Adjourned sine die.

CLARA E. LOW, Sec. DAN. T. JONES, Pres.

Our Basket.

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

—Where the river is deepest it makes the least noise.

—The gold mines of Scripture are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway: their secret places are far down. Get down into the vitality of the word of God, and seek to possess with it the inward work of the Spirit.

—You must endeavor to be as silent as the proprieties of human intercourse will permit. This grace cherishes the presence of God, saves us many proud and rude expressions, and suppresses a great multitude of idle words and dangerous judgment of our neighbor.—*Fenelon*.

—Praise is an act which is pre-eminently characteristic of the true child of God. The man who doth but pretend to piety will fast twice in the week, and stand in the temple and offer something like prayer; but to praise God with all the heart, this is the mark of true adoption, this is the sign and token of a heart renewed by divine grace. We lack one of the surest evidences of pure love to God if we live without presenting praise to his ever-blessed name.—*Spurgeon*.

—It is well to remember that the world deals good-naturedly with good-natured people; that the brightest lightning comes from blackest clouds, and the purest faith from the severest trials; that no character is complete that has not some mental treasures on which it may draw during the treachery of fortune; that we are sowing seeds of truth or error, of dishonesty or integrity, every day we live, and everywhere we go, that will take root in somebody's life.—*Good Housekeeping*.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 30, 1886.

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

### THE CONFERENCE.

In addition to the meetings of the General Conference held the past week, the doings of which appear in this paper, the anniversary meetings of the Sanitarium, Educational Society, and Publishing Association, have been held. These, with meetings of the International Tract and Missionary Society, the Health and Temperance Association, and the General Sabbath-school organization, have made a busy week for those in attendance.

A good degree of interest has been manifested in the meetings, the congregations averaging more in numbers than in previous years. The proceedings of the various organizations have been characterized by the utmost harmony, and the reports of the managers show that the past year has been one of marked prosperity.

The patronage of the Sanitarium has been greater than in any previous year, necessitating at times the occupancy of many cottages outside the main building. The treatment of patients has been attended with the usual success, and the receipts show a net profit of some forty-one thousand dollars. Twenty thousand of this the managers have been enabled to apply on the debt of the institution, after paying for the introduction of electric lights all through the building, and for other improvements. The secretary's report, which we hope soon to have the privilege of laying before the reader, will give many interesting particulars which we have not space to enumerate here.

The Publishing Association presents a very encouraging report. The book sales have exceeded by some twelve thousand dollars the sales of any previous year, amounting the past year to over seventy-four thousand dollars; and this, too, notwithstanding the increased discounts at which books have been sold during this time. Had prices ranged as they did four or five years ago, the books sent out from this Office the past year would have amounted to nearly, if not quite, one hundred thousand dollars, only a small proportion of which has been other than our own publications. All our periodicals have enjoyed a good degree of prosperity, and the Association shows really a net profit in its business of some twenty-six thousand dollars. But it has been thought best to re-inventory the stock and fixtures, making ample allowance for wear and tear and all possible depreciation in value (which has been put at fifteen thousand dollars), so that the net gain the past year appears in the figures at only about eleven thousand dollars. This change in the figures was fully explained to the stockholders present, and was approved by them, as will appear in the Secretary's report. All the departments in the Office have been more completely organized, and thoroughly systematized, resulting in less friction and more economy in the running of the various branches of the publishing work. The Association was never upon a better basis, and the outlook is very encouraging.

The Educational Society's report showed that additions, consisting principally of new buildings have been made to the Battle Creek College, to the amount of fifteen thousand dollars. The advantages of these additions are so manifest that they are heartily approved by all who have seen them. Nearly enough has been paid in to meet the cost of these additions, and the balance is fully covered by pledges. In the running expenses there has been, as was expected, a deficit. This aggregates for the past year about three thousand dollars. But the good work the College is doing, and the manifest advantages to our cause that are resulting from it, will inspire its friends to make up by cheerful contributions what is necessary to keep it supplied with a full corps of teachers, and make its work most efficient. The attendance at the College the present term is between three and four hundred, and the advanced Bible Lecture Class is nearly double what it has ever been before, numbering about one hundred and seventy-five.

Our foreign work has received marked attention from the Conference. Eld. E. W. Whitney is to

join the force of workers in Basel, Switzerland; Elds. Haskell and Farnsworth go to the British field; Eld. Will D. Curtis, of Kansas, and Bro. and Sr. W. L. H. Baker, of California, to Australia; and Elds. C. L. Boyd and D. A. Robinson, with their families, to open a mission in South Africa; Eld. G. G. Rupert, to visit British Guiana and the West Indies. Eld. A. G. Daniells and wife were sent by the Conference Committee, in October last, to New Zealand.

Religious meetings have been addressed during the past week by Elds. E. J. Waggoner, I. D. Van Horn, M. C. Wilcox, S. N. Haskell, and C. L. Boyd.

Thus far it is felt to be a very gratifying and successful Conference. It is expected to close up its business within the coming week.

### GENERAL CONFERENCE PROCEEDINGS.

#### TWENTY-FIFTH ANNUAL SESSION.

(Continued.)

FIFTH MEETING.—10 A. M., NOV. 21. Prayer: E. J. Waggoner. Minutes approved. Committee on Distribution of Labor submitted the following partial report:—

Your Committee would respectfully make the following recommendations:—

1. That Eld. E. W. Whitney and family proceed to Basel, Switzerland, at their earliest convenience, to assist in the work of the Central European mission.
2. That in harmony with the request of the late European Council, Eld. S. N. Haskell visit the European field at his earliest convenience, to remain as long as he deems advisable, to assist especially by his counsels and labors in the British field.
3. That Bro. and Sr. W. L. H. Baker, of Oakland, Cal., go at their earliest convenience to Australia to assist in the work of the office of the *Bible Echo*.
4. That Eld. M. G. Huffman make Virginia his future field of labor.
5. That Eld. B. F. Purdham go to Indiana as his next field of labor.

On motion to adopt, the recommendations were quite fully discussed, and the motion was carried.

The question of furnishing reports of the Conference for leading papers being called up, the Chair was empowered to appoint a committee of three to attend to this matter. The following brethren were appointed as said committee: A. B. Oyen, G. C. Tenney, W. C. Spicer.

Eld. A. T. Robinson gave a report of the work in connection with the city mission of Brooklyn.

The theological committee was then announced as follows: G. I. Butler, S. N. Haskell, D. M. Canright, E. J. Waggoner, J. H. Morrison, U. Smith, M. C. Wilcox, B. L. Whitney, Wm. Covert.

A report of the work in Washington, D. C., was given by W. H. Saxby, who has had charge of the mission there, after which, the Conference—  
Adjourned to call of Chair.

SIXTH MEETING.—10 A. M., NOV. 22. Prayer: J. H. Cook. Minutes approved.

On motion, the Chair appointed the following committee of five to take into consideration the subject of camp-meetings and workers' meetings, and make such recommendations to the Conference as may seem desirable: R. A. Underwood, D. M. Canright, L. McCoy, D. A. Robinson, Wm. Ostrander.

The Committee on Resolutions began their report as follows:—

1. *Resolved*, That we feel our indebtedness and express our thanks to God for the faithful warnings and reproofs which he is in mercy giving us by his Spirit, and that we will show our appreciation of these testimonies by humbling our hearts before him, and putting away sin from us, that the work of God be not hindered.

*Whereas*, The reports from the various mission fields show that the Third Angel's Message is spreading with a rapidity never known before, and the many and urgent calls that are coming in show that the fields are white already to the harvest; and—

*Whereas*, The persecution which we have long expected against those that "keep the commandments of God, and have the testimony of Jesus Christ" is no longer a matter of theory, but is a stern reality; therefore—

2. *Resolved*, That we recognize all these things as evident tokens that the end is very near, and that our time for work will soon close; and that while we thank God for the help which he has given us in the past, and for the privilege of laboring for him, we will be admonished by these tokens to redouble our diligence, and to make renewed and complete consecration of ourselves to God and his cause; and further—

3. *Resolved*, That we tender our hearty Christian sympathy to our brethren who are suffering persecution, and that we urge them, and others upon whom the same things

may come, to be in nothing terrified by the adversaries, but to remember that to us "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

*Whereas*, Experience has demonstrated that many of the leading papers in the United States are anxious to secure reports of our general meetings and the many interesting facts connected with the extension of our work throughout the world; therefore—

4. *Resolved*, That each State Conference should make arrangements to secure full reports of their large meetings in the leading papers of the State.

5. *Resolved*, That this Conference appoint a committee of three to prepare proper helps, with instructions to our various State Conference officers, to assist them in carrying out the above.

6. *Resolved*, That we urge those having our colleges and schools in charge to arrange for classes where students may have a practical drill in the work of reporting.

7. *Resolved*, That the Chair appoint a committee of three who shall prepare, ready for the builder, plans and drafts of meeting-houses of different sizes and of the most approved construction, which can be furnished at the least reasonable cost to our churches everywhere who may wish to build meeting-houses; said committee to hold office during the Conference year.

8. *Resolved*, That we advise all our churches who design to build meeting-houses, to correspond with this committee, and obtain said plans and drafts for building.

Six of the foregoing resolutions were adopted, and the 7th and 8th were referred to the following special committee: L. McCoy, D. M. Canright, A. R. Henry.

*Whereas*, It is not reasonable that ministers should leave the word of God and serve tables, but that they should give themselves continually to prayer and the ministry of the word (Acts 6:2-4); and—

*Whereas*, The time of our camp-meetings is just when they should be in the best mental and spiritual condition; therefore—

9. *Resolved*, That they should as far as possible be left free from the business of the camp and the work of fitting up the grounds, that they may properly do the work of the ministry at these important seasons.

This resolution was referred back to the Committee, and the Conference adjourned to call of Chair.

SEVENTH MEETING.—NOV. 24, 1886. Prayer: E. J. Waggoner. Minutes approved. The regular business being a continuation of the consideration of the report of the Committee on Resolutions, the remaining preambles and resolutions were read as follows:—

*Whereas*, It is exceedingly important that the special instruction to ministers and other workers, which is contained in the four volumes of the "Testimonies" be carefully and constantly studied by all laborers in the field; and—

*Whereas*, It is impossible for many who are traveling to carry with them more than one volume at a time; therefore—

10. *Resolved*, That we hereby ask the General Conference Committee to arrange for the preparation of a manual composed of extracts from the "Testimonies" concerning how to present the truth, consecration, manner of life, habits of study, etc., of ministers and missionary workers.

*Whereas*, There are in this country many thousands of Hollanders, who are an industrious, frugal, and religiously-inclined people, many of whom are becoming interested in the truths of the Third Angel's Message, and are calling for reading matter; therefore—

11. *Resolved*, That we recognize our duty to occupy the field thus opened before us, and that we advise the publication of a paper in the Holland language as soon as the General Conference Committee can secure suitable and competent persons to conduct it.

These resolutions were adopted.

The Chair then announced the committee of three called for in resolution 5, as follows: R. A. Underwood, D. M. Canright, G. C. Tenney.

The Committee on Distribution of Labor made the following additional recommendations:—

6. That Eld. E. W. Farnsworth accompany Eld. Haskell to the British field.
7. That Eld. Samuel Fulton go to Florida, to labor in that field.
8. That Eld. E. E. Marvin go to Tennessee, to assist in that Conference.
9. That Eld. G. G. Rupert visit British Guiana, and make such visits to other points during his trip as he deems advisable.
10. That Eld. Will D. Curtis, of Kansas, go to Australia.
11. That Eld. H. Shultz, of Nebraska, give his time to the German work in the different Conferences under the direction of the General Conference Committee.
12. That J. F. Hanson go to New York City and Brooklyn, to labor among the Scandinavians.
13. That Eld. Louis Johnson go to Chicago, to labor there as much as the needs of the cause demand.
14. That Eld. J. H. Cook go to Kentucky at his earliest convenience, to take the place of Eld. Rupert.
15. That Eld. C. L. Boyd and wife go to South Africa as soon as they can conveniently leave their present field of labor.



16. That Eld. D. A. Robinson and wife go to South Africa with Eld. Boyd.

17. That Eld. John Fulton go to the North Pacific Conference, to labor in connection with Eld. Boyd till the latter shall leave for South Africa, and then Eld. Fulton take his place in that Conference.

All the foregoing recommendations were adopted.

On motion, the Chair appointed the following committee of three to look after the German work in Battle Creek: B. L. Whitney, J. Reising, and S. S. Shrock.

On motion, the Chair appointed a committee of three to prepare blanks and take such other steps as may be necessary to put the General Conference Association in a condition to do the business it is designed to accomplish: A. R. Henry, L. McCoy, H. W. Decker.

A motion that the Chair appoint a committee of three to issue the Year Book for 1887, resulted in referring the matter of the Year Book to the Committee on Resolutions, with instructions to present some recommendation on the subject.

Moved (by B. L. Whitney) that A. T. Robinson, and D. A. Robinson be a committee to canvass the members of the Conference to ascertain how many copies of the new book, "Historical Sketches of our Foreign Mission," will be wanted in the different Conferences.—Carried.

Adjourned to call of Chair.

U. SMITH, Sec.

GEO. I. BUTLER, Pres.

(To be continued.)

#### RECOLLECTIONS OF THE PAST.—NO. 16.

In my last, published some time ago, I spoke of the visit of Bro. and Sr. White to Waukon, Iowa, in December, 1856. We learned that their party had been constrained to make that perilous journey in midwinter by direct instruction given to Sr. White in a vision at Round Grove, Ill. She was told that the company at Waukon "needed immediate help." When the party had proceeded on their journey as far as the Mississippi River at Dunleith, Ill., the snow and ice were melting, and there was no way to cross over the river to Dubuque, Iowa, only on the ice. This the people had ceased to do. Those on the Illinois side told Bro. Hart and Everts that it was dangerous to attempt to cross the river. Sr. White felt that the Lord had directed them to take the trip, and she believed that the angels of God would protect them. She advised them to "go forward" in the name of the Lord. This they did, praying, and came in safety not only to the Iowa side of the river, but through the cold and snow to Waukon.

Their meetings commenced in the house of Bro. Andrews Dec. 26, and continued until Jan. 1, 1857. They presented to us in a faithful manner the Laodicean message of Rev. 3:14-22. As the church began to receive the testimony, and to make confession of coldness and backslidings, light came in. We were encouraged to this heart-work by entreaties to return unto the Lord, and he would heal all our backslidings; to urge our way through, and the Lord would give us light.

During these meetings at Waukon, Sr. White had three visions. Two of these were given in one evening, under very peculiar circumstances. There was a sister present who was in much sadness, who was feeling so keenly over some of the wrongs in her past life that she was almost on the brink of despair. In the first vision of the evening Sr. White was impressed to say to this sister that if she would take her stand, confessing the wrong of the past to God, she would obtain forgiveness; and that, if faithful, she need not look back of that night again. The sister did as she was bidden, and light and glory came in. Immediately Sr. White was again in vision, and saw that the Lord had accepted the sister's confession, and that the past was forgiven. This sister had been so near to despair that it seemed that something as strong as this testimony was needed to lead her to hope in God's promises. It was a wonderful occasion. Not only was Sr. White in vision, but several others were greatly moved by the power of God. The sister for whom the encouraging message came, arose and gave glory to God, and then exhorted others to move out into liberty.

On Jan. 2, 1857, Bro. and Sr. White and their company left Waukon for Illinois. I went with them, and spent the remainder of the winter holding meetings in Whiteside Co., at Hickory Grove, Clyde, and other places. It was during these meetings that Eld. R. F. Andrews, his father's family, and many others accepted the present truth.

During the summer of 1857 we had tent meetings in Wisconsin and Illinois. The first part of the season I was with Elds. Hart and Everts in Wisconsin; and the latter part I was with Elds. Ingraham and Sperry in Illinois. These meetings resulted in bringing some souls to the faith.

In November, 1857, I moved with my family from Iowa to Battle Creek, Michigan. About this time I formed a more intimate acquaintance with Eld. Joseph Bates, who was among the pioneers in this cause, and the very first among Seventh-day Adventists to write and publish a book on the Sabbath question. He told me many things respecting the early days of the cause which greatly strengthened my faith that this was indeed the work of God. The account of how he, an unbeliever in such things, became convinced of the truthfulness of Sr. White's visions, was of deep interest to me. He had followed the sea for fifty years, filling all positions from cabin boy up to master and owner of vessels. His understanding of astronomy was such that he could tell pretty nearly where he was on the sea, as to latitude and longitude, by his observation of the celestial bodies. Of course, such a one would naturally enjoy to talk about astronomy. When he became acquainted with Sr. White, he tried to talk with her about the stars. But he soon found that she knew nothing about astronomy, and had no inclination to converse upon that subject, but turned the conversation to talking about the new earth, and what she had been shown in her visions respecting the same.

A short time before that, April 19, 1845, the *Illustrated London News* had published something of great interest from Lord Rosse respecting the wonderful discoveries made by his monster telescope, especially a view of what some astronomers call "the gap in the sky." One evening, in the presence of Bro. Bates, who as yet was an unbeliever in the visions, Sr. White had a vision, in which she soon began to talk about the stars. She gave a glowing description of the rosy-tinted belts which she saw across the surface of some planet, and then added, "I see four moons." "Oh," said Bro. Bates, "she is viewing *Jupiter*." Then, as though having traveled farther through space, she commenced a description of belts and rings in their ever-varying beauty, and said, "I see eight moons." Bro. Bates exclaimed, "She is describing *Saturn*." Next came a description of *Uranus*, with his four moons; then a most wonderful description of the "opening heavens," with its glory, calling it an opening into a region more enlightened. Bro. Bates said that her description far eclipsed any account of the "opening heavens" he had ever read. While she was talking about this, still in vision, Bro. Bates exclaimed, "Oh, how I wish Lord John Rosse was here to-night!" Bro. White said, "Who is Lord John Rosse?" "Oh," said Bro. Bates, "he is the great English astronomer. I wish he was here to hear that woman talk astronomy, and give that description of the 'opening heavens.' It is ahead of any account of it I ever read." Suffice it to say that Bro. Bates, from that night's occurrence, became fully satisfied that the visions of Sr. White were outside of her knowledge and control; and the character of the reproof and instruction given, satisfied him that they were from God.

In another article, in this paper, the reader will find a description of the "gap in the sky," as given by astronomers. We will simply add here that while Sr. White was describing the "gap" in her vision, she said: "The new Jerusalem will come down through that open space." J. N. LOUGHBOROUGH.

#### THE GAP IN THE SKY.

"FURGERSON, the celebrated astronomer of the last century, in describing some of the many wonders in the heavens, says that 'the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magellan, are by astronomers called cloudy stars; but the most remarkable of all the cloudy stars is that in the middle of Orion's sword, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill-defined about the edges. It looks like a gap in the sky, through which one may see (as it were) part of a much brighter region. Although most of the spaces are but a few minutes . . . in breadth, yet, since they are among the fixed stars, they must be spaces larger than what is occupied by our solar system . . . and in which there seems to be a perpetual uninterrupted day among numberless worlds, which no human art can ever discover.'—*Furgeson's Treatise on Astronomy*, edition of A. D. 1770.

Eld. Bates, in a tract before me called "The Opening Heavens" says, "Out of ninety-three, Orion is the most striking and splendid constellation in the heavens; her center is midway between the poles of the heavens, and directly over the equator of the earth, and is visible from all the habitable parts of the globe. On her south-eastern quarter is the beautiful star *Sirius* (one of the most magnificent in the heavens), and on the north-west is stationed the *Pleiades*, or seven stars. 'She rises at noon about the 9th of March,' and 'sets at noon about the 21st of June,' and comes to the meridian Jan. 23d, at 9 P. M."

"When the Lord answered Job out of the whirlwind, and demanded of him to answer to the wonderful questions which he was now about to put to him, he says, 'Canst thou bind the sweet influences of the *Pleiades*, or loose the bands of *Orion*?' When Amos the prophet exhorted Israel to repentance, he endeavored to impress their minds with the power of God by adverting to the wonderful phenomena in the heavens by saying, 'Seek him that maketh the seven stars and *Orion*.'"

Huggins, the first discoverer of the gap in the sky, gives the following description: "Astronomers place three stars close together in the sword of *Orion*; and when I viewed the middlemost with a telescope, in the year 1856, there appeared in the place of that one, twelve other stars; among these three that almost touch each other, and four more besides, appeared twinkling as through a cloud, so that the space about them seemed much brighter than the rest of the heaven, which, appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region which was more enlightened. I have frequently observed the same appearance in the same place without any alteration; so that it is likely that this wonder, whatever it may be in itself, has been there from all times; but I never took notice of anything like it among the rest of the fixed stars."

Of this same phenomenon Sir William Herschel says: "If stars of the eighth magnitude are to be considered at an average of eight times farther distant than those of the first, then this nebula cannot be supposed to be less than three hundred and twenty thousand billions of miles from the earth. If its diameter at this distance subtend an angle of ten minutes, which it nearly does, its magnitude must be utterly inconceivable. It has been calculated that it must be two trillions of times the dimensions of the sun." (See Dicks' "Siderial Heavens," vol. 8, pp. 181, 184.)

The same author says: "Suffice it to say that such an enormous mass of luminous matter was not created in vain, but serves a purpose in the divine arrangements corresponding to its magnitude and the nature of its luminosity, and to the wisdom and intelligence of Him whose power brought it into existence. It doubtless subserves some important purpose, even at the present moment, to worlds and beings within the range of its influence. But the ultimate in all its bearings and relations, may perhaps remain to be evolved during the future ages of an interminable existence."—Page 184.

The *Illustrated London News* of April 19, 1845, says: "Marvelous rumors are afloat respecting the astronomical discoveries made by Lord Rosse's monster telescope. (This is said to be sixty feet long, and its great speculum, or reflecting glass, measures six feet in diameter and weighs three and three fourths tons, and is calculated to discover glorious objects in the heavens, to men heretofore unknown.) It is stated that *Regulus*, instead of being a sphere, is ascertained to be a disc; and stranger still, that the nebula in the belt of *Orion* [meaning the bright place before stated] is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary."

Eld. Bates says: "Thus we see from all the testimony adduced (and we could give much more were it necessary), that here is a most wonderful and inexplicable phenomenon in the heavens; a gap in the sky more than eleven billion and three hundred and fourteen million miles in circumference. Says the celebrated Huggins, 'I never saw anything like it among the rest of the fixed stars—a free view into another region more enlightened.'" "It has been supposed by some that this wonderful phenomenon seen through the sword of *Orion*, has passed through some material change since it was first discovered by Huggins, one hundred and ninety years ago. On

this point Sir John Herschel says: 'When it is considered how difficult it is to represent such an object duly, and how entirely its appearance will differ even in the same telescope, according to the clearness of the air, or other temporary causes, we shall readily admit that we have *no evidence of change* that can be relied on.'—Page 9.

Truly, the wonders of creation, both in the heavens and the earth, are great. J. N. LOUGHBOROUGH.

## Ministers' Department.

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

### A KEY TO MINISTERIAL SUCCESS.

THE question confronts us at the threshold, and we meet it squarely and fairly. Why do not all or the majority of the ministers occupying the sacred desk, the world over, of every denomination, exert among men a holy power, corresponding to the dignity of their stations and the requirements of the Word? Why are their labors in and out of the pulpit not eminently crowned with abundant success in the conversion of souls? I submit the answer to the eye of a sure and impartial criticism:—

1. Because hundreds of ministers, claiming to be called, and sent to preach the everlasting gospel, boasting of gifts, grace, and usefulness, were never either called or sent by any other power than themselves or their friends, and so are entirely out of place. Without ambassadorial authority, without unction, and without true success; for "how shall they preach except they be sent?"

2. Hundreds who, Paul-like, have been powerfully called, and sent fully equipped into the holy ministry, and who, to-day, are overseers of flocks, do not walk with God every day, as their privileges permit and their duties demand. How is it with you, brother ambassador of Jesus? These are the sources of that deplorable barrenness of soul which characterizes numerous memberships in the land; and this deadness to spiritual interests on the part of professors, this frigid indifference of sinners, is the fruit of a lifeless, uninspired ministry!

When there is a proper message, a proper messenger, and the message is properly proclaimed in the name of Jesus, it must be seriously heard; when seriously heard, it must be felt; conviction and conscientious belief will follow, and men will be saved by grace through faith. No man can effectually preach this gospel unless he have a divine mission; the matter he presents must come from God, and he who proclaims it must have both authority and unction from heaven. These prerequisites constitute what is called Holy Ghost preaching; and to-day the demand for such preaching wonderfully exceeds the supply.

When will piping prophets and lifeless teachers find out their error, and do one of two things: turn to a more congenial occupation, or seek that indispensable alliance with Christ without which their ministering becomes as sounding brass and a tinkling cymbal; striking the ear, affecting not the heart! Such action will conduce greatly to the prosperity of the Church and the salvation of souls.

Is there no infallible guide to such success? Is there not a key to solve the secret of ministerial power over the hearts and lives of men? In conclusion, let us see. Touch repeatedly with your fingers the fragrant geranium leaf, and, go where you will, its sweetness will cling to you. Thrust your hand into distilled perfume, and the odor will be detected by all around you. Watchman of Zion, it is by contact and communion with Jesus Christ, the Rose of Sharon, the Beautiful, the Eternal, that the spirit of man catches the music of his gentleness, and imbibes the glory of his soul-enrapturing power! and though man speaks, it is not man but the Eternal; though ministers persuade, it is the mysterious moving of the Holy Spirit; and can hearts go unaffected, can souls be unsaved? A good man once eloquently said "that gospel truths dwelling in the regenerated soul are like the strings of a harp, ready to give forth sweet sounds whenever the breath of the Spirit passes over them;" and I say that the heart touched and tendered by the indwelling presence of the Son of God, be it that of a king or peasant, minister or layman, is like a perennial plant, always green in real life, beautiful for rarity, and never out of season. This constant dwelling with Jesus is the indispensable adjunct of ministerial usefulness.

This idea is beautifully elicited in the sublime sentiments of that old Persian fable:—

"One day  
A wanderer found a lump of clay,  
So redolent of rich perfume,  
Its odor scented all his room.  
'What art thou?' was his quick demand;  
'Art thou some gum from Samarcand,  
Or spikenard in a rude disguise,  
Or other costly merchandise?'  
'Nay, I am but a lump of clay.'  
'Then whence this wondrous sweetness, say?'  
'Friend, if the secret I disclose,  
I have been dwelling with the rose.'  
Meet parable! and will not those  
Who love to dwell with Sharon's Rose,  
Distill sweet scents o'er all around,  
Though poor and mean themselves be found?  
Good Lord, abide with us, that we  
May catch these odors fresh from thee!"  
—Dr. Heald.

### THE CONVERSATIONAL STYLE OF PREACHING.

It was a rainy Sabbath, and but few were present in the little country church. As the preacher came in, some of the sisters gathered about him and said, "Don't preach to us to-day, Bro. —, just talk to us."

How many long-suffering congregations, with systems rasped under the loud, shrill, high-pitched tones of the preachers, if they could only find a voice during the sermon, would cry out to the pulpit: "Don't preach to us any longer; just talk to us!"

Hooker, in his "Ecclesiastical Polity," tells of the complaint of the people about the preaching in his day: "Some take but one word for their text, and afterward run into the mountains so that we cannot follow them, not knowing how they went up or how they will come down again." So some preachers no sooner name their text than they mount up into a high swelling tone, as far removed from the ordinary way in which a man talks as the east is from the west; and, having once mounted, they never come down again until the end of the sermon.

Etymologically, the sermon, or homily, is a *talk*, and not a speech; a conversation, and not an oration. The best rule, then, for the ordinary preacher is, to make the conversational style the basis of his delivery. Not that he is never to rise from this, but let this be the point from which he starts out as his fervor leads him, and to which he returns after a short excursion. The following advantages will result: The preacher will not be so much in danger of wearying himself. One may talk for hours in conversation without fatigue. It is the unnatural, declamatory tone that makes the throat ache. Again, he will not be so much in danger of wearying the people. One may listen to a conversation for hours without feeling tired, but one cannot listen to a person declaiming in a uniform pitch for half an hour without fairly aching. In conversation one varies his tone to suit the thought, while one who declaims is in danger of keeping one pitch for all kinds of thought. To be sure, there are some in every congregation who think the preacher tame who only talks. "How do you like your new preacher?" said one neighbor to another. "Oh, he is improving wonderfully; he preaches louder and louder!" But those who have this test—in any congregation—are comparatively few.

A preacher who talks to people will be less liable to fall into affectation and cant. Said the colored brother, "De new preacher is mo' larnt dan Mistah Boles; but bless you, sah! he ain't got *de doleful sound* like Mr. Boles had. No indeed!"

But if a man assumes a preaching and doleful tone the moment he enters the pulpit, he cannot but be guilty of affectation; his tones cannot be a true index to his feelings. There are some good souls, indeed, upon whom the doleful tone seems to act as a kind of charm. They will close their eyes and float to heaven under the influence of the preacher's tone, without any regard to what he is saying. But it is safe to say that while one in a congregation, under a preaching tone will close his eyes and soar to heaven, ten will close their eyes and sink to sleep.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial words of books, but the simple, common words of life. Great swelling tones necessarily draw after them "great, swelling words." All successful evangelists are colloquial and conversational in their preaching. "Nothing is more calculated," said Mr. Finney, "to make a sinner feel that religion is

some mysterious thing that he cannot understand, than this mouthing, formal, lofty style of speaking, so generally employed in the pulpit."—*Church Advocate*.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne*.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 535.—CREATION OF OTHER PLANETARY SYSTEMS.

Do you understand from the record in Genesis that other planetary systems were created at the same time that ours was? If not, how do you construe the phrase "he made the stars also," in Gen. 1:16? W. T. D.

The Bible gives us no information relative to the time when God created other planetary systems. The expression "he made the stars also" is entirely indefinite in the matter of time.

#### 536.—THE BIBLE AND GEOLOGY.

Since, according to the Biblical account of creation, there was no sun to rule over or measure off the first three days of the world's history, why not admit that they may have been indefinite creative periods, and thus clear away the apparent discrepancy between the claim of geologists and the Bible, in this matter? A. M.

Since the Bible is the inspired word of God, and the published science of geology is but the work of man, we fail to see why the former has any occasion to make concessions in order to be in harmony with the claims of the latter. If puny man gets up a theory of the world's creation that is not in harmony with the Bible, he alone is the sufferer—the Bible is not affected in the least thereby. Inspiration chose to instruct Moses to commence his record of creation with the statement, "In the beginning God created the heaven and the earth." The date of that beginning and the exact method of creating the heaven and the earth are not revealed; and we presume men will continue indefinitely their conjectures with regard to those points; and that other men will continue to take stock in those conjectures according to the supposed plausibility of the theories advanced.

#### 537.—GOD'S REPENTANCE.

In Gen. 6:6, Judges 2:18, 1 Sam. 15:35, Ps. 106:45, Amos 7:3, and Jonah 3:10, God is spoken of as repenting. How do you harmonize these statements with Num. 23:19, Mal. 3:6, Titus 1:2, and James 1:17, all of which make mention of God's unchangeableness, or speak of him as not repenting, nor being subject to repentance? S. C. W.

By considering the signification of the original from which the word "repent" is translated, as used in the several texts referred to, the apparent discrepancy disappears. The word is *nagham* in the Hebrew, and signifies literally (1.) to grumble; (2.) to groan. Thus we get two significations that correspond with the two definitions given of "repent" by Webster; viz., (1.) "To change the mind or course of conduct;" (2.) "To feel pain or sorrow." Those texts that speak of God as repenting, signify that he suffers pain or sorrow; is grieved or displeased because of existing conditions and circumstances. Wherever such expressions occur as "God is not a man that he should . . . repent" (Num. 23:19), the signification is that he does not change his mind or purpose. Considered in this light, it is not difficult to harmonize the apparent conflicts.

#### 538.—SELLING PRODUCE TO A DISTILLERY.

1. Is it right for an S. D. Adventist to sell apples or other fruits or grains to a distillery, knowing that those articles will be used in the manufacture of intoxicants? 2. Should persons who do so, continue to be fellowshiped in the church? \* \* \*

It is not right for any person, much less an S. D. Adventist, to sell produce to a distillery, knowing or supposing that the same is to be used in the manufacture of intoxicants. 2. A church member who habitually practices such sale of produce, thereby furnishes a just cause for church discipline.

#### 539.—MIND AND FAITH CURE DOCTORS.

What is your view of the so-called mind and faith cure practitioners of the present day? W. J. H.

While many of them are, no doubt, successful at times in relieving the afflicted, we cannot regard their profession or practice as laudable or worthy of universal approval. In consequence of superior and remarkable mental powers, personal magnetism, and special education in the direction of using the same for the purposes designed, a person may become able to operate very successfully as a "mind-cure" practitioner; and if he does this entirely disconnected from mesmerism or Spiritualism, we do not know that his work is especially objectionable; but in the majority of cases, mesmeric or Spiritualistic influences prevail to a great extent, and in such cases they are unworthy of confidence or patronage. They should be severely let alone. As for "professional" faith-cure practitioners, we regard their work as reprehensible in the extreme. They belong to the same class as did Simon the sorcerer, and merit the same rebuke as Peter gave to him. See Acts 8:20, 21. True faith-cures we believe in; and when they are obtained by a course that is in harmony with scriptural instructions and the will of God, they are effectual and greatly to be desired.

## 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.

### YOUR WORK.

THE low-turf grass is not a stately tree,  
Nor yet a lovely and all-fragrant rose;  
It yields no nectar to the grateful bee,  
Nor fashions for their transit o'er the sea  
The hearts of oak revered by friends and foes.

But think of it as lightly as you will,  
Passing it over in your careless tread,  
It has its own peculiar place to fill;  
And humble as its work appeareth, still  
Nor oak nor rose could do that work instead.

So, fellow-Christian, through life's transient day,  
There is a special work marked out for you;  
It may be of the lowliest kind, it may  
Be such as shall the loftiest powers display;  
But none besides yourself your work can do.

Then bend in meekness at your Saviour's throne,  
And seek to learn the purpose of his grace;  
Ask Him who has so oft your duty shown,  
To point you out the work that is your own,  
And tell you where to find your proper place.

"What wilt thou have me do?" With single eye  
To your Redeemer's glory, work for him;  
Illumine every moment from on high,  
Strive in each action God to glorify,  
Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;  
Allow no sloth thy spirit to beguile.  
Those love the Saviour most who serve him best;  
And he who blesses others shall be blessed  
With the full sunshine of his Saviour's smile. —Sel.

### FRANCE.

It was my privilege to attend the late European Council at Grimsby, England. Never was I more deeply impressed with the great importance of such yearly gatherings in securing the advantage of different talents and experiences, in inspiring faith, hope, and courage in the laborers, and in giving unity to the work in its various branches.

On my way to the Council, I visited the church at Branges. I had not been there since its organization, three years ago last September. It was a refreshing season to all. This company are manifesting a missionary spirit, not only in laboring in their vicinity, but also in sending out two of their ablest men as colporters.

Upon my return to Nimes, Bro. Ertzenberger, who had faithfully stood by the effort both in my presence and absence, left to join Bro. Conradi in the work in German Switzerland. Sr. White and Bro. and Sr. Ings soon joined us at Nimes, and assisted us over two weeks, during which I interpreted twelve times for Sr. White, and eight times for Bro. Ings, whose instructions in the tract and missionary work were appreciated. A tract society of eighteen members was organized, each paying five francs for membership. The society are now being set at work with a club of twenty *Signes des Temps* and small packages of tracts with bands on which are printed instructions that will help the workers as well as those who receive the tracts. One encouraging feature of Sr. White's labors, with the blessing of God, has been the restoration of a young man, for whom we had felt deeply, who is now preparing to labor for French and Germans in the gospel field. We had done all we could to help the young man, but the faithful and merciful testimony, which has so often proved successful in such cases, proved to be effectual in this case, greatly relieving us, and leaving us another clear evidence in favor of the timeliness and importance of the gift of prophecy.

I accompanied Sr. White and Bro. and Sr. Ings on their way to Italy as far as Valence, France, where there is still a small company of believers, and where the good work of building up and restoring was carried on. We hope that as one result of this brief effort another young man will be saved to the cause.

If we take into account the magnitude of the work to be accomplished in France and its colonies, we can truly say that comparatively little labor and a small amount of means have been bestowed in this field. If God gave so encouraging a measure of success at different points during the fifteen weeks that we labored in France, all alone and in great feebleness, what will be not now do for France if we bring into service faithful and devoted young men who have the cause at heart, and are willing to labor at a sacrifice and with a commendable missionary spirit?

I urge the importance of bringing the talent into service on the ground of economy. All can see at a glance that young, unmarried men can labor at far less expense to the mission than those who have large families. Besides, they are just the persons to pioneer and endure hardships that others have endured before them.

I urge the employing of these young men on the

ground that Providence has given them to us for this very object, as new fields are constantly opening before us; and unless we do use the gift God has given us, we shall not prosper. Some of these have already been drilled, and are developing into useful laborers; and they and others can receive further instructions in connection with our next Conference.

I urge the putting of young men at the front, so that when older laborers are withdrawn from the field by feebleness or by death, the work may not be hindered. We are too near the end to lose time and let the work lag because of the lack of promptness and forethought in such important matters.

Brn. Comte and Bradant, who have labored faithfully at Nimes, are now working in villages not far from Nimes, and report success in preparing other fields for more public efforts. Yesterday, a woman of property and respectability came a distance of fifteen miles to urge us to pitch our tent in her village, offering us the use of ground for the purpose.

Dear brethren in America, with grateful hearts in view of past blessings, we still solicit your prayers and financial support, that France may stand on her own feet, and walk alone, at the earliest possible date.

I find myself quite feeble this fall, especially since my return from England. We have had more rain this fall than has been witnessed in any one season in thirty years. The unexpected extremes in the climate are unfavorable to my health; but I trust in God, casting my care upon him, and asking your prayers. D. T. BOURDEAU.

Nimes, Nov. 11.

### KANSAS.

WICHITA.—After our good camp-meeting in Wichita the writer and Bro. W. W. Stebbins and the mission workers were left here to work up the interest. The Lord greatly blessed our efforts. So far twenty-eight, all new converts, have signed the covenant to keep all the commandments and the faith of Jesus. The interest here is still quite good. J. W. BAGBY.

Nov. 14.

### WEST VIRGINIA.

TYNER.—Since the State meeting at Kanawha, I have spent about ten days at Tyner, Wood Co., where Brn. Foggin and Iles had just closed a several weeks' tent meeting. Although the truth had been clearly presented and a good impression made, no one took a stand upon it. But these brethren felt that there were honest souls in that place, and desired that some one else should spend a few days there. In company with Bro. Foggin I spent several days there, as stated above. The Lord blessed our efforts, and as a result nine signed the covenant and a Sabbath-school was organized with twenty-five members. A club of *Instructors*, record books, etc., was ordered, also a supply of "Joyful Greeting" was purchased for the school. The prospects are fair for a good company to be raised up here. Eld. Foggin will meet with this company each Sabbath for several weeks. W. J. STONE.

Nov. 14.

### WASHINGTON TERRITORY.

SPOKANE FALLS.—I came to this city alone July 27, and began canvassing for the "Marvel of Nations" Aug. 1. I canvassed about six hours per day for seven weeks; took over seventy orders, besides selling several copies of "Thoughts on Daniel and the Revelation," the "History of the Sabbath," "Man's Nature and Destiny," and "Sunshine at Home," and some pamphlets and tracts. Sabbaths and Sundays I held Bible readings. Three in this city and three out of town are keeping the Sabbath as the result of Bible readings. We have a Sabbath-school with an attendance of eight adults and ten children. If we had suitable rooms, at least ten others would attend our Sabbath-school and Bible readings. I would say to my young friends, for whom this report is especially intended, if you want true happiness in this world, engage with your whole heart in some branch of the Lord's work; nothing gives such real joy. I am now canvassing this city for "Thoughts on Daniel and the Revelation." After the books are delivered, I expect to hold Bible readings here all winter. There are three places out of town where they are calling for Bible readings. I can only write to them and visit them occasionally. I do hope that the burden will be put on some of our people soon to come and help here. ANNIE HEMMING.

### INDIANA.

BARBER'S MILLS, WELLS COUNTY.—I came to this place and began meetings Oct. 31; continued services in the Rockford school-house until Nov. 2, when it was closed against us. We then moved two miles south to a church called Liberty Union, where we continued meetings until Thursday night, Nov. 9. We then tried to obtain the use of the house which had been closed, but were refused. The following afternoon we circulated a petition among the patrons. Receiving a large majority, myself and Bro. John Cook again visited the trustee, and finally were

successful in obtaining the house, and meetings began again Nov. 12, with a good attendance, which increased the two days the meetings were held. Bro. Thompson was with me until Nov. 8, when he returned home to prepare to attend school. At that time we had eighteen names signed to the covenant. I remained one week longer, leaving a company of twenty-five, and others keeping the Sabbath. There is a good Sabbath-school of thirty-five members. Twenty copies of the *Instructor* are taken. They have good social meetings, with a capable leader. Twelve orders were taken for the REVIEW for three months. Sunday forenoon the M. E. minister preached against the Sabbath. We reviewed him Sunday night, with good effect. The brethren are of good courage, and there is an encouraging prospect of a strong church here. To the Lord be all the praise.

Nov. 15.

F. M. ROBERTS.

### IOWA.

ATALISSA.—We closed our meetings at this place Nov. 14. Thirty, at least, are observing the Sabbath, twenty of whom have signed the covenant. Many are favorable to the truth who as yet do not practice it. We can reasonably hope for some of them. Received in money contributions, \$34.38. The people in kindness bestowed upon us many other favors. Our book sales in the stand amounted to \$49.24. With the aid of a canvasser considerably over one hundred dollars' worth of books were sold in the village and vicinity. Thirteen subscriptions were received for the REVIEW, four for the *Gospel Sickle*, and two for *Good Health*. A Sabbath-school was organized and a club of twenty *Instructors* ordered. A leader was chosen, and regular weekly prayer and social meetings will be held. For the present, this little company will use the Christian church, which has been kindly offered them.

Toward the close of our meetings considerable opposition to our work was shown by ministers. It seemed best to conduct a discussion on the Sabbath question with Eld. Smith of the Christian church. This aided several to decide more fully. Twelve signed the covenant after the discussion was over. Eld. Mc Coy spent several days with us, and aided in the presentation of Bible truth. His labor was highly appreciated. During these meetings the company at Wilton Junction was frequently visited. Their courage and faith in the work are growing. Our prayer is that God may bless these two companies, that their influence and numbers may increase, and that rich fruit may appear in consequence of their having heard the blessed message. H. NICOLA.

R. C. PORTER.

### MICHIGAN.

MORRICE.—Returning here after our good camp-meeting, we found those who had embraced the truth through the tent labors all faithful and maintaining their Sabbath meetings. Our Sabbath and Sunday meetings are now held in the Good Templar's hall. A Sabbath-school has been fully organized, and eleven copies of the *Instructor* taken. Every Tuesday evening a meeting is held for select reading from "Great Controversy," and on Wednesday evening a prayer and social meeting. All seem to be of excellent courage, and the opposition manifested only tends to make them stronger. A church organization will doubtless be effected before the winter shall close, and in early spring a suitable place for worship erected. Morrice is a lively little town on the Chicago and Grand Trunk Railroad, and S. D. Adventists who are workers, and who would like a good location, will find an excellent field here.

Nov. 24.

T. M. LANE.

WASHTENAW COUNTY AND OGDEN CENTER.—We spent two days in Washtenaw county about six miles northeast of Clinton. Here are six persons, all children of one family, keeping the Sabbath. The present truth was first introduced to them by a family of Sabbath-keepers loaning the eldest son "Thoughts on Daniel and the Revelation." They attended a few meetings that we held at Clinton last winter, and after attending two meetings held at Bro. Seymour's all were baptized. They will unite with the Napoleon, Jackson Co., church.

After labor bestowed at Ogden Center at different times and by several of our brethren, Eld. Fargo and the writer organized a church of ten members about two years ago. Subsequently one was added to their number by baptism, and there were several in the vicinity who kept the Sabbath. The church have been faithful in maintaining their meetings, have kept free from trials among themselves, and succeeded in securing a humble but suitable house of worship. Recently we spent about three weeks in labor here. The good blessing of God attended our efforts, and we trust individuals were hopefully converted. Eleven willing persons united with the church by baptism. This doubled its membership. Among those baptized were several young persons, of whom two are now attending the Battle Creek College. Others besides those that united with the church, have started in the service of the Lord. The church is greatly encouraged by these results. We



sold books to the amount of \$40.55. This is still a good field for labor to which we shall be glad to return after the meetings of the General Conference if duty does not call us elsewhere.

M. B. MILLER.

#### WISCONSIN.

AMONG THE CHURCHES.—After attending our good camp-meeting at New London, I went to Ft. Howard, where I spent one Sabbath with the church at that place. A portion of the following week I visited families at Flintville and Mill Center. At Flintville there is a house of worship; but for want of love and union with the body and one another the company no longer hold meetings. At Mill Center I held one meeting. Quite an interest was manifested, and a call for Bible readings was made, to which Bro. A. J. Olsen will try to respond. Oct. 21 I went to Sturgeon Bay, where I stayed till Nov. 15, holding meetings as the way opened. Some interest was shown here. Two adults were baptized, and three were received into the church as the result of labor last winter. The church are of good courage to press on till victory is won.

The church at Fish Creek is not in the condition we could desire; but I hope they will see their lack and arouse before it is too late. My trust is in the Lord.

C. W. OLDS.

Nov. 18.

ROYALTON.—We have been holding a protracted meeting here with the brethren and sisters who have embraced the truth within a year, under the faithful labors of Bro. Cady and S. S. Smith. Last spring they built a nice and comfortable meeting-house. There is not one in the Conference that we know of that is so well adapted to speaking and singing. Some of the professors in the place were bitterly prejudiced against the Seventh-day Adventists, and yet every one of them that practically believes the Bible must believe as we do. One man and his wife and her sister accepted the truth and commenced to keep the Sabbath. The young lady desires to go to Battle Creek College as soon as she can, to fit herself for some special work in the cause. Four others were baptized, and a church and a tract society organized. Also nearly all adopted the tithing system, and we hope that all who did not, will carefully consider the danger of refusing to obey in that holy obligation. Remember that the Lord says that the tenth of all our income is holy unto the Lord (Lev. 27:30),—just what he said of the Sabbath.

Abraham paid tithes. See Heb. 7:2-5. And Jesus said: "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. Paying tithes was one of the good works which Abraham did; and Jesus said that we are to do the works of Abraham. Paul said: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The fact is, we cannot walk in the light of the Third Angel's Message and not pay the Lord an honest tithe of all our income. John says: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. To be in fellowship is to act in harmony. Are those who do not pay tithes in harmony and fellowship with those who do?

I. SANBORN.  
S. S. SMITH.

#### AMONG THE SCANDINAVIANS.

FROM Aug. 11 to 24, I labored at the Midlothian, Tex., camp-meeting, where a few Scandinavians were present. We had some good meetings. I next visited the Scandinavian church at Clifton, where the Lord in his mercy sent me the truth. The Lord blessed in our meetings. One family was baptized, and united with the church; some interest was manifested by others. I also visited some of our Scandinavian brethren living at Lexington, Round Rock, and Austin. A Swedish brother is selling our publications among the Swedes at Austin, with good success. Others will engage in selling our publications among the Scandinavians in other localities. The "Life of Christ" meets with a ready sale among the Scandinavians. In one instance I sold the books to a friend. He offered to show me where the Scandinavians lived in that city. In about seven hours I took 29 orders and nine yearly subscriptions for periodicals. While in Texas, I sold, in all, 47 copies of the "Life of Christ," 10 of "Sunshine" (Swedish), and received 17 yearly subscriptions for periodicals. I believe the work will move onward among the Scandinavians in Texas.

From Texas I went to the Atlantic, Iowa, camp-meeting, Oct. 15. This meeting was attended by about 125 Scandinavians, sixteen receiving baptism at this meeting. I next went to Council Bluffs, where a good interest is still manifested in our Bible readings. The quarterly meeting was held at this time, and eight were added to the church, five of whom were baptized at Atlantic. I next visited Weston, where we also held a quarterly meeting. This church also is progressing. Three Danes from Neola were added to their membership, who had re-

ceived the truth through Bible readings held by Bro. Jacobson.

From Oct. 29 to Nov. 4, I labored at Scranton, Greene Co. A good interest had been awakened there by the labors of Bro. and Sr. Petersen. Two were baptized, and others decided to keep the Sabbath. Nov. 4-9, I visited friends at Hampton. Four were baptized and added to the church, three of whom were Scandinavians. As we celebrated the Lord's supper, the Holy Spirit came very near. I next came to Mona, Mitchell Co. Bro. Hoen had labored in this vicinity, and some had commenced to keep the Sabbath. Other Sabbath-keepers have lived here some time, and three were members of the Otranto church; but as none understood the English language, we found it best to organize a Scandinavian church. Three were baptized, and nine united in church fellowship. Hope others who are keeping the Sabbath will soon unite with them. The Lord blessed in our meetings, especially as we celebrated the ordinance commemorating his great sacrifice for us. We hope and pray that the message may be onward here, as many Scandinavians are living in the vicinity of Mona.

JOHN WILSON.

Nov. 22.

#### MISSOURI CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Missouri State Conference was held in Harrisonville, Mo., Sept. 29 to Oct. 5, 1886. The Conference opened Sept. 29, at 5 P. M., with the president, Eld. Dan T. Jones, in the chair. Twenty-four churches were represented at this session by forty-six delegates. The reading of the minutes of the last annual session was deferred until the second meeting. The following churches asked admission to the Conference, and were admitted: Siloam Springs, Ark., with twenty-one members; Pleasant Hill, Mo., with thirteen members; Kansas City, Mo., with thirty-one members; Bolivar, Mo., with nineteen members; Diamond Grove, Mo., with nineteen members; State Line, Mo. and Kan., with twenty members.

On motion, the Chairman was authorized to appoint the usual committees, which were afterward announced as follows: On Nominations, Wm. Evans, Oliver Smith, and J. A. Armstrong; on Resolutions, R. S. Donnell, J. W. Scoles, and J. W. Watt; on Credentials and Licenses, Wm. Evans, R. Low, and J. G. Wood; on auditing, J. F. Klostermeyer, H. L. Hoover, Jno. T. Marr, W. B. Torey, Oliver Smith, and J. B. Beckner.

On motion, the ministering brethren and all members in good standing were invited to participate in the deliberations of the Conference. The Committee on Resolutions reported as follows:—

*Resolved*, That we note with pleasure the steps which have been taken by this Conference during the past year in educating young people for the Bible work, and that we recommend that this plan be carried out still further during the coming year.

*Whereas*, Past experience has demonstrated the benefit to be derived from following up a series of meetings with personal labor by experienced workers; therefore—

*Resolved*, That we recommend that where meetings are held in the future in which the interest seems to demand, provision shall be made for such interest to be followed up by personal labor by some one or more Bible workers.

*Whereas*, There have recently been urgent calls for labor coming from different parts of the Conference heretofore unvisited by ministers; therefore—

*Resolved*, That we recognize in these calls the opening providence of God, and would earnestly recommend that this Conference supply this want as far as practicable by sending help to these destitute portions of the field as soon as possible.

After amending the second resolution so as to include "personal labor to precede such interest," these resolutions were adopted.

On motion, the Chair was authorized to appoint a committee of ten, who in connection with the Conference Committee should take into consideration the finances of the Conference, with a view to securing a better support for our city missions, and report at this session. The Chair announced as this committee, Wm. Evans, J. R. Chaffee, P. M. Ownby, J. F. Klostermeyer, E. A. Dean, Vestal Kivett, Eli Wick, J. B. Beckner, J. T. Marr, and H. D. Clark.

Committee on Nominations reported for President, D. T. Jones, Kingsville; Secretary, H. D. Clark, Beverly, Macon Co.; Treasurer, Wm. Evans, 2339 Chestnut St., St. Louis; Executive Committee, D. T. Jones, N. W. Allee, and J. A. Armstrong; Camp-meeting Committee, A. E. Flowers, Thos. Woodward, F. N. Elmore, H. L. Hoover, Wm. Mc Alexander, and W. J. Kerr. The report was adopted after considering each name separately.

On motion (of D. C. Hunter), E. W. Farnsworth, D. T. Jones, and R. M. Kilgore were appointed as a committee to examine some theological views held by a brother in the Nevada church. They reported them as being mainly incorrect, and cautioned our brethren against following after new doctrines until investigated and sanctioned by those acting under authority of the General Conference. Their report was unanimously accepted.

The Finance Committee reported as follows:—

*Whereas*, The past year's experience has proved the utility of the city mission work, and we realize the necessity of means being provided for the maintenance of our missions and the instruction of laborers in the city mission and Bible work; therefore—

*Resolved*, That we raise fifteen hundred dollars for that purpose by donations and pledges for the coming year's expenses.

*Whereas*, Many of our brethren are able to make donations to our city missions; therefore—

*Resolved*, That we recommend that contributions of provisions, household necessities, etc., be made toward the support of these missions.

On motion, the report was adopted.

On motion, it was decided that during the coming year we use three-fourths of the receipts on the \$20,000 fund for city missions until the fund for the city missions enables them to use fifteen hundred dollars in the missions, after which the receipts on the \$20,000 fund will be divided as heretofore. Pledges were then called for, to be paid in during the current year.

Committee on Resolutions further reported as follows:—

*Resolved*, That in view of the advice given by the General Conference, we would recommend that at the annual election of officers all accounts be audited by a committee, who shall require all persons who have had church or Conference funds pass through their hands to submit to said committee an examination of their accounts, showing receipts for said money paid out, or otherwise satisfying the committee that a correct record has been kept.

*Whereas*, From the reports of tithing it is evident that but few of our members pay an honest tithe, while many pay none at all; and—

*Whereas*, Tithing is clearly taught in the word of God and in the testimonies of the Spirit as our imperative duty; and—

*Whereas*, It is necessary to know who do and who do not pay tithes; therefore—

*Resolved*, That we recommend that at each quarterly meeting just before the collection of the (current) tithe, the church clerk read the names of all persons belonging to the church, stating who have and who have not paid tithes (at the quarterly meeting previous) together with amounts paid by each person.

*Resolved*, That in view of the solemn times before us, and the importance of the closing work of this message, we do most earnestly urge upon all our laborers as well as church elders the necessity of calling the attention of all our brethren and sisters throughout the Conference to their duty concerning a more careful study of the "Testimonies" and others of Sr. White's writings.

*Resolved*, That it is the sense of this Conference that our churches should elect their delegates at least three months prior to the Conference session, and send the credentials immediately to the Conference Secretary.

*Resolved*, That the President be authorized to appoint the various committees and arrange for the work of auditing etc., to be done, prior to the session of the Conference.

*Whereas*, The canvassing work has proved a most effectual method of getting the truth before the people; therefore—

*Resolved*, That it is the mind of this body that the President of the Conference should appoint an efficient man to act in harmony with the general agent of the S. D. A. Publishing Association as the agent of the State Tract Society, who shall take special charge of the canvassing work in the State, appoint and organize a corps of other canvassers to carry forward the canvassing work in the State in a systematic manner.

This report was adopted.

The Committee on Credentials and Licenses reported: For credentials, D. T. Jones, R. S. Donnell, J. W. Watt, J. G. Wood, N. W. Allee, C. H. Chaffee; for credentials and ordination, J. W. Scoles; for license, James Klostermeyer, J. P. Floyd, D. N. Wood, and J. A. Armstrong; for colporter's license, Mark Perdue, Joseph Clark, D. T. Shireman, A. E. Flowers, H. L. Hoover, Clarence Santee, Fannie Davis, Rachel Hobbs, Mary Hobbs, Ammy Welch, Florence Watts, Emily Woodward, Lillis Wood, Ella Neal, and S. Simonds; delegates to General Conference, D. T. Jones, R. S. Donnell, and J. A. Armstrong. On motion, the names were considered separately and adopted. On motion, Wm. Evans was granted ministerial license. On motion, J. M. Gallemore was granted colporter's license.

The Treasurer's report was read and accepted.

Corrected church membership, 702; tithe paid by church members, \$2,807.91; average per member, \$3.98+; remainder of tithe paid by companies and individuals. Church membership given last year, 539; average tithe, \$3.97+; increase of membership, 163; increase of tithe, \$296.75. These and a detailed statement by churches and companies were listened to with interest.

The Secretary called attention to the roll of churches, and on motion the churches at Warrensburg and Neosho, Mo., were dropped, and the members requested to join the nearest church of S. D. Adventists.

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

H. D. CLARK, Sec.

—Man considereth the deeds, but God weigheth the intentions.

## "ANSWER HIM NOT." 2 KINGS 18.

THERE are many like Rab-shakeh in the world now. His burden seemed to be to magnify the king of Assyria. The nations around him had been overcome. He had now come to take Jerusalem. Nothing could save it out of his hand. So said Rab-shakeh. There have always been those who were ready to measure arms with God. The failures of the past ought to teach all the folly of such an unequal combat.

Wherever the present truth is preached, the Rab-shakehs come up and tell what this or that great man has done or can do. Our brethren meet them everywhere. We write this in answer to a question in the REVIEW a few weeks ago as to what had become of the Adventists after passing through a fiery shower of eloquence shot off by one Eld. J. J. Pierce, at Mines, Blair Co., Pa. At this place many who stood connected with the Methodist church became deeply interested in the present truth. The leaders in the church became alarmed. It was announced that the best man they had in this part of the State was coming to undo the mischief done by the Adventists. Rab-shakeh's voice was heard in telling what one Eld. J. J. Pierce had done, and would do when he should come.

At the time appointed the house was crowded to overflowing. Expectation ran high. The Elder came. Rab-shakeh introduced him by stating that the Elder had been a minister over forty years, had acted as presiding elder, etc., and that all should be as thankful as he that an opportunity was offered to hear so eloquent a man. His subject was "Materialism." The weather was warm. The house was crowded. These conditions were, no doubt, what caused the Elder to soar into such sublime eloquence. In one of his flights he exclaimed, "O my, I am so hot! I feel as though I was in purgatory!"—a fair specimen of his boasted eloquence.

The king of Assyria did not fulfill what Rab-shakeh said he would. He did not take Jerusalem; neither did Eld. Pierce destroy the Adventists. The king of Assyria went back the way he came; so did Eld. Pierce.

Now the facts briefly stated are these: At the close of the Elder's lecture, Bro. J. E. Robinson requested the privilege of saying a word, desiring to ask the Elder to remain and meet the issue before the people. They refused to grant his request. After the close, Bro. R. asked the Elder to remain. He refused, not using even gentlemanly, to say nothing of Christian, courtesy. As to the result we would say, it was a complete failure in every point; and I think I am safe in saying that more than nine tenths of those who heard him said the same. He did not understand the positions taken by our people, which caused him to misrepresent us, and the people saw it. This placed him in a bad light. He got so far into the spiritualistic realm that he could see a "dead man attending his own funeral." "The dead only pass around a corner." To those who had been listening to Bible truth for weeks, these things appeared foolish in the extreme.

After all the boasted greatness and power of the king of Assyria, he met with an overwhelming defeat. So in this case, Eld. Pierce was arrayed against God's truth. The people saw it, and were not slow to let him know what they thought. Brethren, on all such occasions we can afford to wait, and with complacency behold the defeat which will certainly come, and "answer him not." F. PEABODY.

## SPIRITUAL BLINDNESS.

THAT the readers of the REVIEW may have some idea of the kind of opposition the truth meets in this part of the vineyard, I wish to notice a discourse that I listened to Sunday, July 11. The speaker was one of those so-called Adventist preachers with which the country abounds, whose lamp went out years ago, since which time he has been running here and there after oil. He has attempted to fill his lamp with several "time movements." He has also tried a community of goods, and for several years he measured the great pyramid and thought he found wondrous light for the people who sit in darkness! But do not think from the above description of his vagaries that he is a "wandering star," without standing among his brethren. For years he has been secretary of an Adventist association which holds semi-annually one of the largest camp-meetings in the Province of Quebec. His position in regard to the law of God is certainly novel. Let me give a few of his statements:—

"I admit all that Sabbath-keepers claim of the reality, value, and permanence of the law. The Sabbath is not changed. The Christian Sabbath is not God's Sabbath *changed*. Sunday was fixed upon by the early church, but there was no divine authority for so doing. The law is based upon principles that are eternal. It was an expression of God's will to man. The Jews and unbelievers ought to keep the law; but *Christians are not under it*. Christians live above the law. We are out from under the law, and where there is no law there is no sin. Seventh-day people are seeking to be justified by the law, and they cannot deny it. When you try to keep the seventh day or any other precept in the law, you are

condemned in a moment. The law was Christ's murderer, and it is an insult to Christ to try to keep the commandments. It is saying that the blood of Christ is not sufficient, and that we are saved partly by Christ and partly by the law."

These statements were not all made in connection as I have given them, but at intervals during his discourse. The favorite text often referred to was, "Ye are not under the law, but under grace." "Under the law" to his mind meant under obligation to keep it; and "not under the law," of course, meant the reverse. To illustrate his theory he told a story of a Frenchman who was drafted for the army, but procured a substitute. The substitute was killed in battle. Afterward the same man was called on to go to war again, but he claimed that he was *dead*, having died in his substitute, and the case being carried before the courts was decided in his favor. This was the story, and his application to our relation to Christ was, that "the Christian, dying in Christ, his substitute, cannot be called upon to keep the law that caused Christ's death."

In reply it was shown that although the drafted man could not, perhaps, be drafted into the service again, yet he was still amenable to the law of his country; that if he should commit a murder the law would quickly take hold of him, and it would be the height of lunacy for him to plead that he was *dead*, and therefore not under obligation to keep the law! As the conscript was exempt from a second draft, so the sinner, justified by faith in Christ, who died in his place, is saved from his past sins; and if faithful unto the end, he has the promise: "He that overcometh shall not be hurt of the *second death*." Rev. 2:11. But the freed citizen was still amenable to the law of the country whose laws allowed of his procuring a substitute, and in whose courts he obtained a release from the service; and the pardoned sinner is under the highest obligation to keep the law, his past violations of which have been pardoned by his Saviour. St. Paul so understood it; for he said: "Shall we sin, because we are not under the law, but under grace? *God forbid*." Rom. 6:15.

Another statement, repeated many times, was: "Man cannot keep the law. Adam could not keep it. It is absolutely impossible for human nature to keep it." Let us see what this statement leads to. God made man amenable to law, the penalty of transgression being death. But he made the law so strict, and the man so weak, that he could not keep it. And then when man in his weakness failed to keep the law—failed because it was utterly impossible for him to succeed—God pronounced sentence upon him thus: "Dust thou art, and unto dust shalt thou return." Gen. 3:19. If any one can see in this theory anything but the greatest injustice and downright cruelty on the part of God toward man, I should be pleased to have it pointed out. But it may be said that after this God provided a Saviour for man. Very true; but under such circumstances where would be the merit in so doing? Having made man himself, and made him so weak as to be unable to keep the law, and then condemned him to death for not keeping it, every principle of justice demands of God that he get man out from under the curse in some way. And if this theory be true, in the gift of God's "only begotten Son" for man's salvation, instead of being a manifestation of love to man, and the plan of salvation a work of grace or favor, God is only doing what he ought to do, and that to rectify his own mistake!

But as one absurd position always makes room for another, before he finished his discourse he claimed that the obligations resting upon *Christians* were a "thousand times wider and deeper than those placed upon man in the first place." Thus: man could not keep the law because he was so weak; then God devised the plan of salvation, and our eternal destiny depends upon our acceptance of the plan and the fulfillment of the obligations it places upon us; yet these new obligations are a thousand times wider and deeper than those man could not keep before! If this be true, we may well inquire, "Who then can be saved? If Adam, fresh from the hand of God, could not obey the law of God, how can we, after six thousand years of sin and depravity, expect to fulfill obligations a "thousand times wider and deeper"? Let those answer who can.

But did not Christ keep his Father's law? Hear him: "I have kept my Father's commandments." John 15:10. Did he do this as the divine Son of God or as a man? "Wherefore in all things it behooved him to be made *like unto his brethren*. . . . For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. And while now with his depraved nature, man cannot keep the law in his own strength, the Saviour, granting to the penitent believer a full pardon for his past sins through the merits of his blood, will impart to such a one a sufficient amount of divine strength to do his will in the future.

St. James, speaking of man's natural propensities, says, "The spirit that dwelleth in us lusteth to envy." But he immediately adds, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth *grace* unto the humble. Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

James 4:5-8. Here we see that if we draw nigh to God he will draw nigh to us, and impart to our weakness such strength that we may serve him aright. If we have not received such grace yet, let us not make him a liar, but acknowledge that we have not drawn nigh to God as we should, have not submitted our wills unto him as fully as we ought.

We are exhorted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. And St. Paul bears testimony thus: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. What could not the law do?—It could not save man after he had violated it. God was not to blame for this failure, nor was his law too strict. Man was the party to blame. It was his fault in weakly yielding to the tempter that made the law inoperative for his salvation. To save man under such circumstances, letting justice have her course and offering mercy to man, required the sacrifice of the Son of God. He received the blow due the sinner.

But can those who accept this plan go on in sin, violate that law whose integrity must be maintained at such a sacrifice?—No, no. He "*condemned sin in the flesh*: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Some versions read, "that the *requirements* of the law might be fulfilled in us;" really, that we might by his grace be enabled to keep the holy law of God. Then our obedience is all of *grace*; for it is God who gives us strength to do his will.

But suppose, after having been forgiven of our past sins, we fail to draw sufficient grace from the great store-house to keep the law of God, what shall we do? Shall we fail of the great salvation? Listen to the apostle John, addressing Christians: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. The Christian's privilege is to live without sin. But if he does sin, the same pardoning Saviour who has forgiven him all the past, still stands as his advocate to secure for him a new forgiveness every day. Oh, wondrous plan of redemption! Oh, abundant grace! I have made some mistake to-day. My speech has not always been with grace. But to-night, with this promise in my hand, I confess my sin and ask my Advocate to plead for me the merits of his blood. He listens to my supplications, and pardons my transgression. I love him more for this, and determine to strive harder every day to show my appreciation of love so great. Does this belittle my Saviour, or give me any chance to glory in myself or ascribe my salvation to the law?—Oh, no; it is all of grace, unmerited grace, to me.

"Oh wondrous power that seeketh  
From sin to set me free,  
Oh! precious blood that speaketh,  
Shall I not value thee?"

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."  
M. E. KELLOGG.

## MORE TENTS FOR INDIANA.

It is certainly a source of great encouragement to know that the progress of the cause in our midst is such that \$1,000 must be had in order to purchase the number of tents required for the work this coming season. None who love God and his cause will murmur at this call. All who attended our good camp-meeting at Wabash know that our pavilion is too small to accommodate our meetings, or afford sufficient protection. If we have a proper appreciation of what we need, we will not stint ourselves in this matter.

We must purchase a 12-oz. duck tent, 70x120 ft., with 10-ft. wall. Anything less would be insufficient. In addition to the above we should buy two 50-ft. tents, and tops for two others. These are necessary from the fact that we only own two tents that will give shelter to a congregation. We cannot carry forward the work properly unless we put as many as six tents in the field next year. We are also in special need of twenty additional family tents for camp-meeting purposes.

All persons desiring to help in the purchase of these tents can remit money to Emma Green, 32 Cherry St., Indianapolis, Ind. WM. COVERT.

—Be earnest, earnest, mad if thou wilt;  
Do what thou dost, as if the stake were heaven,  
And that thy last deed ere the Judgment day.  
When all's done, nothing's done. There's rest above—  
Below let work be death, if work be love.  
—Charles Kingsley.

—The more a man denies himself, the more he shall obtain from God.—Horace.

—Where there is shame there may yet be virtue.—  
Dr. Samuel Johnson.

## News of the Week.

FOR WEEK ENDING NOV. 27.

### DOMESTIC.

—Four persons were frozen to death near Mandan, D. T., during the recent blizzard.

—A strike is threatened by 12,000 men employed in the coke ovens of the Connellsville region in Pennsylvania.

—New Hampshire ministers will boycott the Governor's Thanksgiving proclamation because it contains no reference to a Supreme Being.

—By the explosion of the boiler of the tug *Sunbeam* in the East River, New York, Thursday afternoon, all of the crew, four in number, were killed.

—The main and three annexed buildings of the Newburg (N. Y.) Woolen Mills were destroyed by fire Monday morning, the loss amounting to \$100,000.

—Lieutenant Pearcey has returned to Halifax from Greenland, which country, he reports, can be crossed from west to east by future Arctic exploring expeditions.

—The French and Eversle factions in Perry county, Kentucky, had a battle at Hazard, where one man was killed, when it was agreed that all differences be left to arbitration.

—The remains of Charles Francis Adams were interred Tuesday at Mount Wollaston Cemetery, near Boston, the services in the church and at the grave being very simple.

—It is said that if the silk-reeling machinery now being tried at Washington works successfully, it will put \$50,000,000 a year more into the pockets of farmers. The United States Commissioner of Agriculture will buy cocoons from those who wish to sell them.

—A cyclone struck Girard, Kan., Monday morning, wrecking all light structures and demolishing the Presbyterian church. A number of persons were injured, and some may not survive their injuries. The financial loss will not exceed \$8,000.

—A fire in Cincinnati, early Saturday morning, burned nearly \$600,000 worth of clothing in the stores of Mack, Stadler & Co., and Marcus Fechheimer & Co. The Hotel Bellevue and ten cottages at Cape May, N. J., and the Capital Woolen Mills at Sacramento were also consumed.

—At Savoy, Ill., Tuesday night, a stock train dashed into the way freight on the Illinois Central, wrecking seven cars containing cattle, and killing Albert Dunlap, James Near, and Mr. Todd, of Champaign, and John McDonald, of Urban. Brakeman Sanders was burned, and the engineer was badly crushed.

—Monday night the cloth curtain which covers the electric-light lenses on the Statue of Liberty caught fire and fell on the wooden stairway in the interior of the statue, causing a fire which was only subdued after the hardest work, and threatened Bartholdi's great work with total ruin.

—Judge Scott, of the Illinois Supreme Court, Thursday granted a *supersedeas* in the case of the Chicago anarchists, thus staying the executions set for Dec. 3. As the Supreme Court for the Northern Grand Division will not meet until the first Tuesday in March, consideration of the case is necessarily deferred until that date.

—Fierce storms swept over sections of New York, New Jersey, and Pennsylvania Thursday. In Gloucester county, N. J., the thunder and lightning and hail were terrific; and trees in Philadelphia, the branches of which were in contact with electric-light wires, were set on fire by the strong current.

—An explosion took place Friday morning in the Conyngham mine, near Wilkesbarre, Pa. It is known that forty-two men were severely burned, and many others were only slightly injured. Twelve of the victims cannot recover. The scene at the mouth of the shaft, where the wives and relatives of the victims speedily gathered, was heart-rending in the extreme.

—The Metropolitan Art Museum is said to be in possession of seven mummies, which arrived here from Egypt consigned to the "New York Museum," and under our protective tariff were charged in the Custom House with \$1,700 duties and expenses. The "museum," on account of the duties, refused them, and the Art Museum relieved the Custom's storage-room, the duties, it is understood, having been remitted.

### FOREIGN.

—It is reported that the English government has decided to use coercion in dealing with the Irish question.

—Reliable advices from Zanzibar say that a rupture between the French and the Hovas is imminent.

—The sixty-fifth anniversary of the independence of the Isthmus of Panama was celebrated Nov. 27-30, inclusive.

—Cholera is epidemic in Buenos Ayres, Cordova, and Rosario, in the Argentine Republic.

—A Mohammedan prince of Africa has written a letter to the English authorities begging them not to send liquor to his country.

—Small-pox is spreading rapidly in Upper Austria. A dozen villages are already infected, and five or six deaths are reported daily.

—The natives of Ambadu have massacred the captain and seven of the crew of the French man-of-war *Penguin*.

The captain and his men had landed to obtain water for the ship.

—The Berlin police have seized 8,000 socialistic pamphlets. They found that seven thousand had already been distributed. Five men who were employed to distribute the pamphlets were expelled from the city.

—As the French transport *Bienhoa* was leaving Toulon on the 23d for Tonquin, the crews of several Russian vessels in the harbor manifested their sympathy with France by dipping their colors to the *Bienhoa* and cheering.

—The Vienna *Tagblatt* has a dispatch from St. Petersburg saying: The czar and the court will go on the 27th inst. to Moscow, where the czar will make an important announcement. Baron de Staal and Prince Lobanoff, the Russian ambassadors to England and Austria respectively, have been summoned to St. Petersburg. The czar has ordered the formation of volunteer corps of infantry, cavalry, and artillery worthy of being intrusted with difficult and dangerous missions in warfare.

—Particulars have been received of the railway accident at Sisteron, in the Department of Basse Alpes. It appears that about 300,000 cubic meters of rocky earth fell from Mount Gerves, overwhelming a train which was proceeding at full speed from Marseilles. One first-class carriage was crushed to atoms and the engine was overturned. The driver, a guard, a telegraph clerk, and four English passengers were killed on the spot, and two other passengers have since died from their injuries. The stoker's life is despaired of. Twenty other persons are suffering from injuries. A second slide occurred, but did no damage.

—Advices from Durban, Nov. 3, state that a general and apparently successful revolt is in progress among the natives against Portuguese authority in South-east Africa. An American missionary, the Rev. Mr. Wilcox, arrived in Durban from the Portuguese settlement on the East coast, above the Transvaal. He reports as follows: The natives at Inhambane, a Portuguese port, 500 miles above Delagoa Bay, rose up against the Portuguese taxation, and murdered the Collector. On Oct. 23, a battle was fought between 8,000 Portuguese and friendly natives on the one side, and 30,000 hostile natives on the other. The Portuguese were defeated and routed, and the loss in killed on both sides is estimated at 9,000 men. Mr. Wilcox says the Governor of Mozambique has gone into the country to endeavor to suppress the revolt and save the port of Inhambane from falling into the hands of the insurgents. The town was barricaded when the missionary last heard from it, and the women and children had been removed to ships lying in the roadstead.

### RELIGIOUS.

—It is stated in a German newspaper that in Vienna alone, during 1885, 260 Jews became Christians.

—A national conference of Jewish Rabbis was opened Monday in the Lexington avenue tabernacle at New York, the Rev. Dr. Gustav Gotheil presiding.

—The Jews are talking of transferring their rest day from the Sabbath to Sunday, beginning with the year 1900. The matter is exciting much attention in England.

—An Anti-atheistical Society has been organized among the young men of the French universities, founded on the broadest basis so as to include Roman Catholics and Protestants.

—The Law and Order League of La Crosse, Wis., on Sunday caused the arrest of seventy violators of the Sunday law, saloon-keepers, barbers, confectioners, livery-men, and railroad men.

—The Supreme Court of Massachusetts has just confirmed in the case of Frank Dextra, of Worcester, the previous decision of the Superior Court that the keeping of a barber's shop open on Sunday is a criminal offense.

—The withdrawal of the British Bible Society from Sweden as a field of labor resulted in so marked an increase in the efficiency and success of the home society of that country that the Bible Society now proposes to withdraw from Denmark, where the same effect is hoped for.

—As a sequel of a recent meeting to protest against manual labor on Sunday, warrants were issued Monday at St. Catharines, Ont., for the arrest of twenty lock-tenders of the Welland Canal for working and passing vessels through on Sunday. The government will be also petitioned to not open the Welland Canal on Sunday.

—The Rev. Sam Small has just completed his first year of evangelical work with the Rev. Sam Jones. Speaking to a reporter at Buffalo the other day, he said: "We have preached and addressed audiences in that period about 1,000 times, the congregations aggregating 3,000,000 people. We have traveled altogether 20,000 miles."

—With the death of "Mother Girling," the head of a small community of English Shakers, another of those religious delusions foretold in Matt. 24 comes to an end. Mrs. Girling, like Joanna Southcote, announced a new revelation, and was the prophet and priest of her sect. Her deluded followers worshiped her as the deity and believed her to be immortal.

—The International Lesson Committee has issued a plan for 1888. The first six months are given to a continuation of Matthew's Gospel and the last six months to Old Testament lessons, running to the book of Ruth inclusive. Texts for temperance and missionary lessons are suggested for the last Sunday of each quarter, in addition to the ordinary suggestion for review.

—Archbishop Smith, of St. Andrews, is visiting Rome on business relating to the affairs of the Scotch dioceses. He had a long conference on the 23d with the pope, respecting

the best means to bring about a renewal of the diplomatic relations between England and the Vatican. It is reported that a special apostolic delegate will be sent to England with the object in view.

## Appointments.

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

NORTH HYDE PARK, Vt., Dec. 4-10  
Jericho, " " 11-16  
I. E. KIMBALL.

THE first meetings in the new S. D. A. church in Garden City, Minn., will be held Dec. 4, 5. Brethren and sisters from adjoining churches are invited to come and meet with us. Meetings will commence Friday evening, Dec. 3, at 7 o'clock.  
F. L. MEAD.  
E. A. MERRELL.

### WISCONSIN STATE MEETING.

THIS meeting will be held at Plainfield Village, beginning Dec. 15, at 10 A. M., and continuing one week. Let ministers, directors, librarians, canvassers, and all workers arrange to attend, as matters of great importance will be considered. Our brethren will remember there was no election of directors at the annual meeting held in June. This election will take place at this time; boundary lines of districts will also be changed. Therefore we urge upon our directors the necessity of attending. Bro. Butler will be there, and it is hoped Bro. Haskell also. Bring ticks and bedding, and come prepared to care for yourselves as far as possible. Further particulars next week.  
A. J. BREED.

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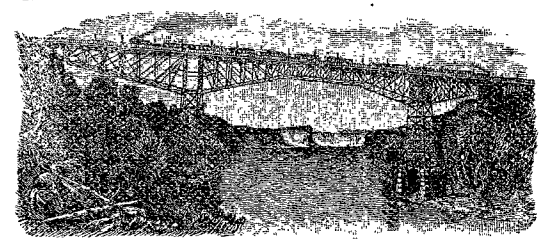
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Table with columns for GOING WEST and GOING EAST, listing stations and times.

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

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All trains run daily except Sunday. S. W. VINCENT, Train Master. Oct. 24, 1886.

# The Review and Herald.

BATTLE CREEK, MICH., Nov. 30, 1886.

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### "THOUGHTS" IN SWEDISH.

THE translation of "Thoughts on Daniel and the Revelation" into the Swedish language is completed, and the volume is now ready for circulation. The size of the page is somewhat larger than that of the English edition, and the type used considerably smaller, so that it makes a book of 600 pages. It is printed on thin paper, and in cloth binding can be sold for \$2 50 a copy. We hope to see many circulated among the people of that tongue.

### THE "AMERICAN SENTINEL"

WE have received the prospectus for this paper for 1887, setting forth its objects and aims, and appealing to the friends of the cause in its behalf. No pains will be spared the coming year to make the *Sentinel* just such a paper as is needed to enlighten the people in regard to the important issue it is set to discuss. Its enumeration of the classes who should have the *Sentinel*, which we heartily endorse, reads as follows:—

1. Every Editor and Publisher in the United States.
2. Every Lawyer in the land.
3. Every Senator, Member of Congress, and Member of a State Legislature.
4. Every Minister who can be induced to read it.
5. Every Physician or other professional man.
6. Every Merchant and Business man.
7. Every School-teacher in the land.
8. Every intelligent Farmer or Mechanic.
9. Every one who is not a Seventh-day Adventist, who can be induced to read.
10. Every Seventh-day Adventist without exception.

### HISTORICAL SKETCHES OF THE FOREIGN MISSIONS.

WE are happy to acknowledge the receipt, from our office in Basel, Switzerland, of a copy of a work entitled, "Historical Sketches of the Foreign Missions of the Seventh-day Adventists, with Reports of the European Missionary Councils of 1883-85, and a

Narrative by Mrs. E. G. White of her visit and labors in these Missions."

The title tells its own story of the matter the book contains, and will awaken a strong desire in every mind to obtain a copy. The work contains 294 large two-column pages, the size of page being 5 by 7½ inches. It contains 31 maps and illustrations, among which are views of our publishing offices in Basel, Christiana, and Great Grimsby, in Europe, and in Melbourne, Australia. It also contains views of the prison in Örebro, Sweden, where Bro. Rosqvist was incarcerated for his observance of the seventh day, and the prison in Perekop, Russia, from which Bro. Conradi so narrowly secured his release. It has besides these, maps of Europe, Switzerland, Australia, New Zealand, etc. It is a valuable work for information and reference, which all our people will want. We are not definitely advised as to the price; but it is thought it will be, in paper covers, about 90 cts. a copy. Orders may be sent to this Office.

### HOW ALABAMA FEELS.

THE readers of the REVIEW have been made quite well acquainted with the feeling that exists in Arkansas and Tennessee against those who observe the seventh day as the Sabbath, and the persecution that has been visited upon them in those States. Evidence is coming to light to show that much the same feeling exists in Alabama, though not yet carried to the same extent. One professor, at least, and one paper, in the exuberance of their Christian (?) love, advise a rigid boycott of every one who observes the seventh day. There are a few Seventh-day Baptists in that State, who, as is their right, go quietly about their own business on Sunday after having conscientiously kept the seventh day. Of the action taken in reference to them, the *American Sentinel* thus speaks:—

"This has stirred up a certain 'Professor T. E. Hudson,' to write to the *Pick and Shovel*, a weekly paper published at Attalla, Alabama. From Mr. Hudson's contribution we clip the following:—

"Remember you are guilty when you furnish land, stock, and work to people who habitually violate this sacred day. If they conscientiously believe Saturday to be the day of rest, let them go where that day is observed. If they cannot conform to the decision of the large majority of this Christian people, I ask, in the name of all that is sacred and good, Shall we conform to the wicked decision of this hopeless few?"

"And then to this exhibition of Christian charity (?) he has the exceeding abundant grace to subscribe himself 'In love.' But then we remember that it was entirely 'in love' to their souls that for ages the Inquisition tormented men to death.

"The editor of the *Pick and Shovel* heartily indorses the very loving 'professor' as follows:—

"Prof. T. E. Hudson, in the above article, expresses our sentiments in regard to giving employment to the two or three Sabbath-breakers in our community. The men who rent them land or give them other employment, and allow them to do that work on Sunday, are in a measure responsible to God.—EDITOR."

"And all this because 'two or three' men in a large community, choose to conscientiously disagree with the majority in a matter entirely religious, and in which they infringe upon no civil right whatever. If there is any one who thinks the spirit of Romanism and the Inquisition is dead, they would do well to look into the current Protestant literature on the Sunday question."

### A POOR PROMISE.

It has always been observed that the less of any particular virtue is possessed by an individual or corporation, the greater are the claims put forth by such parties to conceal the defect from the world. The individual who is so utterly destitute of holiness as to glory in his disregard of God's law, is the one who puts forth the claim to the possession of entire sanctification. The Church which became so utterly apostate and corrupt as to persecute and put to death the true followers of God, has put forth for ages the most arrogant claims to perfection. And now it is a strange coincidence, to say the least, that the land which has for centuries been the home of civil and religious liberty, makes its loudest boast on this point before the world at the very time when these two great cardinal principles of its government are beginning to disappear. As to how completely religious liberty is now trampled upon in some parts of the United States, the reader has been informed in past issues of this paper. And in connection with the facts set forth, it may be pertinent to notice the degree to which civil

liberty is enjoyed by a large class of the citizens of this same Government. As testimony on this point we quote the following from the *Chicago Interior*:—

"A gentleman who was in the South during the period of the terrorizing of negro voters, and who stood at the polls in the vicinity of the great manufactories, said that the coercion of the negroes was nothing to that of the white mechanics by order of the secret socialistic conclaves. Two men were sent from head-quarters to each polling place. When a workman was seen approaching he was stopped, a ticket was put into his hand, and two strikers went with him to see that he deposited it. Refusal would have brought upon him expulsion from the lodge, from the workshop, and probably a personal beating. This is the new kind of liberty that foreign anarchists are bringing to us. The same condition of things prevailed in New York, where the socialistic vote footed up sixty thousand, and in Milwaukee and other centers of foreign population."

In both the secular and religious press, the tyranny of the labor organizations is a subject of frequent comment and discussion; but they are not so ready to recognize the existence in their midst of that worse tyranny which denies to its victims not only civil rights, but the liberty of conscience as well.

Seen in the light of the above facts, the great statue which at the entrance of the New World extends to the fugitive from foreign despotism the promise of civil and religious freedom, as a symbol of the liberty which exists at the present hour, may be very mildly termed inappropriate. L. A. S.

### WHO CHANGED THE SABBATH?

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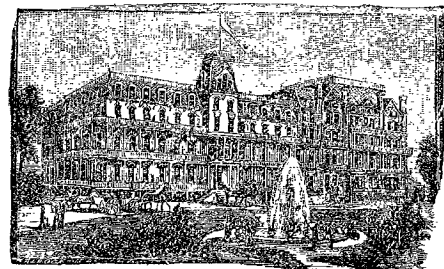
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