

# THE REVIEW AND HERALD



## AND SABBATH HERALD.



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

VOL. 65, No. 46.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 20, 1888.

WHOLE No. 1791.

### The Review and Herald.

ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

#### LIFE'S EXPERIENCE.

BY MARY E. INMAN.

SOMETIMES across the path our feet must tread  
There comes a cloud of sorrow and of fears,  
When all the joys of life seem blotted out,  
And naught is left to us but bitter tears.  
Then help us, Lord, to look to thee by faith,  
And cease repining,—  
To look above to where in glorious light  
Thy love is shining.

Sometimes to us is given such wealth of joy  
There seems no place in all the world for woe,  
And only blessings rich and full and sweet  
Seem falling on our pathway here below.  
Then help us, Lord, to lift our hearts to thee  
In true thanksgiving,  
Remembering that all things from thy hand  
We are receiving.

The deepest sorrows do not linger long;  
Love, joy, and happiness come not to stay.  
All things are transitory here below,  
And scenes are changing all along life's way.  
Then give to us whate'er thou deemest best  
Of grief or gladness;  
And help us, Lord, to reach at last the home  
Where ne'er is sadness.

Evart, Mich.

### 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.

#### TRADITION PREFERRED TO TRUTH.

BY ELD. R. F. COTTRELL.

It is a remarkable trait of fallen humanity, that the traditions of men are preferred and adhered to with much greater tenacity than Heaven-born truth. The revealed truth of God is neglected and forgotten, because men do not choose to retain the knowledge of God in their hearts; while superstitions as foolish and absurd as they are false, are chosen and retained. It is the next thing to an impossibility to persuade men to forsake meaningless, superstitious rites, learned from their fathers, and to embrace in their stead the institutions and laws of revealed religion, every one of which commends itself to the good sense and sound judgment of an enlightened mind.

It is strange that men should ever, from beginning to end, be so ready to forsake the truth, and turn to fables,—to leave the true God, the Maker of all things, and worship gods of their own foolish imaginations, and which their own fingers have made; and then in the madness of their folly, be ready to claim that their superstitious mummeries are the only true and acceptable worship of the true God, the first and best religion in the world.

It seems easy for men to leave the truth for fables, but almost impossible to turn them back to the truth.

This is illustrated in the history of our race, from the time that Cain substituted his own mode of worship for what God had taught, down through the times of ancient Israel and the Christian church, to the present day. Men have very readily departed from the truth and the worship of the true God, to the worshiping of golden calves; but when convinced of their folly and madness so far as to make some feeble efforts at reformation, they have yet been slow in breaking down the images of Baal, and thoroughly demolishing the groves,—the monuments of their wickedness and folly.

What are the rites and practices of that church, styled by herself, as well as by the book of Revelation, "the mother," compared with those of the primitive Christian church? The traditional, superstitious mummeries of modern Jews are about as near to the true religion of their ancestors, as described in the Old Testament which they profess to believe. Only think of Moses and the prophets, who forbade divination, charms, and enchantments, arising in the morning and engaging in their devotions by wetting their hands several times in a little water, and winding and unwinding several times, a long strip of morocco about their hands and arms, as an amulet or charm to shield them from evil spirits and accidents during the day? Can any think they were guilty of such fooleries? Yet the sons of Abraham of to-day do such things; and doubtless they think, like devoted Catholics, that these baseless rites are the genuine, primitive practice of the oldest church in the world.

What a crooked and rebellious race are mankind! How almost hopeless the task of reforming and saving such creatures as we are—so ready to forsake the true and right way of revelation, and embrace substitutes and superstitions, and adhere to them with a tenacity and zeal which almost precludes the possibility of our conversion. The wonder is not that there are few that be saved, but that any so lost and subverted by sin, can be saved. The only open way before us is to return to the living fountain of waters,—the written word which God has given us,—and no longer hew out to ourselves cisterns,—broken cisterns that can hold no water. Let vain traditions go, and embrace and heartily obey the truth, and it is possible that we may yet be saved. Who will do so? Who will renounce the false traditions of men, and cleave to God alone, and obey his word?

#### THE "CHRISTIAN SABBATH" IS UN-CHRISTIAN.

BY FRANK W. HOWE.

(Continued.)

HAVING shown that Christ did not teach the sacredness of the first day, we wish now to offer the following proposition:—

*Sunday observance was not taught by the apostles, either by precept or example.* As before, we deny that any positive testimony can be found in the Scriptures showing that the disciples taught the observance of the first day. No such testimony has ever been offered, and so we simply dispose of the first half of the proposition by leaving the burden of proof with Sunday advocates. But lest we should appear to ignore the only bit of evidence which has been distorted to that end,

we will notice 1 Cor. 16:1-3, which is supposed to present an undeniable precept of Paul's for the observance of Sunday: "Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Here the Sunday apologist sees a plain intimation that Paul directs the Corinthians to take up a collection every Sunday when they assembled for religious services! Now were we to grant that a public collection was here commanded, the conclusion would not follow that the day on which it occurred was necessarily sacred. If it did, we should have more holy-days than Rome can boast. No one even who believes that Sunday is sacred, and regards the passing of the contribution box as an appropriate method of supporting the gospel, would argue that the day received its sacredness from that act alone. Still it is not claimed that this text offers a better reason than that; for no attempt is made to show that the collection was merely an incident of worship, and that the Corinthian church habitually observed Sunday as holy time. The uselessness of any effort to prove such a custom is well known by Sunday observers, and is admitted by their conspicuous silence in that direction.

But we deny that Paul directed a public collection. He says: "Let every one of you lay by him in store." The words indicate a storing away privately—just the reverse of giving into a public collection-box. Many versions translate the passage "at home." See Greenfield's Lexicon, the Vulgate and the Latin version of Castellio; three French translations of Martin, Osterwald, and De Sacy; Luther's German, the Dutch version, the Italian of Diodati, the Spanish of Filipe Scio, the Portuguese of Ferreira, Theodore Beza's Latin translation, and the Syriac Bible. Dr. Justin Edwards, a noted first-day writer, confesses there is no foundation for the idea of a public collection. In his "Notes on the New Testament" he says, in commenting on this text: "Lay by him in store; at home; that there be no gatherings; that their gifts might be ready when the apostle should come."

Having thus disposed of this favorite precept, let us examine a so-called example of Paul's Sunday observance. Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here is the long-looked-for religious meeting on the first day of the week! Here is the citadel, the unailing resort of every first-day champion! And yet it is the only account in the whole Bible of a religious meeting on the first day. It affords no aid or comfort to those who would see in it a proof of habitual Sunday observance. On the contrary, it was obviously a special meeting.—Paul was "ready to depart on the morrow." It was an evening meeting, as "there were many lights in the upper chamber, where they were gathered together." Nothing is said about the "Christian Sabbath." All this is evident at once. Hence nothing in the mere fact of meeting, or of preaching, can be claimed as showing the sacredness of the day.

Christians hold many religious services, both special and regular, in the evening; and yet not even a Sunday apologist regards the corresponding day as holy time.

But such a one would see an undoubted evidence of the sanctity of this particular day, because Paul "broke bread" on the occasion. That fact must surely show it to have been the "Christian Sabbath!" Let us grant, for the argument, that the act of breaking bread indicated the sacredness of the day on which it occurred. Now let us see when Paul broke bread. He preached until midnight (verse 7); then he went down and restored Eutychus to life (verse 9); and when he had "come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Verse 11. It is perfectly obvious that he broke bread *after midnight!* Now we leave our friends to choose whether this day was marked by Roman or by Jewish time. If by Roman time, then Paul broke bread on the beginning of the following day, and *Monday* is therefore sanctioned as the Sabbath for Christians! If by Jewish time, then the meeting was held on *Saturday night* after sunset, and Paul continued his long journey to Jerusalem on the "Christian Sabbath!" Which portion of his example is the more significant? Which alternative is the more to be preferred by Sunday advocates? The very beginning of this meeting was on the "first day of the week," and we must accept one reckoning or the other. In either case, we are forced to conclude that the sacredness of a day is *not* indicated by breaking bread upon it. Christ himself instituted the Lord's Supper on *Thursday*. And we find (Acts 2:46) that at one time the apostles broke bread "daily." What must be our conclusion from a consideration of all these facts?—That Paul, the only apostle whose precept or example is ever quoted from the Bible in this connection, gives no authority for the obligation of Sunday observance.

We have now shown that no command or example, either by Christ or the apostles, can be produced, showing the observance of the first day of the week to be a Christian duty. Hence it is not Christian, in the first sense stated above; namely, its observance is not of universal obligation upon mankind. But to make this discussion complete, we desire to show that it is un-Christian in the other sense,—it did not originate in the Christian dispensation, as an obligation upon Christians exclusively. We have clearly shown that it has never been instituted by divine or apostolic authority. So there remains only this part of the proposition:—

*Sunday observance did not originate in the Christian church.* Bear in mind that we have proved that there is no Bible authority for its obligation; we wish now simply to show that worship on that day originated before the Christian era. We need only to examine the derivation of the word to be convinced of this fact. Webster says: "Sunday; so called because this day was anciently dedicated to the sun, or to its worship. The first day of the week; the Christian Sabbath; a day consecrated to rest from secular employments, and to religious worship; the Lord's day." Worcester says: "Sunday; so called because anciently dedicated to the sun or to its worship. The first day of the week; the Christian Sabbath, consecrated to rest from labor and to religious worship; the Lord's day." It will be remembered that lexicographers do not assume to settle theological disputes, or impose any religious obligations, but simply to define words as they find them commonly employed in the language; so they call Sunday the "Christian Sabbath," but they expressly state that it was anciently dedicated to the worship of the sun.

Verstegan, in his "Antiquities," p. 10, says that "the most ancient Germans being pagans, . . . appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday." The *North British Review* styles Sunday, "The wild solar holiday of all pagan times!" Worcester says these sun-worshippers, or Sabians, were a "sect of idolaters more ancient than Moses." Dr. Adam Clarke, in commenting on Job 31:26-28, says:—

In this verse [26], Job clears himself of that idolatrous worship which was the most ancient and most consistent with reason, of any species of idolatry.

Mc Clintock and Strong's Cyclopaedia, art. Idolatry, bears testimony to the same effect. Is any stronger proof needed to show that Sunday observance for purposes of worship originated long before the Christian era?

Did the limits of this article permit, we might multiply evidences that the apostasy of the Romish Church led to that edict of Constantine by which Sunday was *adopted* from paganism, and its observance established upon a *legal basis*, for Christians. And it is a significant fact that a large Protestant body, at the present time, are likewise seeking the support of civil law. We cannot forbear to present one more testimony regarding the un-Christian origin of first-day observance. It is from an attempt of the *North British Review* to defend the *adoption* of this ancient heathen festival into the Christian church:—

That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency, in making it at once their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely arguments enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent or undelightful thing to adopt it, inasmuch as the first day of the week was their own high-day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival.

Comment upon this testimony is unnecessary. The discerning reader cannot fail to see that Sunday-keeping owes its present position in popular Christianity to that early apostasy and spirit of antichrist, which considers it no sin to violate the very essence of God's Sabbath law, and to ignore the day which was divinely sanctified and hallowed.

(Concluded next week.)

#### A LINE DRAWN.

BY O. SOULE.

"THEN shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18. The line of demarkation is not now clearly drawn. We learn only by being told, or by seeing their names on the church book, who are, professedly at least, the servants of God. But will it always be so?—No. Hear Isaiah: "Arise, shine (or be enlightened, margin); for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2. When this blessing is fully realized, God's people will "see, and flow together," and their hearts "shall fear, and be enlarged." Verse 5.

What a blessed and harmonious condition is here described! And why are not God's people in full possession of it now? Is not the answer found in the margin of verse 11—"be enlightened." Will not this state be reached by letting the glorious light of truth come in and permeate our very beings, so we shall be bodies of light? (See chapter 58, entire.) A solemn message is to be given to the people of God. They lack love for their fellow-men, and do not keep the Sabbath properly. If these duties are fully taken up, this blessing is promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Verse 8.

Passing over the forepart of the third chapter of Malachi, read verse 16. "Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Does not this mean to speak to each other wherever we meet, as well as in meeting?) Then the Lord puts himself in a listening position. He harkens, and a book is written before him for the words spoken. Were our words and deeds written in Washington, before the President, would we not be careful what we said? Would it not be on our minds morning, noon, and night? We would not wish to have our chief magistrate and all his

attendants hear our foolish conversation. But the Chief Magistrate of the universe, with his thousands of attendants, will hear what we say; and still we continue to be careless.

To the faithful the promise is, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." What a collection of jewels that will be, when he makes up his *special treasure*. Yet each of us may be one of these jewels,—precious to the Lord. "And I will spare them, as a man spareth his own son that serveth him." Here is an honest and trustworthy boy. How his father loves him. No matter what the bidding, he promptly obeys. The father has directed him to do a piece of heavy work, and is watching his progress. As the work progresses, he sees that slender boy, with flushed face, feeling under the load. How his heart is touched. "My boy has made an honest effort, and it is too much for him," says the father, and his own strong arm is put underneath the load. So the Lord will spare the people that are wholly his. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Verse 18. Have we not reached the time when these texts are applicable? Should not the blessing be talked of, prayed for, and obtained?

#### SATAN'S WILES.

BY ELD. OSCAR HILL.

THE danger of failing to come up to the requirements of God in regard to our own personal experience and practical duties, in these last days of peril, is a subject worthy of our most careful consideration. The importance of this subject is quite forcibly impressed on our minds as we look around and see the indifference of some who have been long in the message. As the apostle Paul realized that even he might be a castaway, after having preached the gospel to others (1 Cor. 9:27), and endured great trials and sufferings, so ought we to realize that Satan will come in and tempt us on our weak points, and if possible, overcome us. As the years multiply since we first received the love of the truth in our hearts, it will be well for us to examine ourselves and prove our own selves. Satan has come down having great wrath, knowing he hath but a short time. Rev. 12:12. We should thank God for this warning, and take heed therefrom.

There is certainly great danger that Satan will steal away our love for the truth and for the brethren, and fill our hearts with selfishness and worldliness. What excuse shall we who have more than double warning on this point, give in the day of judgment? The Lord has not ceased to entreat and admonish us time after time on this point through the "Testimonies," telling us that if we would keep our hearts filled with the love of God till there is no room for selfishness, we must engage in the work of getting the truth before others. When we fail to use the God-given abilities which we possess, and do not engage in this work as the way opens before us, we are giving Satan an opportunity which he will not be slow to improve. Brethren, let us examine ourselves, and take higher ground on the points where we are now deficient.

Not all are guilty in these respects, but it will be a source of comfort and encouragement to the faithful burden-bearers, to examine themselves. And if those who are allowing Satan so to blind their eyes to their eternal interests, could only see themselves as they are described by our Lord, in his warning to the Laodiceans, it would lead them to a repentance and reformation that would be to their eternal interest. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

—"Why," does any one ask, "why does the battle press hard to the very end? Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness?" Because from patience is to come perfection. Because from strife is to come triumph. Because from the dark cloud is to come the lightning flash that opens the way to eternity.

I SHALL BE SATISFIED.

BY FRED ALLISON HOWE.

"I SHALL be satisfied, when I awake with thy likeness." Ps. 17:15.

O it is wondrous fair, this world of ours!  
Oft hath my soul, with fancy, wandered through  
Its dreary maze of lovely, wildwood flowers,  
Or idly drifted o'er its waters blue,  
Whose sunlit bosom mirrors stately hills,  
Or starry waves wash up o'er golden sand;  
Hath heard the peans of the birds, like rills  
Of liquid silver in a peaceful land!

My soul hath dreamed the charmed hours away,  
By stream, in wood, on mountain domes above,  
And still breathes airs of love, drift where it may;  
For love is everywhere, since God is love!  
And yet my soul was sad—I knew not why—  
For lightsome joy on all sides did abound;  
Yet oft I wept till sorrow's fount was dry,  
And longed and hoped for something never found.

I asked, "Is there no joy unmix'd with pain?  
No cup of peace but holds its dregs of grief?  
No beautiful summer cloud but whispers rain?  
No rose but hides a thorn beneath its leaf?  
I am unsatisfied; all unexpressed  
My heart's deep longings for sublimer things!  
Where, when, shall my sad, weary soul find rest,  
And lave in streams of peace its sullied wings?"

Mild fair Judean hills methinks I see  
The form of Christ, the true Messiah, stand;  
The dark-eyed Jewish throngs beside the sea,  
And fair-haired Gentiles of that Orient land.  
I see him there, a King without a crown,  
Except a thorny crown of pain and woe!  
Rejected by "the chosen," and bowed down  
With the full weight of all man's sins below!

Methinks I see him on Mount Olive's crest,  
In strange, deep sadness, weeping o'er the fate  
Of fair Jerusalem whose peaceful rest  
Must soon be broken by fierce Roman hate!  
I seem to hear that tender voice still say,—  
That stilled the billows of blue Galilee,—  
"I am the truth, the life, the perfect way,  
Come, weary children, come ye unto me!"

My soul grows calm, and as a tired child  
Reclines its head upon its mother's breast,  
So leans on Him who said, in accents mild:  
"Come unto me, and I will give you rest."  
And oft that pleading voice from Calvary's height  
I hear, when faltering into paths untrue,  
That lead me from the holy city's light,  
"Father, forgive! They know not what they do!"

And so I strive. And so I hope and pray  
That His dear voice may ever be my guide;  
With Him for guide, I cannot lose the way,  
And in His home I shall be satisfied!  
Those vague, deep yearnings for the vast unknown,  
Those shadowy fancies that all speech defied,  
Shall find expression round the "great white throne,"  
And in a better world,—"be satisfied!"

Battle Creek, Mich.

WESTERN ANTINOMIANISM.

BY ELDER J. H. MORRISON.

AN EXPOSURE.

SOMETIMES in the course of human events it becomes necessary to show up the perversity of men, that they may appear to the world as they really are, and be dealt with accordingly. Sin is deserving of no attention because of any inherent merit it possesses,—for such it does not possess,—but only because of its injurious effects. Likewise sinners sometimes demand attention, not because they themselves are deserving of it, but because they throw themselves in the way of the progress of truth. Men who are honestly seeking after truth, though still clinging to error, are entitled to a just consideration, and to feelings of sympathy and commiseration. But those who knowingly and persistently disregard truth are to be shunned and avoided on all possible occasions, and held as the enemies of truth. The Bible gives instances of such men, and tells how they should be regarded. 2 Tim. 2:16-18; 4:14, 15.

The Sabbath reform of these last days has been a source of great annoyance to those who are wedded to the customs and traditions of their fathers, and opposed to the spirit of true reform. They have been greatly perplexed to know what to do, and which way to turn. Obstacles and difficulties have presented themselves with every plan suggested. Many expedients have been tried, but none seem to have given general satisfaction. This accounts for the many and contradictory positions taken by the advocates of Sunday observance. Their various arguments are but an array

of contradictions,—a mass of confusion. About the only point of agreement is the object aimed at. Sunday-keeping must be maintained at all hazards.

One of the most pernicious and shocking expedients tried, has been the abolition of the law,—the heresy of antinomianism. Notwithstanding how harsh it may sound to say that Christ came to destroy his Father's law, which Paul declares is holy, just, and good (Rom. 7:12); notwithstanding that law contains such commandments, as, "Thou shalt not kill," "Thou shalt not steal," and "Thou shalt not covet"; notwithstanding Christ himself said he did not come to destroy that very law, yet, for all this, rather than make a change, and keep the day God has commanded to be kept, some have dared to declare that law abolished.

We have ever claimed that it has been a blessing to the world that the advocates of this doctrine have not yet fallen to the low level of their teachings. The doctrine, however, is not to be credited, and is none the better for that. It is the open flood-gate to all forms of sin and vice. While other considerations may influence its advocates to maintain a degree of honor and honesty, yet when the royal law of Jehovah is no longer regarded as binding, the great moral and restraining influence is gone, and we need not be surprised to find such men when brought to defend the very practice that has driven them into this position, manifesting more of the logical results of the theory than mere Sabbath-breaking. To show that such is the case, we present the following facts concerning Eld. D. R. Lucas, a prominent Disciple minister in Iowa, and editor of the *Christian Oracle*.

Most of our readers are doubtless aware that Eld. Lucas and myself held a discussion on the Sabbath question at Abingdon, Ia., last March, as the result of a challenge previously made there by him. The propositions discussed read as follows:—

1. Do the Scriptures teach that the ten commandments, as recorded in the twentieth chapter of Exodus, are now binding, the fourth precept of which enjoins the observance of the seventh day as the Sabbath, or Lord's day, as taught and practiced by the Seventh-day Adventist Church?

2. Do the Scriptures teach that the first day of the week is the Lord's day, and should be observed as taught and practiced by the Christian church?

According to articles of agreement written and signed by Eld. Lucas himself, each of the above propositions was to be discussed for four sessions of two hours and twenty minutes each, two sessions each day, one in the forenoon and one in the evening, with either party having the privilege of extending the time on either proposition, if desired.

This agreement was written and signed Tuesday afternoon, March 6, 1888. The discussion began that evening. A discussion of eight sessions, with two a day, one in the forenoon and one in the evening, beginning Tuesday evening, could not possibly close before Saturday forenoon. And yet in the *Oracle* of June 21, Eld. Lucas says, "When the debate began at Abingdon, the time was arranged to close on Friday night."

Again, according to the privileges granted in the written agreement, I took an extra session on my proposition, affirming until the close of the session Thursday night. Eld. Lucas began affirming Friday forenoon, stating then that the discussion would close with the coming evening session. And close it did, in spite of all that could be brought to bear upon him. Consequently, he affirmed but two sessions, and the discussion closed with the seventh.

But observe the Elder's statement in the *Oracle* of July 5: "Morrison affirmed five sessions and Lucas three, making the full eight." We leave the reader to use his knowledge of simplest mathematics in drawing his conclusions as to the truthfulness of the statement.

Eld. Lucas claimed to have an important engagement to fill, that prevented him from staying longer. But if that engagement was made before the discussion began, why did he enter into a written agreement which, if lived up to, would absolutely prevent him from meeting it? Nothing, however, was said about a previous engagement before the discussion began. But if the engagement was made after the discussion had begun, we ask what right he had to make it, and what could have been his object in doing so? Again we leave

the reader to soliloquize. The Elder is in a dilemma, whichever way it may have been.

These facts becoming known, and being reported, Eld. Lucas at once branded them as "lies," at the same time making a challenge for another discussion, agreeing this time to put in full and equal time. His words are:—

We hereby challenge Mr. Morrison or any Adventist (except W. A. Colcord) in Iowa, to select a place for debate, and we will meet him and debate just as long as the Adventist may wish.—*Oracle*, June 21, 1888.

And again:—

We now say that we are ready to meet Mr. Morrison at any time and place he may select, on the very same propositions and terms we discussed before. The only exception we make is that our time from Aug. 5-20 is engaged, an engagement made some six months ago. Now let him fix time and place, and see who is afraid to debate.—*Oracle*, July 12, 1888.

Accordingly I wrote Eld. Lucas, accepting his challenge, stating time and place, and requesting that my acceptance be published in the *Oracle*. My closing words were:—

I hereby accept your challenge, with the understanding that you bear half the expenses connected therewith. Will accommodate you by meeting you in Des Moines in discussion, beginning Oct. 2, at 7:30 p. m., 1888.

This appeared in the *Oracle* of July 26, 1888. After complaining at considerable length because the time was appointed for over two months in the future, Eld. Lucas says:—

We are not now sure that we shall be able to accommodate Mr. Morrison at the time he sets, owing to some other engagements at that time.

He says, "Select any time you choose, Aug. 5-20 only being excepted, and we will meet you." I do so, and then he says he is not sure he can meet me. "Other engagements" appear to stand in the way. Yes, that was the trouble (?) down at Abingdon. An "important engagement" prevented him from putting in the time he had expressly agreed to. But let us look at this matter of engagements a moment, and see how much investigation it will bear. In his challenge as above quoted from the *Oracle*, July 12, he excepts Aug. 5-20, stating he is engaged for that time, "an engagement made six months ago." In my acceptance, I respected this exception, placing the date a little over a month in the future from that time. But the time selected did not suit. It interfered with some unmentioned engagements. But of how much importance does he treat the engagement made so long before, for Aug. 5-20?

In the same article in which he complains because the time selected was a month or two in the future, and at a time that would interfere with some of his "engagements," he says:—

Will our brethren in the various parts of the State notify us at once where these Adventists have their tents now pitched in this State, or anywhere in the Northwest? and we shall take the occasion of notifying Mr. Morrison of the time we shall visit the places. . . . Now as they cannot get ready till October, we would like to put in the summer by exposing this most injurious of all systems to peace and piety, in all its phases. . . . We do not believe we can wait until October.

This was written July 26, 1888. He here expresses his intentions of taking a tour among our tents for the purpose of exposing our doctrines, and of putting in the remainder of the summer at it. But what would this require him to do?—To ignore that engagement for Aug. 5-20, made six months ago,—to put in the very time he had expressly stated he could not engage in a discussion with me, in making a circuit among our tents, exposing our doctrines, inviting me to be present. It thus appears that the engagements which he deems of enough importance to specify, he can ignore without concern; but those he does not mention are so imperative they cannot be interfered with!

The written engagement at Abingdon, to discuss for eight sessions or more, had to be broken to meet one he had not mentioned! The published engagement for Aug. 5-20 could be totally disregarded, while the one for October, which he had said nothing about, must be heeded! It seems, then, that some of his engagements are not so important, after all, and that others are only convenient ones he has to throw in, to avoid meeting an opponent and standing by the Sunday, even after making the most open challenges and definite agreements. He has not even made his proposed tour over the State. We have failed to receive any notice from him, and no tent company has reported his presence. The very evident reason for it all is, it is not so desirable a thing to defend the Sunday, neither is it so easy a matter to affirm for



the teachings and practices of a church that teaches the ten commandments abolished only when considering the Sabbath question, but binding when teaching Sunday-school lessons, as instance the following quotations, all of which are from Disciple works:—

## ANTI-SABBATH WORKS.

They [S. D. Adventists] affirm that there are two laws,—one the ceremonial, and the other the moral law. This is bald assumption. Where can we find this distinction of moral and ceremonial law?—*F. Walden, in the Sabbath Question, p. 22.*

Neither of these (the two great commandments, Matt. 22:37, 39) is to be found in the decalogue, and yet they were chief. This is not all; a man might observe every one of the ten, and not keep either one of these.—*D. R. Dungan, in Sabbath or Lord's Day, p. 34.*

The decalogue was written on two tables of stone, by the finger of God. But what has that to do with its perpetuity?—*D. R. Dungan, in Sabbath or Lord's Day, p. 33.*

The law of which the Sabbath was a part was done away in Christ.—*D. R. Dungan, in Sabbath or Lord's Day, p. 38.*

Now, to my mind, the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For certain it is, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*D. R. Dungan, in Sabbath or Lord's Day, p. 7.*

The Sabbath reminded the Jews of their bondage in Egypt.—*F. Walden, in the Sabbath Question.*

Why the no-law theory is advocated, is too transparent to need comment. Such a zigzag course cannot be in consequence of following the teachings of the Bible, but from a labored effort to bend its teachings to suit an institution of which the Bible knows nothing. To affirm for such contradictory teachings as above presented, would indeed be a difficult task. And this doubtless is one reason why Eld. Lucas has sought to avoid it.

After waiting till Sept. 25, to hear definitely from him in regard to my acceptance of his challenge, I addressed the following letter to Eld. Lucas, to be inserted in the *Christian Oracle*, and sent it by special messenger.

Eld. D. R. Lucas,  
Des Moines, Ia.

DEAR BROTHER: In further accepting the terms of your challenge for a theological discussion between you and myself, permit me to announce Good Templar's Hall, West 7th St., between Walnut and Locust, Des Moines, Ia., as the "place" for our first session. Respecting the "time," as before stated, providence permitting, I will meet you, Tuesday night, Oct. 2, 1888, at 7:30 P. M.

## SUNDAY-SCHOOL WORKS.

No reader of the pentateuch can fail to mark the fact that a special importance belonged to the commandments. They were spoken directly by the voice of God, . . . while the other precepts bearing on things civil and ceremonial were communicated through Moses.—*Standard Bible Lesson Quarterly for 1887, p. 129.*

The first four are summed up in the golden text of that lesson; the second table of six, in the golden text of this lesson. (Golden text: Matt. 22:37, 39.)—*The Bible Student for 1887, p. 176.*

They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.—*Standard Bible Lesson Quarterly, p. 129.*

The divine law has never been repealed. The decalogue is the basis of human law,—"the common law," the world over.—*Christian Sunday-school Teacher for 1887, p. 183.*

The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. *Both must be kept.*—*Ibid., p. 183.*

God speaks, and I must hear;  
God calls, I must obey;  
Him must I serve, and him alone,  
All idols put away.

His name I must revere,  
And never lightly speak;  
His holy day I must observe,  
The best of all the week.  
—*Primary Quarterly, '87, p. 67.*

Our God is a royal God, requiring of men the tribute of one day in seven for his service. With a proper keeping of this day are linked the best interests of both society and individuals.—*Christian Sunday-school Teacher, p. 187.*

To the Jews, the seventh day was a Sabbath, or rest, reminding them of God's rest from the work of creation.—*Standard Bible Lesson Quarterly, p. 133.*

editor also refused to insert any notice whatever relating to the discussion. This will appear strange when it is known that the *Oracle* had, thus far, contained all the published information in regard to it, and that there was appearing in the very issue in which we desired the notice, a question from Eld. Van Kirk, of Ames, asking the identical information that our notice would have given.

On inquiry, it was learned that Eld. Lucas, the senior editor, was at Indianapolis, Ind., acting as substitute pastor for the Disciple church of that city, and under obligations to remain at least over next "Lord's day." The notice was forwarded to the Elder. Agreeably thereto I began the circulation of the appointment, and at the time specified, went with our own people to the place designated, to participate in the expected discussion. But few of the Disciple church made their appearance, and what was most striking of all, Eld. Lucas failed to materialize.

Prof. D. R. Dungan, of the Drake University, appeared, however, to impersonate him. He tried to apologize for the Elder's absence, by stating that he was a poor man, and having received an offer of a very liberal salary from the Disciple church at Indianapolis, Ind., had gone to that place. He also stated that in a letter he had just received from Eld. Lucas, the Elder said he "supposed that the discussion had blown over," but requested him to go to the hall specified in the notice, and if a discussion *must be had*, for him to take his place. I informed the audience that the case in hand could be settled only with Eld. Lucas; but that if Prof. Dungan had any charges to prefer, and would present them, I was ready to meet him; but that that would by no means release Eld. Lucas from his obligations. Further, I asked Prof. Dungan if he was willing to accept of the propositions agreed upon between Eld. Lucas and myself, and could continue for eight sessions or longer? He replied he could not, owing to other engagements; that he could put in but two evenings that week. Thus he was not prepared to fill the Elder's engagement. Consequently, the discussion was declared off, on account of a non-compliance of Eld. Lucas with his agreement.

Why Eld. Lucas should have treated this matter as he has; why he should have thought the discussion "blown over," when not the slightest zephyr was ever breathed on my part to blow it over; why he should have so lightly regarded his word, are causes for no little astonishment. His challenge was made in the most definite terms, and, apparently, in all seriousness. It was treated accordingly. But it seems that when the Elder became aware that I took him at his word, and meant what I said, he decided to let the matter pass as a light and trivial affair, leaving one naturally to conclude that the challenge was made merely for a bluff. However, the reasons for all this, shall be left for others to conjecture. The facts are before the reader.

A brief summary of the foregoing will perhaps not be out of place.

1. Eld. Lucas has stated that the time agreed upon for the Abingdon discussion (eight sessions or longer) was filled up, whereas there were but seven sessions held.

2. He has stated that the understanding was that the said discussion was to close Friday night, whereas, according to an express agreement written and signed by myself, it could not possibly have closed before Saturday forenoon, and might have been extended much longer.

3. He has stated that he affirmed three sessions, whereas he affirmed but two.

4. He agreed to affirm for four sessions or more, but closed the discussion upon his own responsibility, with the second.

5. He pleaded that a previous engagement necessitated him to "out short" the discussion, which, (though not according very well with the statement that the time was "filled up"), if true, implies that he knowingly entered into a definite agreement, which, if lived up to, would prevent him from meeting that engagement.

6. He made a second challenge to meet us at any time and place we might select, with Aug. 5-20 only excepted, closing the challenge by saying, "Now let them fix time and place, and see who is afraid to debate"; but when the challenge was accepted, and the accepted time not interfered

with, Oct. 2 being selected, then he does not know that he can meet me at the time specified.

7. When the time came for the second discussion, he was over 400 miles away from the place appointed for it.

8. He has allowed *new and unmentioned engagements* to prevent him from fulfilling *previously made and definitely stated ones*.

9. Some of his engagements, however, appear to be merely those of convenience, which he has to throw in to avoid meeting an opponent, defending the Sunday, and fulfilling definite and express agreements.

Eld. Lucas has been considered a representative man among his people here in the West, traveling from place to place, and the editor of a professedly Christian paper. Until he shall clear up his past record, we shall feel it our duty to consider him and those who may seek to justify him in his course as unworthy of further notice as sincere Christians.

As to the truth of my statements in regard to the discussion at Abingdon, the following will testify:—

## TO WHOM IT MAY CONCERN.

We, the undersigned, hereby state that the debate at Abingdon, Iowa, between Eld. J. H. Morrison and Eld. D. R. Lucas, began Tuesday, March 6, 1888, at 7:30, P. M., and that two sessions were held on each of the following days, Wednesday, Thursday, and Friday, making, in all, seven sessions. Eld. Morrison affirmed five sessions on his proposition and Eld. Lucas two on his, although he (Lucas) had agreed to affirm four sessions, and more at the option of either himself or Eld. Morrison.

Eld. Lucas concluded his affirmation with two sessions, stating as his reason, that it was unnecessary for him to affirm longer in order to establish his proposition. When such reason for prematurely closing the discussion was announced Friday morning, Eld. Morrison arose and said that he (Lucas) had proposed to close the discussion without any consultation with him whatever; objected to the manner of any such proceeding, and reminded him of his written contract to affirm four sessions, or longer at the option of either party. Eld. Lucas then urged that he had arranged to meet his wife the following day, and to preach at Albia the next "Lord's day."

C. F. STEVENS, } Moderators.  
B. D. MOWERY, }

[With fourteen other signatures.]

## "HEART RELIGION."

BY J. M. W.

MANY who oppose the Sabbath truth are wont to say that "it is unnecessary to say so much about the law; all we need is heart religion." Just so, and if we have this kind of religion, the law of God will be found written in the heart, and exemplified in the life. Heb. 8:10; Matt. 7:16-20. The Saviour taught that to refrain from the overt act of sinning was not sufficient, but that the law must be kept in the heart (Matt. 5:21, 27, 28), which we are unable to do without the help of the Holy Spirit.

The law and the Holy Spirit, work conjointly for the believer's sanctification and salvation. The "law of God is spiritual" (Rom. 7:14), consequently, he who would keep the law must be born of the Spirit. John 3:5. It is just as impossible to keep the law without the new birth, or conversion, as it is to retain the "Holy Spirit" in known or willful sin. Here is where many make a mistake. They try to keep the law without conversion. One course is just as unscriptural and inconsistent as the other. When a man is born of the Spirit, he can discern and appreciate spiritual things. 1 Cor. 2:12-14. The psalmist realized this when he prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

—Every duty which is bidden to wait, returns with seven fresh duties at its back.—*Charles Kingsley.*

—It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—*Ruskin.*

## 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.

### BUILDING.

We are building every day,  
In a good or evil way;  
And the structure, as it grows,  
Will our inmost self disclose,

Till in every arch and line  
All our faults and failings shine;  
It may grow a castle grand,  
Or a wreck upon the sand.

Do you ask what building this,  
That can show both pain and bliss,  
That can be both dark and fair?  
Lo, its name is Character!

Build it well, whate'er you do;  
Build it straight and strong and true;  
Build it clean and high and broad;  
Build it for the eye of God.

—I. E. Dickenga.

### MISS PHIPPS'S AWAKENING.

MISS MARTHA PHIPPS was a most exemplary woman; no one in the township could say otherwise. There were some, to be sure, who called her proud and cold and selfish; but be that as it may, she gave much of her time and money to the church,—did much embroidering and other tasteful work for the edifice, and was indefatigable in raising money for its various needs.

"Yes," she self-communed, "I leave no duties undone so far as I know. I give both time and money to good works, and no mortal can be asked to do more." And Miss Martha would smooth her silver-gray brocade, settle the rich lace about her wrists, purse up her thin lips, and feel assured of a rich reward in the life to come.

She was a very sensitive woman,—much too sensitive,—she admitted, to the sight and sound of suffering, so much so that she was constrained to hold aloof from the poor, and to turn her eyes from unpleasant objects wherever presented.

Metaphorically speaking, she guarded her nerves, by passing on the other side.

"There are places provided for such people," she was wont to say, "and so many engaged in the work of relieving them, that it would be asking too much for me to burden myself with their miseries;" and her "sensitive soul" justified her sentiments.

One bleak November day she sat in her richly-furnished parlor, idly turning over the leaves of a monthly magazine. A bright fire glowed within the grate, and Miss Martha looked the embodiment of comfort and ease, as she sat within the folds of her handsome lace curtains.

"My," she exclaimed, raising her eyes for a moment and gazing upon the street, "what a pitiful looking object! Poor old man out there in the cold! How I pity the homeless on such a day. Poor old man," and she turned her eyes from the painful object, and fixed them upon her book again, with a little shiver of sympathy.

He was indeed a sad-looking object; and as he stood without the gate, and turned his thin face and hollow, sunken eyes upon the glowing embers within, one could trace the ravages of sickness and disease upon every feature.

He stood for a moment irresolute, then timidly opened the gate.

Miss Phipps did not raise her head.

"Please, ma'am," said Hannah, the maid, a while later, "there's a poor man to the kitchen-door as wants to rest his weary bones, he says. He's been sick in a hospital with a fever, and has walked a long way, and is hungry and footsore, and—"

"Mercy!" interrupted her mistress, "a fever! and you know full well, Hannah, my custom in cases of beggars of any description. Give them once, and you'll be bothered every day. No, toll him to move on; and never disturb me again when I'm reading, with such petitions. Always tell them to move on."

The girl hesitated a second, and then said timidly:—

"But he is so old and feeble, ma'am, and—"

"Leave the room," interrupted Miss Phipps, severely, "and never presume to dictate to me in such matters again," and so saying, she arose from the window and seated herself before the fire, in order to spare herself the painful sight of the old man's departure.

The short November day was drawing to a close, and she lay back in the twilight, with her head comfortably resting upon the luxuriously upholstered chair, and sank into a gentle reverie.

Hannah was singing softly in the kitchen.

"Always hymns," thought Miss Phipps, with a smile. "Hannah sings nothing but hymns."

Presently she became conscious of the words as well as the air:—

"I spent long years for thee  
In weariness and woe,  
That an eternity  
Of joy thou might'st know.  
I suffered much for thee—  
What hast thou suffered for Me?"

The smile died from Miss Phipps's lips.

"Suffered," she murmured, "suffered;" and somehow the pinched, wan face of the old man arose before her, and she wished she had not turned him away, as she closed her eyes, and tried to turn her mind to more pleasing thoughts.

"I gave my life for thee,  
What hast thou given for Me?"

Faintly the words came to Miss Phipps, as in a dream she seemed to hear them.

The voice died away—a long silence, then arose again in another strain:—

"There are lonely hearts to cherish  
While the days are going by;  
There are weary souls who perish  
While the days are going by,  
Going by, going by;  
O, the good we all may do,  
While the days are going by."

"Going by," drowsily repeated Miss Phipps, in the beautiful firelit glow, "going by," and still the old man's face arose before her.

Outside, the air becomes more biting, snow begins to fall; and before long the earth is shrouded in a white pall. Swiftly, steadily fall the large feathery flakes, muffled are all the sounds of the streets; now night descends, and soon a deep quiet reigns throughout the white-robed town. One by one the lights stream forth from casements ere curtains are drawn, the laugh of merry children greets the old man's ears as he wearily moves on, numbened, half dazed, faint, despairing.

The fire in Miss Phipps's grate sends out its cheery glow; the shadows about the room play hide-and-seek; shafts of light fall upon priceless bits of porcelain, hangings of velvet, rare pictures upon the wall. Fitfully the glow lights up one above the mantel, till every feature of the pictured face seems to grow tremulous, the lips take on a new sadness, the pleading eyes a more mournful expression.

Sorrowfully they look down upon the newly-awakened woman below, and she reads in their depths what the dumb lips cannot utter,—

"I gave my life for thee,  
What hast thou given for Me?"

and a sob breaks from her lips, as the dew of agony seems to her startled gaze to drip from that noble brow, the muscles of the suspended body to quiver, ruby drops to fall from the riveted hands and feet. Hot tears well into her eyes, and drop upon her folded hands.

From that sorrowful figure upon the cross, her gaze droops only to fall upon a statue of fairest marble, a figure of "Pity," with outstretched hands, dumb lips, pleading eyes.

"There are weary souls who perish  
As the days are going by."

Those outstretched hands seem to say to the conscience-stricken woman.

"I must find him," she cries to Hannah, who comes in to announce tea. "I must find him."

"Who?" replies the girl, wonderingly, startled by the fervor of voice and manner of her mistress.

"That old man, Hannah, that old man whom I told 'to move on.'"

"But it snows fast, ma'am, and it grows colder all the time, and you aint used to it," remonstrated Hannah.

"Ah," cried Miss Phipps, her eyes fixed upon that outstretched figure above the mantel, "I need to suffer for my lack of pity, to suffer all my days, Hannah, if—if—I'm too late."

The last words were almost inaudible. Hannah was silenced. Her heart echoed the words of her mistress. Through the snow, warmly wrapped, the two women hurried.

"An old man, a stranger? Yes, he had been seen wending his way, with downcast head, toward the outskirts of the village." On they hurried, past house after house, until the village was left behind.

"'Tis useless," said Hannah, at last, noting the lagging steps of her mistress, "we may as well turn back. He has been taken in by some of the poor folks of the place, ma'am, never fear. No Christian would turn a dog away such a night as this."

"Hannah, Hannah," cried Miss Phipps, "your words are like daggers; and I feel that even if we should find him, it would be too late."

"Found Dead!"

Only Hannah knew what drove the color from Miss Phipps's face, what wrung the cry from her lips, as she read the next morning of the old man's lifeless body found buried under the snow.

"Found Dead!"

Only Hannah knew why, day after day, her mistress was to be found at the bedsides of the sick, in the homes of the poor; why her heart, as well as her purse, was ever open to the cry of suffering; and why, as the shades of night began to fall, her kneeling figure was always to be seen before that picture above the mantel.

"Found Dead!"

But only that kneeling figure knew when the face of the old man ceased to come between her and the compassionate face above; when, instead of those two fatal words before her mental vision, she saw, written in letters of fire below the picture, the one blessed word,—"Forgiven."—*Mrs. Nora Marble, in New York Observer.*

### HABIT.

THERE was once a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at this business nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture, and left to crop the grass without any one to disturb or bother him. But the funny thing about the old horse was, that every morning, after grazing awhile, he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way, when there was no earthly need of it. But it was force of habit. And just so the boy who forms bad or good habits in his youth will be led by them when he becomes old, and will be miserable or happy accordingly.—*Christian at Work.*

—As the boy begins, so will the man end. The lad who speaks with affectation, and minces foreign tongues that he does not understand at school, will be a weak chromo in character all his life; the boy who cheats his teacher into thinking him devout at chapel, will be the man who will make religion a trade, and bring Christianity into contempt; the boy who wins the highest average by stealing his examination papers, will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of truth, already counts friends who will last his life, and holds a capital which will bring him a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar who took the Latin prize; it was that slow, steady drudge who practiced firing every day last winter, who bagged the most game in the mountain; it is the clerk who studies the specialty of the house in off hours, who is promoted. Your brilliant, happy-go-luck, hit-or-miss fellow usually turns out the dead weight of the family at forty five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself nor be fooled by shams.

—The parent's life is the child's copy-book.

## The Mission Field.

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

### INTERNATIONAL TRACT SOCIETY.

THIRTEENTH ANNUAL SESSION.

THE first meeting of this session was called by the President, at Minneapolis, Minn., Oct. 19, 1888, at 2:30 p. m. Prayer by Eld. W. C. White. One hundred and seven members and delegates were present. The representation of the different societies was as follows: Arkansas, 1; California, 3; Colorado, 1; Dakota, 8; Iowa, 15; Illinois, 5; Indiana, 3; Kansas, 5; Michigan, 15; Minnesota, 17; Maine, 1; Missouri, 2; New England, 2; New York, 2; Nebraska, 4; Ohio, 4; Pennsylvania, 2; Tennessee, 1; Texas, 1; Upper Columbia, 1; Vermont, 1; Virginia, 1; Wisconsin, 9; West Virginia, 2; Central Europe, 1.

At this point, interesting and quite extended remarks were made by the President, in which he stated that the object of the Society was, first, to co-operate with the State societies, and by recommending approved methods of labor and plans of operation, to serve as a bond of union between them; second, to extend the work outside of Conference limits by the distribution of publications. There is a work to be done in the United States far beyond what we have comprehended. He referred particularly to Kansas City and New York City. Four million people pass through Kansas City every year, averaging about 11,000 every day, on through trains to the West. He also stated that there are fifty-three steamship lines in New York City, on which steamers sail regularly to as many different points; 116 lines sending out steamships irregularly, besides 199 more local lines to points along the river and coast. New York and the adjoining cities, if united, would constitute the second city in size on the globe. What are we doing for these large cities? and what should we do? are important questions, which demand our earnest consideration.

He also spoke of some of the large cities of Great Britain,—London, with a population of 5,000,000; Glasgow with over 600,000; Liverpool, with 550,000; Manchester and Birmingham, with 500,000 each; Dublin and Leeds, over 300,000 each; Sheffield, Edinburgh, New Castle, Belfast, Salford, and Bristol, over 200,000 apiece, making an aggregate of nearly 10,000,000 people; while in the United States, twenty-one of the largest cities contain less than 7,000,000 people. England has 25,000,000 people, or 490 to the square mile. The most thickly populated of the United States is Rhode Island, in which the average number of people to the square mile is only 220. In Massachusetts, which ranks next to Rhode Island in this respect, the average is 214 to the square mile. The State of New York has only about 1,700 square miles less than England, and yet England contains only about 5,000,000 less people than half the number found in the whole United States. London, Cambridge, Oxford, and Clifton have some of the oldest and most noted scientific, religious, and missionary schools in the world.

He also set forth the work to be accomplished in foreign countries where the light of present truth has not yet gone, except by publications, presenting interesting statistics respecting the wonderful progress made within fifty years by the missionary societies in these various countries. He spoke in particular of India, which contains over 256,000,000 inhabitants, of whom nearly 2,000,000 are claimed as Christians; of China, where it is said that 26,000 embraced Christianity last year, and in which the Christian population is estimated at 50,000; of Japan, having over 200 organized churches, with nearly 20,000 members, of whom over 4,000 were added during the past year; of Africa, which embraces the Congo mission, with over 1,000 converts; of the West Indies, Greenland, and the islands of the Pacific Ocean. Many of the missions in these countries have a direct connection with London, by means of training-schools and other institutions for their support in that city.

In all these countries, there are many English-speaking people, besides a large number of natives who have embraced Christianity. He stated that

many of these countries present a better field of labor in some respects than can be found in this country. The truth must go wherever people have embraced the gospel. God will not pass them by, without giving them a chance to accept the solemn truths for this time. From every nation, kindred, tongue, and people, a company will be gathered by the third angel's message. The necessity of issuing publications in the Russian, Dutch, and various native languages was mentioned.

The usual summary of labor performed by the several State societies was presented. In proportion to the time covered, it does not differ very essentially from that of last year. It represents the labor performed by about one fourth of the church-members, or a little more than one half of the tract society members. In Pennsylvania, over one half of the church-members report labor performed. In Dakota, eighty-one per cent of the church-members are members of the tract society. The increase in tract society membership is 1,254, over one half of which has been added in four States,—Minnesota, Ohio, California, and Michigan. The highest average of book sales per church-member was in Nebraska,—\$13.76. In Pennsylvania, the average was \$10.77. The average in ten societies was less than \$5.00. The whole number of cities entered by canvassers, Bible-workers, etc., in this country is 106; within the territory of foreign societies, forty. The number of cities within the limits of the State societies, containing 20,000 or more inhabitants, not yet entered, is fifty-eight, of which twenty-four are in the New England Conference; within the limits of foreign societies the number reported is 232, of which 114 are in Germany, and 109 in Great Britain. In this country, 318 libraries contain our bound books; in foreign countries, 123. One hundred and thirty-four reading-rooms are supplied with religious periodicals in this country, eighty-seven with health and temperance periodicals. Australia supplies 250 reading-rooms with religious periodicals; the British Society, 108. The British Society also supplies 240 reading-rooms with health and temperance periodicals, also the same to fifty-six ships.

The work of the International Society in the distribution of publications during the year has extended to China, South Africa, Holland, the West Indies, Pitcairn, and various other islands in the Pacific Ocean, through persons now laboring in these countries. It has also sent publications to these several localities and others too numerous to mention, by mail and otherwise. Several sets of our bound books have been placed in large and influential colored schools in the Southern States where an interest to read has been aroused.

#### FINANCIAL REPORT.

Cash on hand at beginning of year,	\$7,061 07
Receipts during the year,	7,414 28
	Total,
	\$14,475 25
Expenditures,	5,192 04
Balance on hand,	\$9,284 21

On motion, the Chair was empowered to appoint the usual committees. Subsequently, the following were announced: On Nominations, I. D. Van-Horn, W. Ostrander, and G. B. Starr; on Resolutions and to suggest plans for future work, W. C. White, L. R. Conradi, A. T. Robinson, C. Eldridge, G. G. Rupert.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., MONDAY, OCT. 22.—The minutes of the last meeting, after a slight correction, were approved. On motion, the newly organized societies of Australia and Arkansas were received by the International Society. The President then stated that in the past quite a quantity of reading-matter had been sent into the Southern States, and he invited those who had been laboring in that locality to state what influence it has had upon the people. Elds. Henderson and Lane responded, by giving very interesting incidents, which show that these publications have made many warm friends in that country, and that the truths carried to the people several years ago by this means are still working in the minds of some of the best citizens.

At 5 P. M., meeting adjourned to call of Chair.

THIRD MEETING, AT 2:30 P. M., WEDNESDAY, OCT. 24.—Minutes of last meeting approved. The committee appointed last year to prepare a manual on book-keeping, pass-book for members, and re-

port-blanks, being called upon to report, C. Eldridge responded by stating some particulars respecting the work done by the committee. On motion, this report was accepted. Eld. J. M. Rees spoke in behalf of the State Tract and Missionary Society organized in North Carolina during the year, and a motion to receive this society was carried.

On motion of L. C. Chadwick, the Chair was requested to appoint a committee of three to examine the blanks in the members' pass-books, also the librarians', district and State secretaries' report-blanks, and to suggest such changes as will make all such blanks correspond. L. C. Chadwick, E. W. Farnsworth, and R. M. Kilgore were subsequently named as this committee. The Committee on Resolutions and Plans then presented a partial report, after which the meeting adjourned to call of Chair.

The fourth meeting, which convened Friday, Oct. 26, at 10:30 A. M., discussed the partial report of the Committee on Resolutions and Plans, after which it was referred back to the committee, and the meeting adjourned to call of Chair.

FIFTH MEETING, AT 2:30 P. M., SUNDAY, OCT. 28.—Prayer by Eld. W. J. Stone. Minutes of the two previous meetings were read and approved. The Committee on Report-blanks made the following report:—

Your committee appointed to examine the blank reports in the members' pass-books, and those for the use of librarians, district and State secretaries, and to suggest such changes as will make all such blanks correspond, would respectfully submit the following:—

We find by a careful examination of these blanks, that the reports in the members' pass-books contain a few items that are not in the other blanks. We find further, that all these blanks have been prepared with a place for reporting the amount of first-day offerings paid to the librarians by the members. We find that this item was inserted in these reports to assist in carrying out recommendation four of the Committee on Finance, found on page 45 of the Year Book for the year 1885; said recommendation having been adopted by the General Conference at its last session. We find further, that after the last General Conference closed, a recommendation was made through the Review, that the first-day offerings be paid to church treasurers, instead of librarians, although we cannot find that any reason was given for the change. We find by consulting with several State secretaries, that this change has caused a great deal of confusion, and necessitated a great many explanations of the blanks; therefore in view of these facts,—

1. We recommend, That the Committee on Resolutions, either in the International Tract Society or General Conference, or both, present a resolution at this session of these bodies, indorsing the recommendation adopted last year, above referred to, and advising our people everywhere to pay their first-day offerings to the librarians, with their quarterly reports.

If the resolution above suggested, is adopted,—

2. We recommend, That a resolution be presented to the International Tract Society, asking our publishing-houses to revise the blanks for librarians, district and State secretaries, making them correspond in every particular with the reports in the members' pass-books, and print a supply of them at once; and we request our State secretaries to order the new blanks in time to furnish the librarians and district secretaries with them before the close of this quarter.

We find, further, that in case the present plan of paying the first-day offerings to the church treasurers is continued, that another recommendation will be necessary, covering certain changes that will need to be made in the reports in the members' pass-books. We withhold any recommendation on this point at present, trusting that the foregoing recommendations will meet the approval of the society.

E. W. FARNSWORTH,  
L. C. CHADWICK,  
R. M. KILGORE, } Committee.

After a thorough discussion of these recommendations, this report was adopted.

The following resolutions, recommending changes in the Constitution, were then presented, and unanimously adopted.

#### AMENDMENTS TO THE CONSTITUTION OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Resolved, (1.) That Article 2, Section 2, be stricken out; (2.) that Section 3 be numbered 2; (3.) that Section 3 shall be: "To publish, and to secure the publication of, tracts and pamphlets in those languages wherein there is a call for reading-matter that cannot be readily obtained from any of the Seventh-day Adventist publishing-houses;" (4.) to add to the following, which shall be called Section 6: "To place religious books and periodicals in public libraries and reading-rooms in all parts of the world."

Resolved, That Article 3 be so amended as to read: "The officers of this society shall consist of a President, a Vice-President, a Treasurer, a Recording Secretary, a Corresponding Secretary, and as many assistant secretaries as may from year to year be deemed necessary, and an Executive Board of nine, of which the President and Vice-President shall be members."

The Committee on Resolutions and Plans then presented the report previously referred back, with additional resolutions, reading as follows:—

Your committee appointed to suggest plans and frame



resolutions for the International Tract Society, submit the following:—

As we consider the wide range of usefulness, and the many lines of missionary effort provided for in the Constitution of the International Tract Society, we are led to inquire to what extent the operations of the Society may be made to correspond with the provisions of the Constitution.

As this is not the foreign missionary society of the denomination, and as confusion often occurs from our common use of the term "missionary society," we recommend the term "International Tract Society," as a convenient title for general use, and a pleasant substitute for the abbreviation, "T. and M. Society."

Art. 2, Sec. 3, gives as one of the objects of the Society "to secure an extensive and systematic distribution of our publications in foreign countries, and in those portions of our own land not included in State organizations."

Art. 4 reads, "It is the duty of the Executive Board to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit; to audit all accounts; and to fill any vacancies that may occur in their number by death, resignation or otherwise."

By a careful examination of the resolutions and decisions made by the Society at its last meeting, we see that eighteen of them related to the work of the State societies, and three, wholly or in part, to the great field outside of these organizations. Whatever has been done by the Society in the execution of these suggestions, is due to the faithfulness of the secretary, for the Executive Board were so scattered, that during the year it has been impossible for more than three of its members to assemble for consultation, and therefore it has not really performed the duties of an Executive Board.

We would respectfully suggest that while the Society should have secretaries and business agents in every land, we believe that its Executive Board should be composed of members a majority of whom can assemble as often as once in three months for executive council.

When we consider the immensity of the foreign mission field, and are reminded over and over again that there are scores of countries in which we are not at present prepared to locate missionaries; and when we consider the fact often demonstrated by experience, that the most successful and inexpensive way to introduce the gospel into these lands, is by means of publications, we must conclude that the International Tract Society could do a most glorious work, and be a most important auxiliary in the foreign missionary operations of our people, by the early publication and wide circulation, by correspondence and through agents, of religious tracts and pamphlets in those languages, and among those people, not provided for as yet by any of the publishing-houses of the denomination.

There are at present urgent calls for publications, in the Russian, Spanish, Portuguese, Armenian, Greek, Chinese, Indian, Polish, Bohemian, Finnish, Hawaiian languages, and in the native tongues of the Pacific Islanders. In most of the above, there are persons coming to the light who feel a deep interest for their countrymen, and are anxious to engage as soon as possible in the work of circulating the publications among them. In several cases their anxiety is so great that they have begun, upon their own responsibility, the translation of some of our smaller books into their native languages. There is already quite a stir among some of our people, because we are so slow in the matter of printing in these tongues.

Why should not the International Tract Society enter upon this important work immediately? It ought not to interfere with the work of any of our publishing-houses, nor should it assume burdens that they are willing to carry. But there is a great and important work outside and beyond the range of their operations, which no one seems to be planning for, and which is very important and urgent. And who would be expected to feel the burden of this work, if not the officers of the International Tract Society?

There is another branch of international work which promises a rich harvest,—the placing of our publications within the reach of the tens of thousands of summer tourists from every nation, tongue, and people who visit Switzerland, Southern Germany, and parts of France, during the summer season. It is by far the surest and quickest way to get the truth before these people. The tourists are usually from the most influential classes of the nations that they represent. They are the most inquiring, intelligent, and wealthy, and are just the ones to carry the third angel's message to the ends of the earth.

This field is a wide one, and it is ripe for the harvest. The efforts of Eld. Wm. Lugs have demonstrated the fact that the best hotels entertaining tourists, will gratefully accept files of our religious journals, in the English, German, French, Dutch, Swedish, and Danish languages. Why should not the International Tract Society take hold of this great work?

We might depend upon the missions in whose territory the work was done to bear one-half of the expense of the distribution. And in those fields where we have no missions, the International Society could bear the entire expense.

Another line of work which is of the greatest importance, might be set in operation on a much broader scale than at present, by the holding of a three months' school, or institute, for the training of foreign missionary correspondents, and secretaries for the foreign branches of the International Tract Society. Perhaps two or three such institutes might be held during the coming year, under the leadership of the Secretary of the Society. While the class is in progress, as well as afterward, its members should labor by correspondence, to secure the introduction of religious reading-matter into all the colonies and to all the nations where as yet we have no living missionaries.

Each of these lines of work will require for its successful accomplishment the careful planning and active co-operation of a wise and energetic committee.

Should there not be at this meeting a definite apportionment of the surplus funds of the Society to these most important enterprises, and the appointment of a committee to take charge of each appropriation? For example, ought we not to appropriate \$1,000, in cash, to meet the expense of the distribution of such reading-matter as shall be donated to the Society by the printing-houses of the denomination?

Also \$500 or \$1,000 to furnish publications, stationery, and postage for the use of the Secretary and her classes of missionary correspondents.

Also \$2,000, to begin the work of translation and publication of tracts into those languages whose people have not as yet heard the third angel's message.

We believe that a liberal fund might be raised for this latter work. Some of our brethren would give freely to it.

If it is thought that a three months' course at the proposed institutes for the instruction of international correspondents and secretaries, is sufficient, it would appear that there ought to be three such institutes held the coming year; one in Battle Creek, one in Chicago, and one in the Eastern States.

Your committee would respectfully submit the following resolutions:—

1. *Resolved*, That \$2,000 of the surplus fund of the International Tract Society be appropriated to the translation and publication of such tracts in foreign languages as our publishing-houses have not published, and are not prepared to publish.

2. *Resolved*, That \$1,000 of the same fund be appropriated to meet the expenses of distributing in foreign lands such reading-matter as may be donated by our publishing-houses.

3. *Resolved*, That we invite liberal contributions to the International Tract Society, to increase its funds, that the objects for which it was designed may be advanced.

4. *Resolved*, That institutes be established for the training of young people of different nationalities to act as secretaries and correspondents with their respective people.

*Whereas*, Our spiritual growth depends upon our laboring for others; therefore,—

5. *Resolved*, That we urge upon all Seventh-day Adventists the duty of becoming members and workers in the Tract and Missionary Society.

*Whereas*, Our interest in the work depends largely upon the time and thought we devote to it; therefore,—

6. *Resolved*, That we recommend the holding of weekly meetings, even by small churches and companies; and further,—

7. *Resolved*, That we indorse the plan of uniting the missionary-meeting and the prayer-meeting, where it is not thought practicable to devote an entire evening to each.

*Whereas*, The efficiency of the Tract Society depends upon the activity of its entire individual membership, and the working of all its branches; therefore,—

8. *Resolved*, That the introducing of new and efficient methods of labor, such as canvassing and Bible work, does not lessen the importance of other branches of our work, such as personal labor by visiting, and the loaning of books and tracts, also the mailing of tracts and periodicals, and missionary letters; and it is our conviction that souls may be brought to the knowledge of the truth in these ways, that would be reached in no other.

9. *Resolved*, That a committee of seven be appointed by the Chair to examine the new works issued during the year by our several publishing-houses, in this and other countries, and to make suggestions as to the field of usefulness of each.

*Whereas*, The Pacific Press has just issued a valuable work entitled "Prophetic Lights" (referred to Committee), intended as a companion volume to the *Signs of the Times*; therefore,—

10. *Resolved*, That we recommend to our workers throughout the country an active canvass to increase the circulation of the *Signs*, by securing subscribers for it, accompanied by "Prophetic Lights."

11. *Resolved*, That we recommend that the names of canvassers, Bible workers, and all who are employed by the Conference and tract societies, be transferred from the register of the local societies and districts, and placed upon a State list, called the State district; and that they be recommended to obtain their supplies from the State society, and make their contributions and reports to the same.

12. *Resolved*, That the international officers, with competent assistants, be requested to furnish a complete series of lessons, giving thorough instruction in various branches of the missionary work.

13. *Resolved*, That we encourage an interchange of correspondence between local tract societies, through the State officers; and that the officers of State societies correspond freely with each other.

The President then made remarks, referring to a testimony that was given twelve years ago, or more, to the effect that if we as a people should fail to do our duty in carrying the truth to other lands, God would speak through children in these various countries, as he did in 1844. It was stated that publications would be issued in different countries; and Australia, in particular, was mentioned. He referred to a special meeting of the presidents of Conferences and tract societies, held the previous evening, at which the opinion was unanimous that the time has come when advance steps should be taken in this direction. He also stated that our publishing-houses are not so situated as to issue publications in some of the languages in which they are needed, and also that there are

mission publishing-houses in the Old Country that are prepared to do this work on reasonable terms. In some of these languages, at least, we already have persons who are prepared to do translating and proof-reading.

Without taking action on the report, the meeting adjourned to call of Chair.

SIXTH MEETING, AT 2:30 P. M., TUESDAY, OCT. 30.—Eld. S. H. Lane offered prayer. Minutes approved. A few questions respecting the recommendations of the committee were answered, and on motion, the first part of the report, consisting of recommendations, was adopted.

On motion, resolutions one, two, three, four, and five, were adopted without discussion. Resolution six was spoken to by Brn. Starr, Haskell, and sister Druillard, and adopted. Resolution seven was spoken to by Brn. Starr, Eldridge, and Morrison, and adopted. Resolution eight was discussed by Brn. Haskell, Belden, Robinson, Jones, Morrison, White, and carried. Resolution nine, respecting "Prophetic Lights," was referred to the committee provided for in resolution eight. While resolution ten was under discussion, the meeting adjourned to call of Chair. L. C. Chadwick, E. E. Miles, C. A. Hall, D. T. Jones, L. R. Conradi, J. F. Hansen, and D. T. Bourdeau were named as the committee to make recommendations respecting new books.

SEVENTH MEETING, AT 2:30 P. M., WEDNESDAY, OCT. 31.—The consideration of resolution ten was resumed, and after a free discussion, it was adopted.

On motion, resolutions eleven and twelve were adopted without discussion.

*Moved*, by L. C. Chadwick, that the Secretary of the International Tract Society be requested to send a circular letter to each of the State secretaries, giving full explanations of the intent of resolution ten, and the best methods for carrying the resolutions into effect.—Carried.

The following additional report was then offered by the Committee on Resolutions:—

14. *Resolved*, That no canvasser remove or be removed from any State to work in another, without permission from the State agents of both such States, or from the State secretaries, in case there are no State agents.

15. *Resolved*, That we are opposed to our publishing-houses' furnishing books to agents who do not conform to the rules adopted by this Society, whether in territory controlled by the publishing-houses, or in the territory of any State society.

*Whereas*, The tendency of the trust (credit system) plan is to burden our canvassers and tract societies with debt; therefore,—

16. *Resolved*, That we recommend the State societies to adhere to the rule adopted at the 1886 session of this Society, which reads as follows: "Our tract societies shall do a cash business with agents," recommending that acceptable security be given, or the C. O. D. plan adopted, where cash cannot be paid in advance.

The discussion on the first of these resolutions embraced some very practical remarks, with respect to maintaining the principles of honesty and courtesy in our business transactions with one another. After the consideration of each resolution, the report was adopted.

The Committee on Nominations recommended the following persons as officers the coming year:—

President, S. N. Haskell; Vice-President, W. C. White; Recording Secretary, T. A. Kilgore; Corresponding Secretary, M. L. Huntley; Assistant Secretaries: Anna L. Ingels, Oakland, Cal.; Mrs. F. H. Sisley, Battle Creek, Mich.; W. A. Spicer, London; H. P. Holser, Basel, Switzerland; Josie L. Baker, Australia; Elizabeth Hare, New Zealand; Mary Helleston, Norway; Mrs. C. L. Boyd, South Africa; and Mrs. Eliza Palmer, So. Lancaster, Mass.; Treasurer, the REVIEW AND HERALD Office.

Executive Board: S. N. Haskell, W. C. White, L. R. Conradi, D. A. Robinson, O. A. Olsen, W. C. Sisley, A. J. Breed, C. Eldridge, and Geo. B. Starr.

After consideration of each item, this report was adopted.

Meeting adjourned to call of Chair.

S. N. HASKELL, *Pres.*

M. L. HUNTLEY, *Sec.*

(Concluded next week.)

—Some dainty women "toil not neither do they spin." They keep their hands soft and white. They think any kind of work would mar the delicate beauty of their fingers. But they make a great mistake. The hands that are beautiful in Heaven's sight are not the dainty hands that are never roughened or hardened by toil. Anything is beautiful just in the measure in which it fulfills the mission for which it was made. Hands were made to work, and an idle, useless hand, no matter how delicate and fair, is not a lovely hand.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 20, 1888.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
B. N. HASKELL, } CORRESPONDING EDITORS.

### THE CONFERENCE.

In this number we give the concluding portion of the record of proceedings of the General Conference of 1888. Since the Conference closed, an incessant round of committee work has left no opportunity to make any general remarks concerning our annual gathering. And perhaps nothing of this kind is necessary; for the reader can judge, from the reports submitted, the resolutions offered, and the action taken on a variety of subjects, quite fully concerning the different enterprises which occupied the attention of the Conference.

While much of the spirit of the meeting must necessarily be lost to such of our readers as were not present to hear the stirring thoughts which were, on many occasions, expressed, yet a careful study and consideration of the proceedings will give an idea of the magnitude and significance of some of the moves contemplated, which a mere casual perusal of the records would not convey. We trust therefore that the work of the Conference will be carefully studied by all.

The reader cannot have failed to notice the large number of changes proposed by the Committee on the "Distribution of Labor," or perhaps we might better call it, the distribution of laborers. How to meet the urgent calls for help which come up from every quarter is becoming year by year a more and more perplexing question for our Conferences. And while to remove a laborer from one field to another, seems, in many instances, like "robbing Peter to pay Paul," still it often seems necessary to ask one field which has enjoyed a little labor, to wait while another, which has enjoyed none, can be partially supplied. If any one petition, more than another incessant and importunate, should go up to heaven from one end of the land to the other, it would seem that this should be the one: that the Lord of the harvest will raise up laborers to go forth into the many fields already white for the sickle.

In the forth-coming Year Book for 1889, much matter pertaining to the Conference and the work in general, will appear, which it would not be best to take space to give in the Review. We look for important consequences to follow from the doings of the Conference of 1888.

### THE WEEK OF PRAYER.

There is one item in the proceedings of the recent Conference, of which we trust all the readers of the Review have made a careful note; and that is the appointment of a week of prayer, Dec. 15-22. And we trust not only that all have made a careful note of this matter, but that all feel to acquiesce heartily in the arrangement, and are preparing to enter into the spirit of it, and to derive the good which may be gained by such special efforts to humble ourselves before the Lord.

Special articles and Bible readings are being prepared for the meetings to be held on this occasion, which no doubt will present timely and appropriate subjects for the consideration of all.

Remember that Wednesday and Thursday, Dec. 19 and 20, are set apart as days of humiliation, fasting, and prayer, and Sabbath, Dec. 23, as a day of praise and thanksgiving. We believe that, if the preceding portion of the week of prayer is properly observed, such blessings will have been received, that when Dec. 23 shall come, praise and thanksgiving will flow forth spontaneously from every heart.

Let there be no misunderstanding. It is not advocated that we should not specially seek the Lord, and should expect no blessing before the week of prayer,—not by any means,—but we should begin now to seek him and his righteousness earnestly, and to examine our hearts and prepare our spirits before him, put away wrongs and enter into his favor, that we may be prepared for the special exercises, and may we not hope, for the special blessings also, of the appointed season. Consider these facts:—

1. Every season of this kind heretofore observed, has proved a spiritual blessing to our people.

2. Every reason which has called for the appointment of any such occasion in the past, exists in intensified form at the present time.

3. Our missions, in behalf of which this week of prayer is more particularly appointed, have been established in the providence of God, and must be sustained.

4. These missions are now burdened and crippled by lack of means and lack of help.

5. The harvest is great and the field continually enlarging, which makes the need of laborers more keenly felt.

6. The Master is soon coming to reckon with his servants, and what is done must be done quickly; but more than this, in so far as we are now behind what we should have been, on account of deficiencies in the past, in addition to current duties, we have now to make up that lack,—redeeming the time.

Will not considerations like these move every one to more earnest action?

Remember the "council of church, Sabbath-school and T. and M. officers to be held on Sabbath, Dec. 8, to prayerfully consider this matter, and lay definite plans to carry out the same successfully." It will be quite essential to the success of the arrangement that this recommendation be carefully complied with.

And then remember that on Monday evening, Dec. 24, or, if preferred, on the day following, the 25th, is the time when we are to show how large a place this branch of the Lord's cause has in our hearts, by the means we contribute to help it forward. The holiday offerings of years past have wonderfully helped the missions, and lifted heavy burdens from many weary and anxious hearts which have felt the responsibilities of this work upon them. Shall not these hearts be again made glad by still more generous contributions the present year? Shall not the precious cause be saved from threatened loss? Shall not the ground already gained be held with a still firmer tenure? Shall not more gifts this year be diverted from a wrong or useless channel, to one of the noblest of purposes? What say you, brethren? Think on these things. "The Lord loveth a cheerful giver;" and how much do you prize his love?

### FIRST-DAY OFFERINGS.

The idea, we understand, has gone forth to some extent, that the first-day offerings are designed to supersede the necessity of all other contributions whatsoever in behalf of our foreign mission work; and with all such there is therefore a query why a call is made again this year for holiday gifts and offerings to go to our foreign missions.

This query is based on a misunderstanding. The first-day offerings are not designed to take the place of the holiday offerings. The means now raised may be classified as follows: the tithe, Sabbath-school donations, fourth-Sabbath offerings, first-day offerings and holiday gifts. The tithe is for the support of the ministry; the S. S. donations to some special enterprise; the fourth-Sabbath offerings for the home mission work; the first-day offerings and holiday gifts, for the support of our foreign missions, and the opening of new fields.

The question may then arise, What do the first-day offerings take the place of? The answer is, They are designed to take the place of the vacuum that has heretofore existed in the treasury. They are not intended to make up for any unpaid pledges, or to stand in the way of any other method of raising means, which may be thought advisable. To be sure, if all would enter into the plan of first-day offerings, which is at once scriptural and admirable, such an amount of means, in connection with the holiday gifts, would be raised as would doubtless render so many public calls for such a variety of objects unnecessary. And such a change it is desirable to bring about.

So far, the amount of the holiday gifts is far in excess of the first-day offerings. The Committee on Finance, who were appointed by the last Conference, and who call for the holiday gifts this year, stated in their report that "it requires not less than \$50,000 a year to carry on the missions already established in different parts of the world." But the first-day offerings reported for the first two quarters were but little over \$4,000. From this it will be seen that until there is a great coming up on this latter plan, the

chief support for the missions must come from some other source.

We trust the report of the quarter just closed will be more favorable, and that this system will be finally taken hold of as it should be by all, and faithfully carried out, and then the treasury would not experience the dearth it now suffers of means to carry the warning message to foreign lands. Meanwhile let the holiday gifts come in from cheerful and liberal hands.

### S. D. A. GENERAL CONFERENCE.

(Concluded.)

#### FIFTEENTH DAYS' PROCEEDINGS.

THE Conference was called to meet in the Tabernacle, at Battle Creek, Thursday, Nov. 8, 1888, at 10:30 A. M.

By request of the President, Eld. U. Smith took the chair. Prayer was offered by I. D. Van Horn. The minutes of the last meeting at Minneapolis were read and accepted.

Moved, To take the motion respecting the resignation of Eld. Butler, from the table.—Carried.

Moved, That we accept the resignation of Eld. Butler on the Executive Board of the General Conference.—Carried.

Eld. Butler then tendered his resignation in writing, as a member of the General Conference Association Board, which was accepted by vote.

Moved, That the Chair appoint a committee of three, to nominate persons to fill those vacancies.—Carried.

J. Fargo, J. B. Goodrich, Dan. T. Jones, were named as this committee.

This committee, after a short consultation, reported as follows: To fill the vacancy on the General Conference Committee, R. A. Underwood; to fill the vacancy on the General Conference Association Board, O. A. Olson.

The report was adopted, each name being voted on separately.

Eld. E. J. Waggoner then offered the following motion:—

I move that Article Seven of the Articles of Association of the General Conference Association be so amended as to read: "The name and denomination of the religious body with which the trustees who sign these articles are connected, are as follows:—

"NAME: General Conference of the Seventh-day Adventists, which is an unincorporated body.

"DENOMINATION: Seventh-day Adventist."

After remarks by R. M. Kilgore, A. R. Henry, and others, the motion was adopted.

Moved, That the Conference adjourn *sine die*.—Carried.

U. SMITH, *Chairman pro tem.*

W. H. EDWARDS, *Sec. pro tem.*

### SENATOR BLAIR'S TESTIMONY ON THE CHARACTER OF HIS SUNDAY BILL.

A TELEGRAPH operator in Indiana writes to an ex-operator now employed in this Office, as follows:—

I had the pleasure of meeting U. S. Senator Blair, who is trying to get the Sunday bill through Congress. He was in our city to deliver a political address. I hoped for a chance to speak with him in regard to his Sunday bill, and had the opportunity, as he came to my office to take the morning train. While waiting for it, I engaged him in conversation. Then, referring to the bill, I inquired as to what effect it would have upon those who observed the seventh day, in case his bill should become a law. He replied that they would not be prohibited from keeping the seventh day, and would not be compelled to keep the first day, Sunday. I asked him how it would be about such persons' working on the first day. He said that the law would not admit of any work, except where really necessary.

To my question as to the origin of Sunday observance and the first Sunday law, he said that Constantine made an edict in A. D. 321 to that effect, and that this edict became a law throughout the whole Roman empire in 325. He was also acquainted with the fact that Constantine was a heathen at the time his edict was proclaimed. I said to him, "Mr. Blair, it seems strange to me that so enlightened a nation as ours should bow down as it does to a heathen institution." He said, in reply, that he would not attempt to argue that point. "For, according to the Jews, your people are right about the seventh-day Sabbath, but the majority cry for Sunday, and know no better than that it is a divine institution." He said he did not belong to any church. Just then the train whistled. He gave me his address, saying I could send him any reading-matter I liked, and that he would be glad to get it. We parted with a friendly shake of the hand, he remarking that we could not flash the argument then. Surely, the people ought to know that political preference is prompting men to speak and write in



this way, and not their honest convictions. There are many other political tricksters, seeking popularity, who if "cornered," and honest enough to admit it, would make the same confession, "the majority call for Sunday" and, as Senator Blair says, "because it has been the custom, and they know no better."

This states the case exactly. Senator Blair recognizes the real character of this Sunday bill, and knows that it has no moral force or authority back of it, and is directed against the rights of a respectable class of American citizens; but he supports the measure in Congress in deference to popular sentiment. And yet in the face of such testimony from the very person who introduced this bill, the National Reform party and their sympathizers, which include, alas! some very respectable people, are pointing to it as having the sanction of high Heaven, and urging its support upon the ground of its morality! The Blair Sunday bill is a type, so far as it has gone, of the Sunday legislation which is to come; and it has gone far enough to reveal unmistakably the true character of such proceedings. Let us hope that some of its supporters who may read these lines will be able to see its character in the light in which the above letter depicts it, and be led to act accordingly.

L. A. S.

#### A SURE SIGN.

THE disciples on the mount with Christ heard a voice from the excellent glory saying, "This is my beloved Son in whom I am well pleased." They saw Christ glorified, and Moses and Elias talking with him. Peter, referring to this scene, says that they were eye-witnesses of his majesty, that they heard the voice that came from heaven when they were with him in the holy mount. He then adds, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This shows conclusively that the testimony of the prophets is more sure than what we may see with our eyes or hear with our ears. When John was cast in prison, although he had baptized Christ and had seen the Spirit of God descend upon him, yet, beginning to doubt, he sent to the Saviour two of his disciples to ask if he were the One that was to come, or should they look for another. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This was a fulfillment of prophecy, and was an evidence which was unmistakable, that Christ was the Messiah. He fulfilled the work which God had given him to do, and which was foretold by prophetic writers.

It is just so with reference to the second coming of Christ. The surest evidence that we can have that his coming is near, is the extending of the gospel in all the world. In answer to the question, "What shall be the sign of thy coming, and of the end of the world?" the Saviour says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is but one reason why the world remains in its present condition; it is that God may gather out a people for his name, and that his work may reach all the nations of the earth.

The prophecy of Revelation 7, referring to the four angels standing at the four corners of the earth, holding the four winds of the earth, that they should not blow on the earth, nor the sea, nor any tree, was that strife and war might be restrained until the servants of God should be sealed in their forehead. When this is done, the work is over, and the gospel of Christ, embracing the last message of mercy to a fallen world, has gone to the nations of the earth, and gathered out from them a people for his name, that will be saved when our Lord Jesus Christ shall be revealed in the clouds of heaven. From the stand-point of those who believe in the third angel's message, we have everything to encourage us in this respect. It can truly be said that we are a feeble people on the earth respecting numbers. We are a weak people on the earth respecting our influence, outside of that which the truth of God itself creates; and yet God, in his all-wise providence, has gone before us in opening up the way, and planting the truth in fields where, to all human appearances, it would be impossible for the Sabbath reform to go.

In Russia, there are over one thousand rigid laws guarding in every possible way the introduction of

any new religion, forbidding the preaching by foreigners, of any different views than those of the Established Church, or which have not been confirmed by the magistrates, and all proselyting from the Greek Church. Yet the truth has made more rapid advancement in that country during the past two years, with the same effort, than in any other nation on the earth. Between two and three hundred have been led to embrace the Sabbath, so that, at the present time, in Siberia, on the Volga, in the southern part of Russia, and in the Caucasus, a knowledge of these truths has reached the people, and companies have been organized who keep the commandments of God and the faith of Jesus. In other nations, where the laws are opposed to selling publications from house to house, we have had great difficulty in this branch of the work. Our canvassers have been watched at every turn, and in some instances have been arrested for going from house to house; yet notwithstanding this, many have supported themselves by the sales of our publications on present truth.

In London also, which for many reasons could be shown to be the hardest field where the English language is spoken, on account of the established customs of society, the truth has found a lodging place in the hearts of many people. This has not been in the lowest ranks of society, for that would not have been so marked; but from the High Church of England, from the Baptists, and other denominations, individuals have taken their stand to keep the commandments of God, so that at the present time we have a church organization which alone pays sufficient tithes to nearly support a minister in that city. This is not all. Two individuals who came out from the High Church of England are now at work among their friends, carrying on the Bible work as they learned it in London, in one of the West India islands, where the truth had never before found its way.

We speak of these instances, not because they are the only ones that could be mentioned, but to indicate what God is doing at the present time. There are many evidences that his divine power and his special providence is over the fulfillment of the prophecy of Rev. 14:6-12. These are indications of the soon coming of Christ. They are unmistakable signs that he is with his own truth, and that he will vindicate his own work. If in these things God be for us, who can be against us? And who can sleep in a time like this? Do not these evidences show that God is ready to help us, if we put forth such efforts as we should?

On the other hand, we see prophecy fulfilling in the making of the image to the beast in this country; and while this is going on in the United States, indicating the soon coming of the Lord, we also see that the beast itself is gathering strength, and putting forth a last mighty struggle to enforce the observance of the first day of the week in foreign fields. The Parliament of England is being agitated; the political papers are publishing articles on the subject, and in fact, the whole kingdom of Great Britain, including the provinces, is as much agitated on the Sunday question as are the people of the United States of America. It is the same on the continent of Europe; it is so the world over. What mean these things, if it is not the fulfillment of the prophecy recorded in Revelation 13:14? If an angel from heaven should proclaim with a loud voice to the inhabitants of the earth that the coming of the Lord draweth nigh, the evidence would not be greater and more sure than is given us in the fulfillment of prophecy, touching the points we have mentioned.

But the surest sign of all is the prosperity of the solemn truths which relate to this time. There are difficulties, and these difficulties will increase more and more. There will ever be circumstances, which, if we permit them to arrest our attention, will darken our minds, eclipse our faith, and prevent us from seeing the grand fulfillment of prophecy which says to us in the most forcible language, "The coming of the Lord draweth nigh." But have we not the surest evidence that we are in the closing scenes of this world's history? We have now been in the investigative judgment for over forty years. And of those who have had some experience in this work, and understand our position in prophecy, we ask, Where is the one evidence in connection with the entire prophecy that does not show that we are in immediate proximity to the second coming of Christ? Truly it may be said, "And ye know in all your

hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

S. N. H.

#### SPIRITUALISM AND THE FOX SISTERS.

THE repudiation of Spiritualism and alleged exposures of its trickery by the well-known Fox sisters, are just now considered by many in this country as having given the death-blow to this doctrine. That the very ones with whom a doctrine is commonly understood to have originated, should afterward repudiate and expose it as humbug, would under ordinary circumstances be properly taken as conclusive evidence in the matter; and were not the supernatural character of Spiritualism so well established by innumerable other and later manifestations than the famous "knoekings," which first brought it prominently before the public; and had these persons held that prominent relation to it since, which is generally held by the founders of a new religious denomination, the action of the Fox sisters would be invested with almost irresistible weight. But in these two particulars the history of the phenomenon of modern Spiritualism has presented a marked contrast with that of other new beliefs which do not claim to rest upon the authority of the Scriptures. In referring, a short time since, to the "exposures" of Mrs. Margaret Fox Kane, in New York City, the statement was made in the Review that Spiritualism as a supernatural manifestation would still stand upon its own internal evidences, even should the celebrated "knoekings" turn out to have been a humbug. But doubtless the query has arisen in the minds of many, "Were these original rappings really a humbug, as the Fox sisters claim?" Having always being regarded by Seventh-day Adventists as genuine spiritual manifestations, it will doubtless be a matter of interest to many to examine some of the evidences which have led us, in common with many thousands of others, to this opinion.

The *Banner of Light*, a leading Spiritualist paper, devotes considerable space in a recent issue to the production of testimony upon this point. The "exposures" of Mrs. Kane, however they may be taken, place her in a dilemma, the two horns of which grow out of these two questions: Did she, when a young girl, practice a great deception upon the people by representing as a supernatural occurrence, rappings produced by her own power? or is she trying to practice a deception now, by representing that they were so produced? In answer to these questions we copy from the above number of the *Banner* (Nov. 10) the following testimony from Mr. A. E. Newton, of Arlington, Mass., the truthfulness of which there is no good reason to doubt. Though somewhat lengthy, it cannot fail to be of interest to all who are desirous of learning the truth in the controversy which has recently arisen. Mr. Newton says:—

I do not see that any of the papers which are so ready to seize upon the recent statements of these self-accused tricksters as constituting a "death-blow to Spiritualism," are at all anxious to reproduce the evidences upon which the belief in the spirit-origins of the "rappings" was at first founded. These evidences are full, elaborate, compiled, upon the spot, and have been for years before the world, not only in ephemeral pamphlets published at the time by different parties, but have been preserved in such volumes as Capron's "Facts and Fanaticism of Modern Spiritualism," Mrs. Hardinge-Britten's "Modern American Spiritualism," and other works. Mrs. Kane herself can hardly be supposed to be acquainted with those testimonies, or even she, if in her senses, could scarcely have had the hardihood to impose on her audiences the silly and improbable statements with which she has recently regaled credulous crowds in New York and Boston.

In the first place, she appears to be ignorant of, or to be misleading, concerning even her own and her sister's age, at the time of the commencement of the rappings. She seems to wish to make it appear that either they were too young to be aware of the enormity of the imposition they were practicing upon their parents and others, or that they were exceedingly smart in fooling their "dear mother" and many other people. She is reported as saying:—

"My sister Katie and myself were very young children when this horrible deception began. I was eight, and just a year and a half older than she."

Now the mother, in a statement dated April 11, 1848, only about a fortnight after the beginning of the disturbances—a statement to which she says she is willing to make oath if necessary—says:—

"The youngest girl [Kate] is about twelve years old." "The other girl [Maggie] is in her fifteenth year."

It is not at all probable that the mother could have been mistaken to the extent of six or seven years in the ages of her children at that time; and when it is added that "Mr. and Mrs. Fox were connected with the Methodist Episcopal

Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity," there seems little question as to which is the better entitled to credence in this matter. Mrs. Kane further states that the knockings were first made by "bumping an apple, tied to a string, on the floor," and then by "rapping on the bedstead"—that the alleged method of snapping the knuckles and toe-joints, which was afterward practiced, was not invented until after the sisters were taken by Mrs. Underhill to Rochester. The detailed account given by Mrs. Fox, the mother, of the occurrences of the evening of the 31st of March, is entirely inconsistent with the above. After trying in vain, with her husband, to discover the cause of the disturbing sounds, and getting evidences of intelligence which claimed to proceed from the spirit of a person who had been murdered in the house, they called in their next door neighbor, Mrs. Redfield. When she came, "the children were sitting up in bed, somewhat terrified, and clinging to each other." In this position it was evidently impossible for the girls, even if maliciously disposed, either to continue the bumping of an apple on the floor or rapping on the bedstead, without being detected. Yet the sounds continued, manifesting intelligence beyond the knowledge of the children.

Another neighbor, Wm. Denster, was then called in, and we have his testimony at length. He appears to have entered upon the investigation with earnestness and intelligence, and by means of questions, elicited a number of statements regarding the alleged murder. He returned to the investigation on the following evening, and again on Sunday, the succeeding day. On this occasion he states what is conclusive as to the occurrence of the sounds without the presence, and, of course, without any fraudulent agency on the part of the girls. He says:—

"I went over again on Sunday, between one and two o'clock P. M. I went into the cellar, with several others, and had them all leave the house, over our heads; and then I asked, if there had been a man buried in the cellar, to manifest it by rapping, or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick, about a foot long and half an inch through, on the floor in the bedroom over our heads. It did not seem to bound at all; there was but one sound. I then told Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back, and said he could discover nothing—that there was no one in the room or in that part of the house. I then asked two more questions, and it rapped in the usual way. We all went up stairs and made a thorough search, but could find nothing."

Here is positive testimony to the fact that the rappings and other sounds occurred in the Fox residence when neither the sisters nor any of the family were in the house. Add to this the testimonies of numerous other witnesses, which might be quoted at great length, to the effect that not only rapping sounds (which might possibly be imitated by the snapping of joints, etc.), but also "a sound like the death-struggle, the gurgling in the throat, etc., of a man whose throat was cut; then the sound of dragging a lifeless body across the room, down the stairs, the feet striking on each step; then a sound as if shoveling dirt in the cellar, the nailing of boards, and the filling up of the hastily-made grave—all sounding as perfectly natural as if you had stood in the graveyard, and heard the clods descend upon the last resting-place of the body of a friend, were heard in the presence of these girls. Add also the evidence of numbers of individuals and committees, whose testimony might fill a volume, who investigated the phenomena after the Fox girls left Hydesville, in Rochester and elsewhere, and found the sounds to be often produced on the walls of rooms and at a distance from the persons of the mediums, and hence without the possibility of trick on their part. Add further the fact that similar rappings and other sounds have occurred in every part of the country and the world, in the presence of people of unimpeachable honesty and veracity—who never saw the Fox sisters or could have learned their alleged tricks—the sounds in all cases claiming to emanate from ex-carnate spirits;—and this accumulated evidence makes the story now told, wholly incredible. It is far more probable that this self-accused woman is now playing her rôle for a price, than that hundreds of witnesses were deceived by a childish trick, as she alleges.

In the editorial columns of the *Banner*, we find additional testimony given:—

In "The Missing Link," a valuable and reliable work on the early history of modern Spiritualism, since it was written by Mrs. A. Leah Underhill, the eldest of the Fox sisters, is given a very minute account of the tests to which Margaretta and herself submitted in Corinthian Hall, Rochester, N. Y., November, 1848, before large audiences. Introducing the narrative, Mrs. Underhill says:—

"Modern Spiritualism was now to be tried in a way by which no guilty person could hope to escape detection. Any one guilty of fraud as great as this would have been, had it consisted of simulation on our part, must certainly have met with swift exposure, and been stripped of all power or opportunity for further mischief. In fact, could it be rationally apprehended that we, or any one, would have dared to face an adverse public of a thronged city, and the entire sentiment of a world against us, as we had been directed to do, with nothing but a damning falsehood at our backs to lean upon?"

On the first evening the audience consisted of about 400. A committee of reputable citizens was appointed, who at the close reported that, unknown to any one, they selected a place to conduct their investigation; that the sounds on the floor, near where Margaretta and her sister stood, were heard as distinctly as at other places, and that some of the committee heard the rapping on the wall behind them. The raps were heard on the outside of a front door and on the door of a closet. A member of the committee placed one of his hands upon the feet of the ladies, and the other on

the floor, and though the feet were not moved, there was a distinct jar on the floor. On the pavement of the street and on the ground the same sound was heard. They all agreed, and so reported, that the sounds were heard, but that they entirely failed to discover any means by which they were done.

This report was wholly unexpected. Mr. Capron says:—  
"So sure were the editors of the Rochester *Democrat* that the meeting would be the last of the rappings, that they wrote an article, and had it in type, saying the whole thing was exploded. When the report was made, the article was suppressed."

At the second meeting, another committee reported in like manner. At the third meeting a sub-committee of ladies was appointed, who took the mediums into a room, disrobed them, satisfied themselves there was nothing to produce the sounds, clothed them in garments of their own selection, and caused them to stand on sacks of feathers on a table, with their dresses tied tightly above their ankles. Immediately the raps were heard on the table, floor, and walls. The gentlemen then came in and heard the raps under these conditions; and the committee—Mrs. Stone, Mrs. J. Gates, and Miss M. P. Lawrence—signed a certificate attesting to the fact, and gave it to the mediums.

Such are some of the evidences by which the views hitherto held and advocated by S. D. Adventists in regard to the origin of modern Spiritualism, are sustained. So long as the facts therein alleged remain unrefuted, we shall not be in a hurry to change our opinion upon this point, and conclude that we, with so many thousands of others, have been made the victims of a deception in a matter which sustains such a prominent relation to our work; and that a movement so manifestly based upon the supernatural, as is modern Spiritualism, had its origin in fraud and humbug. Rather would we conclude that the Fox sisters are practicing a fraud at the present time in their alleged exposures.—a step to which it is said they are urged by another motive than a desire for the welfare and enlightenment of the public.

That these revelations, notwithstanding the source from whence they proceed, will prove a death-blow to Spiritualism, we do not at all believe. To quote the words of the *Banner's* correspondent above mentioned, "Spiritualism has always thrived on death-blows and always will." It has a work to do in the fulfillment of prophecy, which it will most assuredly accomplish. It is yet to go forth "to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. We look for its influence and work to steadily extend in the earth until it receives its final and actual death-blow at the second coming of Christ.

L. A. S.

#### THE MAINTENANCE OF FAITH.

In a previous article, the process of developing, or attaining, faith was spoken of. Faith is developed by receiving information, and accepting it as valid evidence. The character of our faith is dependent upon the character of the information so received and accepted. Faith pertaining to supernatural matters must be developed by receiving and accepting information from a supernatural source. In the Scriptures and the aid supplied by the Holy Spirit, man has access to the necessary supernatural sources of information to enable him to attain unto the requisite faith regarding supernatural matters. With access to those sources of aid and information, man has no excuse for not possessing and maintaining faith conformable to the Scripture standard. To whatever extent he falls below that standard, to that extent is he faulty in the matter of faith.

As an example of the character of the faith that man will attain unto, regarding supernatural matters, when he is without the sources of information before mentioned, the ancient Greeks may be cited. Their whole system of mythology was the result of their efforts to study supernatural affairs unaided by divine revelation or guidance. They endeavored to reason from the known to the unknown, from the visible to the invisible, relying purely upon their own judgment, and powers of interpretation. Who shall say that they did not come as near the truth as it would be possible for any human beings to reach under similar circumstances? The resemblance of many of their interpretations concerning the creation, to the Biblical account of the same, indicates that they had not entirely lost sight of traditional statements regarding those events. But they had not enough, even of tradition, to enable them to formulate anything more than exceedingly vague ideas pertaining to the origin and creation of the universe. So far as faith regarding a Supreme Being was concerned, his attributes and powers, and man's relation to him,

their efforts could not be otherwise than a complete failure. As we now read, in the light of divine revelation, of the various theories formulated by the Greeks regarding the matters last mentioned, they appear exceedingly crude and ludicrous; but they are the best that have ever been produced by man without supernatural aid. The complete failure of all unaided efforts of man, in all ages of the world, to attain unto true religious faith, should cause us to have a just appreciation of the incomparable value of the Holy Scriptures, and the work of the Holy Spirit in assisting us to understand them.

All statements or affirmations of Scripture, likewise all intimations that have a bearing upon the development of faith, may be arranged in two general classes: (1.) Such as pertain to mere matters of fact, and do not require the performance of specific acts, in order to show conformity thereto; (2.) Such as pertain to matters of duty, and require corresponding works. As examples of matters belonging to the first class, may be mentioned the statements regarding the creation of the earth, and items of history generally. As examples of the second class, may be mentioned the law of ten commandments, and all instructions pertaining to life and conduct, concerning our relations to God and our fellow-beings.

It is manifest that in every particular that can be named, regarding all topics embraced in the two fields of thought and investigation above mentioned, and upon which the Scriptures testify, God has a standard of faith for man to attain unto. That standard must be sought for in the Scriptures themselves, carefully, prayerfully, and earnestly, by aid of the Holy Spirit. It is not man's prerogative to decide for himself what matters he may, and what he may not, develop and exercise faith upon. If he accept the Scriptures as of divine origin, he must also accept their testimony as valid upon whatever subject and in whatever particular they give testimony. If the whole is of binding force, it follows that each of the individual parts are also.

As we read a statement of Scripture, it is not difficult to decide to which of the two general classes, before mentioned, it belongs. For instance, we read Gen. 1:16: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." If we accept this information as valid evidence regarding the matters spoken of, that acceptance becomes our faith upon those matters; we rest satisfied and contented, with a full and unquestioning assurance that we are correctly informed in those particulars. But this text contains no suggestion to us regarding a specific duty incumbent upon us to perform, either as pertaining to God or man. Take another instance: "And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years." Gen. 25:7. Like the former text, this is a simple statement of fact, unaccompanied by any suggestion regarding specific duties. The simple and unquestioning acceptance of the statements of Scripture upon all matters of this class, constitutes faith thereupon. But in order to maintain that faith in its completeness, it is necessary that we continually have the requisite evidence in mind. If a person attains faith regarding a matter, and afterward forgets all about the evidences upon which his faith is based, his faith has become materially weakened. The more vividly the evidences upon which faith is based are kept before us, the brighter and stronger will be our faith, and *vice versa*. Herein is found the secret of maintaining faith regarding matters that call only for simple belief, unaccompanied by works. Frequent consultation of the evidences, and dwelling upon them with increasing credulity, will result in maintaining and increasing one's faith. Since "faith is the evidence of things not seen," it is necessary that the evidence upon which faith is founded be at hand, or the faith will waver.

As examples of Scripture testimony upon matters of faith, that suggest duties to be performed, we quote the following:—

"Thou shalt have no other gods before me." Ex. 20:3.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Verse 12.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Prov. 24:17.

"Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

These texts all contain suggestions that bear directly upon our thoughts, words, and actions. They are spoken with authority; and if we acknowledge the validity of that authority, fully and without reserve, such acceptance on our part will constitute faith. But the faith so begotten is thenceforth dependent upon different conditions for its continued existence and further development, than is the faith that is begotten by the class of texts first mentioned.

As we read texts of this character, and give mental assent to the declarations made by them; that is, fully and unconditionally accept them as valid and necessary evidence upon the matters under consideration, faith is begotten in us regarding those matters. This faith suggests and prompts the performance of certain works. If we proceed without delay to the performance of those works, whatever they may be, and whenever occasion may arise for their performance, our faith is thereby confirmed and strengthened. We have not only given mental assent to the statements of Scripture, but we have gone a step further, and made an actual expenditure of force. It is an unchangeable law of our beings that our interest is aroused and deepened in any matter in which we have made an investment, whether that investment be mental activity, moral suasion, a work of the hands, or a sum of money. Each and every expenditure, of whatsoever nature, which is made in furtherance of the interests of any cause (unwavering confidence being had, mean while, in the evidences regarding the justice and feasibility of that cause) strengthens and intensifies one's faith in that cause.

Herein is the secret of maintaining faith regarding all matters that suggest corresponding works. A faithful and complete performance of the works indicated will result in the maintenance and enlargement of one's faith. But on the other hand, every neglect in the performance of whatever works that are suggested, will result in lessening one's faith in the matter or cause in question. Faith that requires corresponding works, is dead, or worthless faith, if it be not accompanied by those works. If an indulgence in neglect to perform requisite works be continued for a sufficient period of time, the result is the complete extermination from the mind of all traces of faith regarding a given subject; and we become infidels upon that subject.

Further applications of the principles above stated are deferred until a future number. d. w. m.

#### SHALL WE OBSERVE THE WEEK OF PRAYER?

DECEMBER 15-22 has been appointed as a week of prayer for all our people. Our experience for the last two years has proved that these occasions have been a great spiritual blessing to our people, wherever observed according to the recommendation of the General Conference. It seems most fitting that at least one week during the year should be spent by all our churches in a united effort to draw near to God, by self-examination, confession of sins, and an earnest seeking of God, that he may revive his work in our midst. We need to examine ourselves to know whether we are building a character that will stand in the judgment.

Many of our people, while professing to believe that God has honored us by committing to our care saving truths, that must go to earth's remotest bounds, are doing but little to carry the light of truth to others. We inquire at times, Why are we so stupid? and why do we feel so little interest to labor for our neighbors and others? Is it not because the divine lamp of light and love has been gradually going out in our hearts, while worldly-mindedness and a self-caring spirit have come in, till we have but little of the spirit of Christ in our hearts? While in this condition, it is very easy to allow the enemy to sow seeds of unbelief. We begin to distrust our brethren, and soon we find our hearts cold, and ourselves possessed of little interest in the work of God. In this condition, we see but little to do, and feel no special burden of soul for ourselves or those around us. Is not this the condition of many of our own people at present? Just to the extent that we draw near to God and have the spirit of Christ, shall we feel a burden for souls, and see the providence of God calling upon us to labor in some capacity with Christ, to save souls.

We should make a special effort to interest our peo-

ple, young and old, to observe the week of prayer—not simply in a formal manner, but as a season when wrongs among our brethren shall be made right, broken vows redeemed, sins confessed, and our lives, with all we hold dear, consecrated to the cause of Christ. Has the Holy Spirit lost its power to reach hearts? Is not the word of God the same to-day that it was in the beginning of the Christian age?—Yes, the truth is the same. God and Christ are the same. The Holy Spirit is the same. The angels are the same willing ministers, as ready to visit the earth as in ages past. These mighty agencies will unite their power with men, to carry the last message of truth to all nations, tongues, kings, and people, with great power, when God can find a people with the same faith, devotion, humility, union, and love that characterized the humble disciples in the days of the apostles, to whom he can safely commit the work.

God wants a people that he can trust with his Spirit. We need men. We need means also, to extend the work of God into new fields, as well as to carry forward that already begun. But there is one need among us as a people, vastly more important than these; namely, the Holy Ghost. It is this that will help forward our labors. It is this that can help our churches. It is this that can convert men and women to God, and make them effectual workers in the harvest-field. It is this that can show us our self-righteousness and destitute condition.

Two days, Dec. 19, 20, of the week of prayer are appointed as days of fasting, and humiliation of soul. All may not abstain wholly from food. It is of but little consequence to abstain from food, unless the soul is so drawn out after God, that we lose sight of the necessities of the body, in our hungering and thirsting after the blessing of God. We may, like the Pharisee, fast twice each week, and be no better for doing so. Formal fasts are of no value. Unless the fast is a true outward sign of the feelings of the soul, that hungers for the bread of Heaven to that extent that its desire for spiritual blessings in a measure overshadows the natural craving for temporal food, the fast is but little more than a dead form. See Isaiah 58.

The week of prayer, if properly observed by all our people, must result in giving a new impetus to the cause. Our State Conferences and tract society officers, our ministers and church officers, should feel that they will be largely responsible for the results of this effort. Will the judgment show that we have done our duty at this time, to help our own people, and to place ourselves where we can be a light to those around us?

The pressure of General Conference business has, up to the present time, been so great that those in charge of this matter have been able to do but little to carry out the plans recommended by the General Conference. There remains less than one month before this season of devotion will begin. Therefore no time should be lost by the officers of the State Conferences in planning to have their ministers and laborers wisely distributed among the churches on this occasion. Where ministers cannot be present, directors and church elders should feel their responsibility to be the greater. It would be well for each church elder to spend a few days in visiting among his brethren, prior to the week of prayer, for the purpose of awakening all to the importance of laying aside their busy cares, and spending these days in earnest work for God. Especially would we advise this where churches are widely scattered, and not easily gathered together. Each church should begin to plan for these meetings at once. Important articles and Bible-readings will be sent out to all our churches for each day's meeting. Those who read the articles or conduct the Bible-readings should give them thorough study before the day of meeting. Each church should look after the scattered members, and secure their attendance, if possible. Church elders who know of special reasons why a minister should be with them, should write immediately to the State Conference officers, stating the reasons why they need such help. This will aid the Conference officers in distributing ministerial help in the State. If all begin at once to plan and work to make these meetings a season of spiritual refreshing, among the small churches as well as the larger ones, we shall see that God will second our efforts, and a victory will be gained for the truth. To this end, let officers repeat the command of God, "Go forward;" and may we all begin a quickened march toward the kingdom of Christ.

R. A. UNDERWOOD.

#### ANARCHY NOT DEAD.

SINCE the execution, last November, of four of the conspirators in the Haymarket riot, comparatively little public demonstration has been made by the forces of anarchy in this country, though enough has transpired from time to time to convince the observer that its principles were still working among the degenerate masses to whom they were naturally congenial. Their movements, however, have not been unwatched by the police, and evidence has been recently produced by these officials that anarchy is not only not dead, but more active and formidable than ever before. It is even stated that they are preparing in several countries for a general uprising. The *Chicago Times* recently gave testimony upon the subject as follows:—

Anarchy is not dead, or even sleeping. On the contrary, it is more thoroughly organized than even at the time of the Haymarket riot, and its membership is larger than it has ever been. The demonstration of last Sunday at Waldheim was the organized outpouring of the Internationalists. Inspector Bonfield says:—

"We have the names and addresses of the most radical anarchists, so we can reach them in case of trouble. They meet in smaller numbers than before, but there are more of them, and they conduct their meetings differently. There is not so much preparation at meetings for fighting, and drilling with arms and explosives, but they are thoroughly organized just within the pale of the law; and all we can do is to keep our eyes on them. The worst thing about it is they have several schools here for teaching anarchy, which they call 'Anarchy Sunday-schools.' In these they teach the children to hate law and the officers of the law, and teach them the worst principles of anarchy.

"Trouble must come sooner or later. They have set a day for it at head-quarters, but in the meantime they will avail themselves of every opportunity to carry out their object of destruction to all organized law and order institutions. We have positive evidence of their organization, officers, plans, committees, etc. The central point is in London, with Paris as the next, then Brussels, New York, Philadelphia, Chicago, and San Francisco. All the principal countries have Vice-Presidents, the United States having two—Chicago one and New York the other. In the strength of their numbers, they rank: France first, Germany second, the British Isles third, with the United States and Mexico last. In America the central head-quarters are in New York. So far, they have agreed on the one hundredth anniversary of the fall of the Bastille as the day for a concerted uprising. I do not think the people can take it any too much in earnest. Trouble must come."

PERHAPS if there is any one spot upon this fallen earth more worthy than another to be called the seat of Satan, it is the little principality of Monaco, on the coast of the Mediterranean, about nine miles east of Nice. Of the gambling and suicides for which the place is noted, no general description need be given. The reader can gain a sufficiently correct idea of the infernal character of the place from the following short description, given by a press correspondent who made it the subject of a recent investigation:—

Many suicides occur of which no notice appears in print. Every night the grounds are carefully searched by the police, after the casino has closed. One man drags a covered spring cart, the wheels of which have India-rubber tires. When a body is found—for which a reward is given—it is immediately stripped of money and valuables, thrust into the cart, and silently hurried away and buried. Next morning the sun shines again, the band plays, saloons and tables are thronged, and people gamble as usual.

That such a place can be tolerated and allowed to flourish, in the midst of the civilized nations of Europe, does not very well support anyone in boasting of the Christian character of the age in which we live. It would seem that while special conferences of the European powers are being called to take action for the suppression of such evils as the African slave trade, it might be in order to take some steps, if possible, for the eradication of an evil which, while less extensive, is no less glaringly offensive to virtuous principles, and lies right at their very doors. But the people of Europe have no financial interest in the African slave trade, which cannot be said of their relation to the infamous institution at Monte Carlo.

—We gaze for an instant on the Majesty within the veil, that we may go forth again into the world, to our work and to our labor, and still bear about with us the strong assurance that the powers of the heavenly order are placed within our reach; that above the clouds and darkness which beset our path, He who has borne our nature to the right hand of God is enthroned; that in many parts and in many fashions, through sufferings and chastisements, the divine purpose is being fulfilled; that behind the veil of sense, which perplexes and distracts us, burns the serene glory of the Divine Presence.—*Brooke Foss Westcott.*



## 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.

### SOUND THE REVELLE.

Beat the drums and wave the banners,  
Sound the reveille!  
Fill the air with glad hosannas,  
Sound the reveille!  
Rank on rank the right is leading,  
God our glorious cause is pleading,  
Forward! there is no receding;  
Sound the reveille!

Bright our altar-fires are glowing,  
Sound the reveille!  
Strong the hearts of men are growing,  
Sound the reveille!  
Bright the dream of poet-sages,  
Writ on Inspiration's pages,  
Gliding down the silent ages,  
Sound the reveille!

Loud the morning drums are beating,  
Sound the reveille!  
Soldiers, on! there's no retreating,  
Sound the reveille!  
O, the faded skies will brighten,  
And our burdened hearts will lighten,  
And our sin-stained robes will whiten,  
Sound the reveille!

O, that day foretold in story,  
Sound the reveille!  
Sweeps from glory unto glory,  
Sound the reveille!  
Up, awake! the skies are clearer,  
And the truth of God is dearer,  
Onward! home and heaven are nearer,  
Sound the reveille!

—Tolia A. Buck, in *Messiah's Herald*.

### CANADA.

DUDSVILLE.—Considering the limited time put forth in labor here, we have had, with the Lord's help, very remarkable success. We opened meetings in the school-house, taking as our subjects the pre-existence of Christ, the two laws, and seven last plagues. Great interest was manifested in these important themes, and close attention given to the word spoken. One precious soul decided to walk in the way of righteousness. We found three others there who had been keeping the Sabbath for some time. I expect to labor in Capleton one week, going from there to Vermont on a visit, and then return to my post of duty in Lynn, Mass.

Nov. 7. RALPH O. WARD.

WAYVILLE, DIXVILLE, WESTBURY, ETC.—On my return from Vermont, the latter part of September, I visited scattered families in Glen Sutton, Potton, and South Bolton, P. Q. It is hoped that the organization of a church of believers may soon be effected at the latter place. After having spent the Sabbath, Sept. 22, at South Stukely, I joined Eld. Owen at Wayville, where he had held two meetings; and on Monday evening, I spoke to the young friends of the cause there, on organization. A week later eight united in church fellowship. Myself and wife joined that church. Others are expected to become connected with us soon. I had the opportunity of speaking in a meeting-house in that village, which, no providence preventing, I expect to do from time to time, as there is a desire to hear.

The first Sabbath and Sunday in October, I held five meetings with the church in Dixville. Bro. and sister Owen were present, and assisted in the work. Since I last met with that church, five years ago, some had moved to other parts; others had been called away by death, and rest in hope; and a few had drawn back through discouragements; still some precious souls have recently been added to the number of believers there, and the special efforts made to rescue souls, proved, by the blessing of God, to be quite effectual. I made profitable visits among scattered ones in Compton and vicinity. May these be shining lights to lead others where they reside to heed the last warning message to the world.

Oct. 12-15, I spent at Westbury. This church which is the oldest in Canada, had been reduced by death and removals to only four members. Yet some, on seeing old hands lay down their armor, triumphant in the faith, felt an ardent desire to meet them in the resurrection morning, and fully decided to serve God by keeping all his commandments and the faith of Jesus. Six thus decided to obey; two more manifested their desire to faithfully serve the Lord. We had an interesting baptismal scene in the St. Francis River. Arrangements will soon be made to organize the church anew there.

Sabbath, the 20th, I met with the company of believers in Fitchbay. The almost incessant rains, which had continued for fully two months in that part of Canada, and the very muddy roads, hindered

several from attending the meetings. Bro. Owen joined me in that place. The Lord blessed us in our labors there. Seven united together in church fellowship. We were sorry that others were not there to join them. We had reason to believe that a good beginning was made there in the right direction, which was sanctioned by the blessed influence of the Spirit of God. Sabbath, the 27th, was a good day for the brethren and sisters in South Stukely. That church have a good school, which I believe can be a blessing to the youth and children who attend.

According to letters just received, some have embraced the truth quite recently at two points in Canada. Pray that God may bless Bro. Owen and other workers in that Conference, and that they may have good courage in the Lord. I shall arrange to locate near that field soon.

Nov. 12.

A. C. BOURDEAU.

### KANSAS.

HUNTSVILLE, RENO CO.—I began a series of meetings here Oct. 25. The attendance and interest are unusually good. After having preached ten discourses, three have signed the covenant, one of whom was formerly a licentiate for the Baptists. Besides these, there are three families living near here who I think, are deeply interested. May Heaven bless the willing and obedient.

Nov. 5.

N. W. VINCENT.

### TEXAS.

MOUNT PLEASANT—I have now been at this place with the tent more than a week, during which time it has been cold and rainy; but the congregations have been fair, sometimes between 300 and 400 being present, and all paying the best of attention. We now have a stove in the tent, which makes it much more comfortable. Donations have amounted to \$3.55; book sales, \$1.05. People come from a distance of eight and ten miles to hear. I am receiving urgent calls to go to several other places, and present the truth. Truly the harvest is great, but the laborers are few. Brethren, let us awake to our responsibility in presenting the precious truth to our friends and neighbors.

Nov. 12.

W. S. CRUZAN.

### CONNECTICUT.

NORWICH TOWN.—I have just returned to this place after a four weeks' absence, occasioned by the death of my little boy, under very sad circumstances. It will be remembered that we pitched our tent and began meetings here last June. There were then but three or four Sabbath-keepers in the place; but, by God's blessing, there is now a company of nearly forty rejoicing in the truth. About the first of September we held a meeting to consider the advisability of building a house of worship. A building committee was organized, and we began to raise money for that purpose. Soon the ground was broken on a spot only a few rods from the tent, and the erection of a neat little house was begun. The building is now nearly completed. A baptistry was constructed in the church, this being necessitated by the fact that there are no good places near by for performing that ordinance. We thank the Lord for the good work accomplished here; but, as usual, it has not been done without the Devil's fighting it all he could.

We take up the work again with sad hearts, yet meaning, by God's help, to fight the battle on, till the last foe to righteousness and truth is vanquished by the conquering King of kings.

G. E. FIFIELD.

### BRAZIL.

UNDOUBTEDLY the readers of the REVIEW will remember a letter from Brazil, published in this paper, which set forth the demand there for reading-matter. In answer to these requests, a box of books, tracts, and papers was sent, but for some time nothing was heard from it. Recently a letter has been received from Bro. D. He writes that the box arrived at Rio de Janeiro in April, and that they had it forwarded from there to its destination, through the aid of a merchant. It reached there about Aug. 15. The freight had been prepaid to Rio de Janeiro, but the post-officials had, besides, a charge of \$9.02. The people there are poor, and Bro. D. had no money; but finally he obtained permission to open the box, and sell part of the tracts and books to pay the charges. The post-officials told him that if it was not done, the box would be returned to us, thus necessitating a great expense, and to no purpose. So Bro. D. left his farm, and traveled for a week from colony to colony, to sell the tracts, until he finally had enough to pay the charges.

People there live long distances apart, and are very poor. Trading is done by exchanging, and money obtained but rarely, and in small sums. They raise their food, but often find it difficult to provide for clothing. One thing, the brother says, they have to be thankful for; namely, that they have no direct taxes to pay, but only indirectly, in the prices

which must be paid for goods. Schools are few and poor, and other conditions correspond.

Concerning matters of faith, he states that many of the people believe that the end is near, and that the Saviour will soon come in the clouds of heaven. Reading of Spiritualism (in European papers), many regard it as a sign of the approaching day of judgment. The people want to be saved, and are anxious to hear the truth. The letter closes as follows: "What do you intend to do? Will you, under these circumstances, send the *Herald* the coming year? The Lord bless you in all your efforts. May he cause the work to spread all over the wide harvest-field, to prepare the people of God for the coming judgment, that we may not be frightened by it, but have an abundant entrance into the city of God. Please let me know what you wish me to do. I distribute the tracts."

T. VALENTINER.

### IOWA.

ST. CHARLES.—A series of tent meetings was recently held here. This village is situated in the midst of an intelligent and thriving farming community. Bro. W. A. Colcord, assisted by Bro. M. K. Howe, conducted the meetings. The attendance and interest from the village and community were large and general. Our books sold well. The zeal shown by the people in rendering aid in support of the work was truly commendable. Ten or twelve signified their willingness, by the help of the Saviour, to show a godly respect for the "commandments of God and the faith of Jesus." Rev. 14: 12.

It was my privilege to visit this place three times during the meetings. An incident during my last visit should be mentioned; viz., Prof. Dungan's effort to refute our positions on the Sabbath question. Some of the people of St. Charles evidently hoped that the Bible did sustain Sunday-keeping, and they thought that Prof. Dungan, of Drake University, Des Moines, could make it so appear. They accordingly entered into negotiations with him, and for twenty dollars he agreed to go to that place and make his effort. On his arrival, Oct. 6, his contractors required him to present his positions in our tent, and also to divide time with Bro. Colcord. This was a surprise to the Professor, and he expressed his sore disappointment when he came to speak.

Arrangements were made for five sessions of two hours each, the Professor to occupy the first hour of each service, and Bro. Colcord the second, in reply. Two meetings were held on Sabbath and three on Sunday, the services closing Sunday night, Oct. 7. The Professor followed the line of argument given in his book. Scarcely anything new was presented, and his old positions surely never appeared to greater disadvantage. To illustrate: On page 27 of his work, "Sabbath or Lord's Day? Which?" Prof. Dungan says, "The average Advent lecturer hangs his chart on the wall, and every time he can find the word 'command' or 'commandment,' he points to the chart, as if to impress it upon the minds of his hearers that they are being spoken of. With them, for a man to sin, he must absolutely violate law; and that he cannot do where there is no law."

Bro. Colcord called his attention to this, and wished to know if it was a thing peculiar to the Adventists to require the existence of a law in order to commit sin. He wished to know if, in the face of Paul's definite statements that "where no law is there is no transgression," and "sin is the transgression of the law," the Professor claimed that he and his people could sin without transgressing law? On being pressed for an answer, he stated that he did not, and that there could be no sin without law, thus virtually admitting that this was not a matter peculiar to the Adventist people, and that the statement in his book was calculated to mislead and prejudice, without cause.

The Professor, in his greatest extremity, appealed to history for support of his positions, when Bro. Colcord made the bold charge that Prof. Dungan was unreliable as a historian. Bro. Colcord's evidence: 1. Prof. Dungan stated in his debate with Eld. Pegg at Winterset, that Eld. J. N. Andrews had given a quotation from Neander that no dead man had ever seen, neither any living man would see. Eld. Pegg then produced the original work containing the identical quotation. 2. On page 82 of Prof. Dungan's "Sabbath or Lord's Day? Which?" he gives a quotation purporting to be from Tertullian, which he claims Eld. Andrews suppressed in his "History of the Sabbath." He quotes it, however, without giving any reference. Bro. Colcord earnestly urged him to produce it from any of Tertullian's writings, or to give the reference to it. He finally, in his last speech, admitted that it was not to be found in the writings of that author. Bro. Colcord then asked how such a man and such a book could be considered as authority among the people, and, further, what weight his criticisms of Eld. Andrews' "History of the Sabbath" could have?

Eld. Dungan, in "Sabbath or Lord's Day? Which?" says of Eld. Andrews, "I know of no work more deserving of censure for unfairness than the 'History of the Sabbath' by J. N. Andrews. . . . he finds history which other men cannot find."—page 67. On page 8, he says of him, "It is a strain

on my charity not to think of him as deliberately falsifying history." The Professor was asked to show where in the Bible the ten commandments are once called the first or old covenant; to show that they are a set of "commandments contained in ordinances;" that any of them are "against us;" that it is a sin to labor on the first day of the week; that if the fourth commandment had always been kept by all for the purpose it was designed,—a memorial of the true God, the Creator, and his works,—there could ever have been an atheist, a heathen, or an idolater; and that, if such good results would have followed its observance, how it can be a *bad* commandment. To none of these did he even attempt an answer.

At the last meeting, immediately after the close of Bro. Colcord's address, the discussion then being ended as per arrangements before it began, an effort was made to vote Prof. Dungan an extra half hour to review Bro. Colcord. The people, twenty to one, voted the measure in the quickest possible time. It was afterward developed that Prof. Dungan knew of such a plan being set on foot by some of his friends before the final meeting began, and his evident expectation of having the opportunity of making a closing address caused him to make his weakest and most fragmentary effort at the last.

The interest in the investigation was intense. Hundreds were unable at the last session to gain admittance to our tent. The Professor's effort was a disappointment to many. It aided materially in the establishment of our work at that place.

L. T. NICOLA.

## S. D. A. CENTRAL PUBLISHING ASSOCIATION.

## TWENTY-NINTH ANNUAL SESSION.

THIRD MEETING, AT 10:30 A. M., NOV. 7.—The closing meeting of this session was held at Battle Creek, Mich. U. Smith was requested, by the President, to act as chairman. Prayer was offered by Eld. W. C. White. Upon investigation, it was found that 270 shares were represented in person and by proxies. Minutes of last meeting read and approved. The Treasurer's report as presented at the first meeting, was read. The Auditor reported that the books of the Association had been correctly kept, according to his best knowledge and belief.

On motion of W. C. White, the report of the Treasurer was adopted.

Voted, That the Chair appoint the usual committees. The Chair named as Committee on Nominations, I. D. Van Horn, R. M. Kilgore, D. E. Lindsey; on Resolutions, C. Eldridge, E. W. Farnsworth, Dan. T. Jones.

It was—

Moved, That the Board of Trustees be authorized to take the necessary steps for the re-organization of the Association, as far as in their judgment seems advisable.—Carried.

The Committee on Nominations recommended that the following persons act as Trustees of the Association for the coming year: Geo. I. Butler, A. R. Henry, U. Smith, C. Eldridge, H. W. Kellogg, Harmon Lindsay, F. E. Belden.

The majority of the ballots cast were in favor of the nominations presented. The Secretary was then authorized, by vote, to cast a unanimous ballot for the election, which was done, and declared by the Chair.

The Committee on Resolutions reported by submitting the resolutions presented at Minneapolis. The report was accepted.

Adjourned *sine die*.U. SMITH, *Chairman pro tem.*  
W. H. EDWARDS, *Sec.*

## MICHIGAN H. AND T. SOCIETY. PROCEEDINGS.

The first meeting of the annual session of the Michigan H. and T. Society was held at Grand Rapids, Sept. 25, at 5 p. m.

Vesta D. Miller was chosen secretary *pro tem.* No report of the last annual session was read, but a short account of the temperance work done at the Homer camp-meeting was given. On motion, the Chair appointed the usual committees, as follows: On Nominations, E. H. Root, E. Van Deusen, M. S. Burnham; on Resolutions, W. C. Wales, J. O. Corliss, G. G. Rupert.

A Health and Temperance Club meeting was held in connection with the meeting of the Association, in which the usual program for club meetings was carried out.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 30.—After the opening exercises, the report of the Committee on Nominations was called for, and the following names were presented as officers for the ensuing year: President, Mrs. E. B. Lane; Secretary, Clara K. Butler. The report was accepted, and the officers duly elected.

The Committee on Resolutions submitted the following:—

The principles of Seventh-day Adventists require that they should be in the front rank of every true reform; but

as the Sunday movement has become so prominently connected with the popular temperance work of to-day that we cannot consistently co-operate with its advocates, we recommend that our people adhere strictly to the principles of temperance, and the same line of work that has from the first been advocated by this people; and that every one do all in his power, by his own example, and by the distribution of literature, to instill these principles of health and temperance into the minds of others.

We believe the *Good Health* is a valuable journal, and should receive our hearty support, and that it should not only be in all our homes, but that we should do all we reasonably can to introduce it among those not of our faith.

On motion, these resolutions were adopted.

The total number of members added during the year is 167. Four clubs have been organized, and six dollars paid on initiation fees. The sum of \$2.10 has been paid on annual dues. During the year twenty-two meetings have been held.

Adjourned *sine die*.Mrs. E. B. LANE, *Pres.*  
VESTA D. MILLER, *Sec. pro tem.*

## Special Notices.

## NOTICE.

The depository of the Missouri Tract Society has been moved from 2841 Clark Avenue, St. Louis, Mo., to 606 Ohio St., Sedalia, Mo. Let those having correspondence with us, please note this change.

CLARA E. L. JONES.

## MICHIGAN STATE MEETING.

We expect a large attendance at the State meeting at Potterville, Nov. 22-27, from the surrounding churches. Sister White, and it may be, Eld. Geo. I. Butler, will be at the meeting. We hope the friends will come with bedding, and prepared as much as possible to care for themselves. We hope for a stirring meeting, one in which all shall make most earnest efforts to raise the spiritual standard, and form a sure connection with God and his cause.

I. D. VAN HORN.

## NOTICE FOR DIST. NO. 2, IOWA.

We have had a mission in operation in Cedar Rapids during the past summer. The workers have been few in number, but they have been doing the best they could to advance the cause of truth. As the result of their labors, seven have embraced the message, and others are interested. They expect an addition to their corps of workers soon. If any of the brethren feel desirous of helping in this good work, they can do so by sending contributions in money, fruit, vegetables, or wood, to W. V. Field, 152 South 10th St., or to R. C. Porter, 174 Fifth Avenue, Cedar Rapids, Iowa.

R. C. PORTER.

## GENERAL MEETING FOR MISSOURI.

AFTER consulting with some members of the Conference Committee, I have appointed a general meeting for Missouri, to be held at Kingsville, Dec. 5-10. All the members of the Conference Committee, the district directors, the State agent, and the ministers who expect to labor in the State the present year, are especially requested to attend this meeting. Under present circumstances, it will be impossible for me to spend much time in Missouri the present year, and arrangements will have to be made for carrying on the work in my absence. It will be necessary also, to select a person to take the place of T. and M. secretary, as soon as such a one can get a knowledge of the work and an experience in it sufficient to do so.

Plans will also be laid for work during the coming winter. Those who desire labor in their churches, or in new fields, should make their wants known at this meeting.

We should like to see the churches near by, well represented, especially on Sabbath and Sunday. The meetings will probably be held in the Christian church in Kingsville.

DAN. T. JONES.

## STATE MEETING FOR PENNSYLVANIA.

This meeting will be held at Randolph, N. Y., beginning Wednesday evening, Dec. 5, and holding to the 11th. And while we request and hope that our churches in the eastern part of the Conference will be represented at this meeting, we shall expect a general attendance from the middle and western parts. Our ministers, licentiates, tract society officers, canvassers, and those who wish to enter the canvassing work, should, as far as possible, be present. And all are especially requested to be present at the beginning of the meeting, and to come prepared to remain to its close. Arrangements will be made for our winter's work. Important matters relating to the work in

the Conference will receive attention. And we hope to so counsel together, and seek the blessing of God, as to be able to do efficient work in every department of the cause within all our borders. Eld. E. W. Farnsworth and A. T. Robinson are expected, also Bro. C. Eldridge to give instruction in the canvassing work.

All are requested to come prepared to care for themselves in provision and bedding, as far as possible. Instruction as to railroad matters will appear in a later issue of the REVIEW. The usual reduction is expected.

J. W. RAYMOND.

## NOTICE.

The canvassing class for Rhode Island, Southern Massachusetts, and Eastern Connecticut will be held at Peace Dale, R. I., beginning Monday evening, Nov. 26, and continuing day and evening, for about two weeks. It is hoped that there will be a large attendance at this class, not only of those who are intending to devote their time to the canvassing work; but an invitation is extended to all our brethren and sisters to attend, and become acquainted with this branch of our work, which is one of the most important means of spreading the truth. We are anxious that all of our people should know how this work is carried on, and how it is regarded by those who lead out in it.

Eld. Miles, general agent for New England, having had much experience in the work, is prepared to give us just the instruction needed, and will also give other valuable information in regard to our work which the brethren and sisters will appreciate. Provision will be made for all who will attend. Let us, one and all, improve these few days in preparing ourselves for more efficient work in the cause of God.

H. B. TUCKER.

## MEETING FOR DIST. NO. 5, OHIO.

We are exceedingly anxious that the meeting at Pemberville, Nov. 23-26, shall be one of great profit to all our brethren and sisters who can possibly attend. Our churches have not had the help they should have had in the past, because it was impossible to furnish it. So it will be, largely, no doubt, as long as probation shall last. But when there can be a general gathering, it does seem as if all should make the most of the occasion. It is expected that the State agent will be present to give instruction and encouragement to those who will engage in canvassing. Instruction will also be given in all branches of the work, as far as needed. But a special effort will be made to help our people in spiritual things. Brethren and sisters, come to this meeting, and bring your children with you as far as possible. If we would gain the victory in this mighty struggle for eternal life, we must be thoroughly converted to God, and baptized with his Spirit and power. The conflict is thickening every hour. We need all the strength that we can get for the work before us. There are many things that we want to say to our dear people. May we not hope to see a large number of the friends at this meeting, who will come Friday and stay till the close?

J. E. SWIFT.

## NOTICE FOR DIST. NO. 10, MINN.

The quarterly meeting for Dist. No. 10, Minn. (including Northern Dakota), will be held at Fargo, Dak., Nov. 22-25. We hope there will be a general rally at this meeting, as it will be of special importance to those in this part of the Conference. The time of holding the meeting is, we think, favorable, and we hope to see many of our brethren and sisters from different parts of the Territory who have not enjoyed such a privilege for many months. We hope to make this meeting one long to be remembered by all. This can be done only by having much of the blessing of God, and this will depend upon the efforts put forth by those who come.

Come, brethren, and bring the Spirit of the Lord with you. The work of the message will be dwelt upon at some length, and its practical application to our own hearts will be made especially prominent. The Lord is soon coming, and are we ready to meet him in peace? Let us seek the Lord as we have never done before, and he will bless us, and give us a profitable meeting.

Because of recent changes, it will be necessary for you to come prepared to care for yourselves as far as possible. Bring bedding, and such provisions as you can, and a place will be provided for you. Now, brethren, make a special effort to come, and bring with you those you think would be benefited.

BYRON THURP.

—Life and religion are one, or neither is anything.  
George MacDonald.

—Doubt springs from the mind; faith is the daughter of the soul.

—Pass smoothly over the perverseness of those you have to do with, and go forward.—John Wesley.

## News of the Week.

FOR WEEK ENDING NOV. 17.

### DOMESTIC.

—About 8,000 persons attended the anniversary services in New York, to the memory of the anarchists hanged in Chicago.

—Fire at Plainfield, Ill., early Wednesday morning, destroyed Evarts' Bank and half a dozen stores, at a loss of \$257,000, nearly covered by insurance.

—Several hundred Indians on the Chippewa reservation in Minnesota were this year allowed to vote for the first time, under the provisions of the Dawes bill.

—The puddlers, 500 in number, in Jones and Laughlin's iron works at Pittsburg, struck, Thursday, against a change in working-time, necessitated by a scarcity of natural gas.

—Thomas L. Botta, insurance broker, of New York City, aged thirty-five, shot and killed himself Tuesday, on account of disappointment and financial losses caused by the election.

—A Richmond and Danville passenger train was derailed Tuesday morning, near Toxco, Ga., and the wreck taking fire, seven coaches were consumed. Eight passengers were badly injured.

—Our annual Indian appropriation of \$273,000,000 (including what it costs to fight him) would pay for supporting the entire number, adults and children, in the best colleges of the country.

—Reports come from Springfield, Mo., that Tuesday night, in Christian County, the home of Walker, the doomed chief of the Bald-Knobbers, five of the witnesses who testified against him, were taken from their homes and lynched.

—An act incorporating the Nicaragua Canal Company—the same act introduced in the United States Senate by Mr. Edmunds—was passed by the Vermont Legislature, Tuesday. The promoters say they are ready to begin actual work on the canal.

—In addition to eleven bodies found Tuesday, in the ruins of the Rochester (N. Y.) fire, twelve more were found Wednesday, making thirty-three dead accounted for. It is expected that the remains of ten or twelve persons will yet be discovered.

—At Boston, Wednesday, was unveiled the Crispus Attucks Monument, dedicated to the memory of the victims of the affair known as "The Boston Massacre," perpetrated by British soldiers, March 5, 1770. The participants in the parade were mostly colored men.

—An investigation of the causes which led to the horrible disaster in the coal mine at Pittsburg, Kan., shows that the company had been working an unusually large force, in order to keep up with the demand, and the disaster is attributed to the inexperience of new men.

—At a recent date, the exodus of people from Jacksonville, Fla., was still in progress. A train full of passengers left Jacksonville Wednesday morning, for Macon, Ga. They were locked in the cars, however, and were not permitted to leave them until the train reached its destination.

—Striking freight brakemen on the Louisville, New Albany and Chicago Road, at Lafayette, Ind., Wednesday, prevented the officials from taking trains out, by setting the brakes or uncoupling the cars, regardless of the presence of officers and deputy marshals; and at night they greased the rails on all grades.

—A New York journal has the following concerning this year's orange crop: "The orange crop this year in Florida is unprecedented. It is expected that the shipments to this city will be so large before Thanksgiving as to make it advisable to hold auction sales, in order to promptly and cheaply distribute the immense yield."

—While a New York express train, west bound, on the Pennsylvania Road, was nearing Conemaugh, Pa., early Tuesday morning, fire broke out in the Pullman sleeper "Aragon," causing the passengers to rush, half clothed, to adjoining cars. Half the coach was destroyed, together with the clothing of many of the travelers, but no one was injured.

—The governor of Montana, in his annual report to the Secretary of the Interior, estimates the population of the Territory at 140,000, an increase of 10,000 over his estimate of last year. The report says that Montana enjoys the enviable distinction of being entirely free from debt, owing not a dollar, and with plenty of money in the treasury.

—The highest chimney in the United States has been recently erected at Kearney, near Newark, N. J., by the Clark Thread Company, under the superintendence of their foreman, Mr. Cunningham. It is 335 feet in height. It is graceful in appearance, and affords from its roomy platform a good view of surrounding scenery. Its total weight is put at 5,000 tons. It cost \$30,000.

—When the new and improved type of the Edison phonograph was first announced, it was expected that the machines would be sold to buyers, as is the case with patented articles in general. It is now announced, however, that the plan of the greedy corporation manufacturing them is not to sell them to any one, but to rent them, at a yearly price of forty dollars for an instrument costing the manufacturer about fifty dollars.

—Cremation is illegal in France, and bodies which are to undergo this process have to be taken to Italy. It is not an expensive process, the cost in the case of M. Morin, who was taken recently from Paris to Milan, to be burned, be-

ing only fifteen shillings. The Italian Custom House, however, levied an import duty on the body of seventy dollars, and a like amount as export duty on the ashes which were taken back to France.

—Limited express train No. 5, west-bound on the Baltimore and Ohio, ran into an open switch at Valley Falls, ninety-three miles west of Wheeling, colliding with a freight train. Both engines were wrecked, and mail and baggage cars telescoped. The engineer and fireman of the express, a postal-clerk, the engineer and a brakeman of the freight, and two tramps who were stealing a ride, were killed. A brakeman had opened the switch for the freight, and had locked it open instead of closing it.

—As showing the development of the electric lighting system in this country, a New York journal prints the following: "In the United States there are 5,351 isolated plants and central electric light stations, producing every night 192,500 arc and 1,925,000 incandescent lights. There are employed for the motive powers of dynamos, steam engines aggregating 459,495 horse-power, and the capitalization of electric light companies during the last six months has increased \$45,240,100. There are now being operated in this country thirty-four electric railroads, comprising 138 miles of single track, while forty-nine other roads, with an aggregate length of over 300 miles, are in course of construction. Careful estimates show that no less than 17,500,000 passengers will be carried by the electric roads of the country during the present year. The increase of the business is strikingly illustrated by the fact that there are single factories employing as many as 1,500 persons making electric motors."

### FOREIGN.

—Violent gales have caused numerous wrecks on the west coast of Great Britain.

—It is proposed to hold an international conference in Europe to discuss the question of the slave trade.

—Australia is building a fence of wire netting 8,000 miles long, to keep jack rabbits out of Queensland.

—The French Chamber of Deputies' committee on the revision of the Constitution has adopted a resolution in favor of abolishing the Senate and the Presidency.

—Messengers who have arrived at Wadyhalfa, report that the mysterious White Pasha in the Bahr-El Gazel district has fought a great battle and killed many dervishes.

—Emperor William proposes to fix upon January 18 as the date of his coronation, that being the anniversary of the day of the crowning of his grandfather, at Versailles.

—One of the latest Paris productions is porous glass, to be used for windows. Too fine to permit of draught, it is yet claimed that the pores cause a pleasant and healthy ventilation in a room.

—The Eiffel tower, in Paris, is now 543 feet high, or twenty-eight feet higher than the Washington monument, hitherto the highest structure in the world. The remaining 400 feet will be completed in January.

—A cablegram from London states that the British Cabinet has approved the proposed expenditures for new war vessels. The scheme is to build eight first-class men-of-war, a score of swift cruisers, and many torpedo vessels.

—Another terrible murder has been committed in the Whitechapel district of London, exceeding, it is said, all the others in atrocity. The murderer is still at large, but the London police affirm that they have obtained evidence which has put them at least on the right track.

—Complaint having been made recently by residents of St. Ambrose, Quebec, concerning the condition of the water in the city reservoir, an investigation was held. On pumping out the water, the remains of eleven infants were found in the bottom of the reservoir. There is no clue to the perpetrators of these murders.

—A recent Vienna dispatch to the *Daily News* says: "Emperor Francis Joseph and the czar will visit Berlin at the same time. The Austrian emperor refuses to meet the czar unless he withdraws his troops from the Austrian frontier. Emperor William is trying to persuade the czar to withdraw his troops."

—The Pasteur Institute was formally opened in Paris, Nov. 14, in the presence of President Carnot, several Government ministers, the foreign ambassadors, and the Russian grand dukes who are visiting Paris. M. Pasteur received an ovation from the people present. In an address, he expressed his thanks for the support he had received in fulfilling the humane task.

—Recently, at Mollendo, the Peruvian authorities seized a house owned by a United States citizen, evicted the United States Consul, and removed the coat-of-arms. The American Minister at Lima protested, and after six days' occupancy the Peruvians vacated the premises. The American Minister, upon instructions from the Washington Government, demanded an apology, but this the Peruvians have, as alleged, peremptorily refused; and trouble with the United States may follow.

—The project of an Indo-European canal, by way of the Euphrates Valley and the Persian Gulf, will, it is claimed, realize two important results; namely, those of irrigation and navigation, and thus restore fertility to those vast wastes. Such a canal would shorten the present route of going and coming to Bombay some six days. Scientific authorities do not consider the engineering difficulties involved in such an undertaking of an insuperable character—nothing which would seriously resist the efficiency of modern appliances—but the estimated expense is enormous.

—Travelers who have recently visited Jerusalem report that the historic city is just now growing in size and population at a rapid rate. The Jews build the greater num-

ber of houses, but Russians, Greeks, and Armenians are also busy. When we consider the part which this celebrated place is soon to fill in connection with the fulfillment of that prophecy which relates to the downfall of the Turkish empire, according to our interpretation of it, this sudden growth and consequent rise in importance as a city, is seen to be exactly what we would naturally expect.

—Major Libert, in a lecture in Berlin, Germany, Nov. 14, sketched the Government's program of operations in East Africa. The fleet, he said, would seize the East African ports, re-instate the German officials, and punish the rebels. If the sultan refused to indemnify the German Government for losses, the German authorities would sequester the customs' duties in the African coast towns. The East African Company, he said, will start work afresh, supported by an armed force of negroes not under the influence of the natives. Operations will be extended into the interior, after the routes to Lakes Tanganyika and Victoria Nyanza have been made safe. When peace is restored, a strong relief will be sent to Emin Pasha.

### RELIGIOUS.

—Fourteen mission fields are being developed on the North Pacific coast by German Methodists.

—At New York, Thursday, the Woman's Home Missionary Society of the M. E. Church began its sessions. Addresses on the work of the society were delivered.

—An Ecumenical Council of Methodists throughout the world is to be held in America at an early date. A meeting is to be held in London next month to form a general committee.

—The Canadian Government has refused the request of the Mormon settlers of the Northwest to be allowed to bring in machinery and implements duty free, and will not consent to cohabitation with women to whom the Mormons had been previously married, according to the Mormon custom.

—The American Board of Foreign Missions has re-affirmed its former position on the question of second probation, by declining to send Rev. Wm. H. Noyes as missionary to Japan, because of the unorthodox views held by him on that subject. Funds, however, been secured for the trip, from private parties, and Mr. Noyes will proceed on his own responsibility.

## Appointments.

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

The dedication of the church recently built at Norwich Town, Ct., will take place, in connection with the meetings to be held Sabbath and first-day, Dec. 1, 2. It is hoped that Eld. Haskell will be with us, and we trust we may enjoy a very profitable season with our dear brethren and sisters who have recently accepted the great truths of the third angel's message at this place. The services will begin Friday evening.  
A. T. ROBINSON.

## Obituary Notices.

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

**RICHARDS.**—Died at Sibley, Ia., Oct. 12, 1888, our beloved daughter, Paula E. Richards, wife of Chas. H. Richards, aged 21 years, 8 months, and 21 days. We trust she rests in the Lord. We hope to meet her in the earth made new. The funeral services were conducted by Eld. J. Shultz, a large and sympathizing congregation being present.  
S. E. AND B. F. CURTIS.

**NICHOLS.**—Died at Battle Creek, Mich., Oct. 3, 1888, William Nichols, of malarial fever and pneumonia, aged 25 years and 8 months. Bro. Nichols embraced present truth and united with the church at River Falls, Wisconsin. He was a member of the Sanitarium Training-school for Nurses, and was a faithful, humble Christian, beloved by all. He sleeps, awaiting the call of the Master. Words of comfort on the funeral occasion by the writer.  
LUCIOUS McCOR.

**HALL.**—Died Oct. 21, 1888, at Battle Creek, Mich., of malarial fever, Adell E. Hall, aged 28 years and 11 months. Sister Hall was an exemplary Christian, deeply interested in missionary work, and valuable to the cause she so dearly loved. She was the staff upon which her aged mother leaned. It seems very sad to see this young sister cut off in the midst of her usefulness, and our hearts were heavy as we bore her to her last resting-place. Words of comfort by the writer.  
LUCIOUS McCOR.

**KILGORE.**—Died in Washington, Iowa, Oct. 2, 1888, after a lingering sickness of more than a year. Sr. Nannie J. Kilgore, aged thirty-one years. She gave evidence of her acceptance with God, and died with a bright hope of immortal life when the Saviour comes. Her funeral was attended by a large circle of relatives and friends. A few remarks by the resident (Methodist) minister, and they laid her away, where the wicked cease from troubling, and the weary are at rest.  
C. F. SNEYD.

**WESTMAN.**—Died at Litchfield, Minn., Oct. 24, 1888, sister I. Westman, in the sixty-first year of her age. Sister Westman, with her husband, embraced the truth about sixteen years ago, under the labors of Charles Lee, and was among the few that did not follow him when he apostatized a few years later. She continued faithful unto death. She leaves eight children to mourn her loss. While she will be greatly missed by the few here, we expect, if faithful, to meet her in the first resurrection. Funeral services were conducted by Eld. Anderson (Methodist).  
A. D. WEST.

**HAYNES.**—Died at Marshalltown, Ia., Aug. 18, 1888, Mrs. J. Haynes, aged seventy-three years. Sister Haynes was formerly a Methodist, but in 1876 she accepted the third angel's message under



the labors of R. M. and G. V. Kilgore, and has since lived it out. She was an exemplary Christian mother, a kind neighbor, and a faithful wife, and will be sadly missed.

RACHEL HAYNES.

HOFF.—Died Oct. 20, 1888, at the home of her parents, in Golden City, Mo., Anna Lucella Hoff, daughter of Wesley and Lois H. Hoff, aged 22 years, 4 months, and 23 days.

CLARENCE SANTEE.

WRIGHT.—Died of typhoid fever, in Little Rock, Ark., Oct. 10, 1888. Thaddeus Alexander Wright, aged 44 years, 7 months, and 20 days.

J. P. HENNINGSON.

LANGDON.—Died in the town of Mendon, St. Joseph Co., Mich., Oct. 11, 1888, William Langdon, husband of sister Emily A. Langdon, in the thirty-fifth year of his age.

Mrs. E. J. W. BOYER.

ADDRESS.

The address of Eld. J. M. Ross, until further notice, is Kokomo, Ind.

BUSINESS NOTICES.

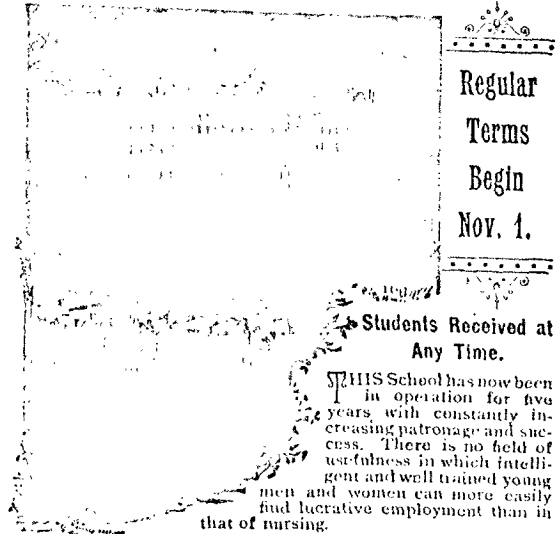
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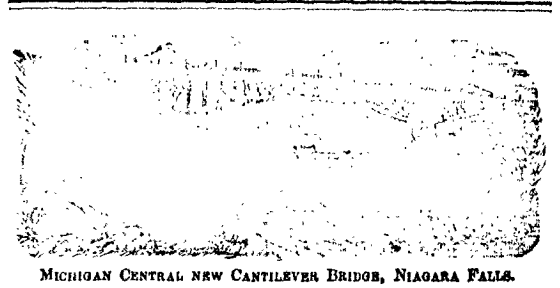
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Time Table, in effect June 24, 1888.

Table with columns for GOING WEST, STATIONS, GOING EAST. Includes Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Subooletcraft, Cassopolis, Gouth Bend, Haskell's, Valparaiso, Chicago.

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# The Review and Herald.

BATTLE CREEK, MICH., NOV. 20, 1888

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UNTIL further notice, the address of the corresponding secretary of the International Tract and Missionary Society will be, Miss M. L. Huntley, Battle Creek, Mich., care of REVIEW AND HERALD.

The *Voice* of Nov. 8, 1888, claims that the Prohibition vote in the last presidential campaign, has nearly doubled the vote given to St. John four years ago. The *Voice* places the figures for Fisk and Brooks at over 300,000, possibly 350,000. While this is true of the campaign four years ago, it must be added that the Prohibition vote this year shows quite a falling off from the vote of intervening years, especially 1886 and 1887.

"Western Antinomianism," as found in another column, reveals some irregularities which a few leading Disciples in the West have been guilty of, relative to the investigation of the Sabbath question with our brethren in Iowa. It is but justice that these facts be laid before the public, inasmuch as positive agreements have been repudiated, unquestionable facts denied, unfounded charges preferred against the defenders of the seventh-day view, and much unwarranted boasting indulged in. The reader may rest assured of the absolute correctness of all the statements made in the article referred to.

Evening after last Sabbath (the 17th) Eld. A. T. Jones commenced in the Tabernacle a series of discourses on the so-called National Reform movement in this country, and the peril thereby threatened to our civil and religious liberties. These discourses will be continued through the week. Up to this writing a lively interest has been manifested in the thoughts presented, and the congregations have been large and attentive. Eld. Jones, as our readers are aware, has made this subject for many months past a special theme of study, and is able to impart much important information concerning it to our own people, as well as to others who view it from a different stand-point.

Eld. S. N. Haskell favored us last Sabbath forenoon (the 17th) with an instructive and encouraging discourse in the Tabernacle, from 1 Thess. 1: 3: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our

Father." He showed how the faith that is prompted by love is of value in God's sight; and the dedication of ourselves to him, and the covenant we make with him, because we love him and his cause and his service, and have in our hearts a principle to do good to our fellow-men, will be acceptable to him. Having this principle, then comes in the "patience of hope," the patient continuance in well doing; and we shall then in due time reap a rich reward in the kingdom of heaven.

The presidential question, which quadrennially absorbs the attention of the country, and overtops in its excitement every other movement for the time being, is again settled, in the overwhelming election of the Republican candidate; and the movements of society will again resume their wonted channel. The campaign has been a lively and vigorous one; and now that the verdict of the ballot is declared, all parties will quietly and gracefully acquiesce in the result. Fortunately, the Republicans put up a candidate against whom no evil could be justly charged, and hence the campaign has been almost wholly free from the disgraceful public slanders which usually characterize such occasions. But the thought we had to express is this: that now the excitement of the election is over, the field is cleared for more vigorous prosecution of our own work. Now is the time to circulate the literature of our message as never before, and call attention to the great issues which are approaching in connection with this work, in comparison with which such movements as a presidential campaign sink into comparative insignificance. The attention of the people now can be more readily gained, the holidays are approaching, the season of the year is favorable. We should not stand idle now, in the face of the great opportunity that is presented before us.

### THE COLLEGE LECTURE COURSE.

The regular annual course of Biblical lectures in Battle Creek College will commence Monday, Nov. 26, and continue through the winter and a portion of the spring. Special attention will be given, as usual, to those subjects which constitute the distinguishing features of our faith.

### NOTICE.

All those who expect to ask assistance of me in getting annual half-fare permits for the coming year will please make application to me at once, giving names and residences; and saying over what roads permits are desired. The railroad companies are better pleased to have applications made at one time, rather than to have them extend throughout the entire year. Do not ask for permits that you have little prospect of using. Those who can get permits for themselves will please do so, as in many cases they could procure them where I could not. Some railroads grant permits to ministers only, while some include all who are engaged in missionary work. Only a few roads are of the latter class.

A. R. HENRY.

### TAKE NOTICE.

AGAIN we request all ministers, licentiate, city mission superintendents, and officers of any of our organizations or institutions, to immediately send in their names and addresses, stating what offices they hold, and giving necessary information concerning the last year's work and present condition of such city missions or institutions as they have had in charge during the year.

Those who have been recommended to labor in other fields than were occupied by them last year, will please be particular to state what address should appear opposite their names in the forth-coming Year Book. Send all communications to F. E. Belden, REVIEW AND HERALD, Battle Creek, Mich.

YEAR BOOK COMMITTEE.

### A NEW BOOK.

"BIBLE READINGS FOR THE HOME CIRCLE," just issued by the REVIEW AND HERALD, contains 163 new readings, on a great variety of subjects, contributed by experienced Bible workers, and adapted to all classes of society. The book is designed for either public or private use, embracing readings on the subjects of conversion, obedience, prayer, sanctification,

temperance, how to make home happy, social purity, the nature of man, immortality, the angels, the law of God, the Sabbath, the judgment, the second coming of Christ, the millennium, the New Jerusalem, the destruction of the wicked, the new earth, and numerous readings on the prophecies of both the Old and New Testaments.

The work contains 600 pages, is printed on heavy tinted paper, and profusely illustrated with full-page engravings, diagrams of doctrinal and prophetic subjects, colored plates, and ornamental headings, many of which were designed and engraved at large expense, especially for this book. It also embraces the beautiful pictorial allegory, "The Game of Life." In mechanical execution and appearance, this work far excels anything heretofore published at the REVIEW Office, and will inevitably have a large sale, and accomplish great good, as it presents in comprehensive and attractive form, nearly all points of present truth,—practical, doctrinal, and prophetic.

The styles and prices of bindings are as follows: Olive cloth, marbled edges, \$2 00; blue cloth, silk finish, gilt edges, gold and brown side and back stamp, \$2.50; library, marbled edges, \$3 00; half morocco, extra marbled edges, gilt side and back stamp, \$3.50; full morocco, gilt edge, gilt side and back stamp, elegantly finished, \$4 25.

"Bible Readings for the Home Circle" is to be sold as a subscription book; and in order to meet the wants of all classes, a cheap one-dollar edition of 400 pages, has been prepared, which embraces the same readings, but in solid type, without illustrations, poetry, or colored plates, printed on thin paper, and bound in brown cloth, with plain edges.

A handsome prospectus book is now being prepared for agents, so that any who desire to canvass for this book may obtain an outfit immediately, by addressing the secretary of their State tract society. Do not order a prospectus or a copy of the book, of the REVIEW AND HERALD; but order through your tract society.

### ANOTHER CALIFORNIA PARTY.

Those who were unable to get ready in season to start with the party that left for the Pacific Coast the 13th, may be glad to know that another party will leave in a few weeks. If enough can get together to secure a car, it will be pleasant for all concerned. For particulars, address Wm. C. Gage, Battle Creek, Mich.

The "Children of Zion," a denomination which has its head quarters at Grand Rapids, Mich., are in trouble. The man who has for many years been recognized as their religious head, Bishop Paterson, has suddenly become known to the denomination and the community at large as a religious fraud, and guilty of gross immoralities, sufficient to place him under the severest condemnation of respectable people of all classes. The bishop has been abroad for several years, and was reported to have died last September, somewhere in the south of France; but this report is not received with universal credence. However, a bill of £200 had been forwarded by Eld. Ewing, of Glasgow, for funeral expenses; and on Monday last a meeting was called at the residence of a prominent member in Grand Rapids, to consider the subject, and investigate the rumors against him. At this meeting it transpired that several members of the church knew of the bishop's improper relations with some of the female members of his flock, but had, till then, kept the matter a secret, through dread of the consequences which would follow a revelation. This gave the meeting an unexpected turn, and a lively scene ensued. A resolution was, however, finally passed, exonerating those who had withheld this information, from all blame, and denouncing the course of the bishop, whom they declare to be "dead to the church," whatever the truth might be as to his physical life or death. The church now proposes to move on as usual. Individually, its members are said to bear a good reputation in the community, which they are very anxious to sustain.

### MODERN SPIRITUALISM.

A Scriptural and logical treatise on the nature and tendency of this modern system of belief, which is so rapidly permeating the theological world at the present day. 184 pp., 12 mo., paper covers, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.