

# Advent Review

W. A. Pratt

## AND SABBATH HERALD.

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

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#### WHAT SHALL WE SEEK?

BY ELD. L. D. SANTEE.

"But covet earnestly the best gifts." 1 Cor. 12:31.

What shall we seek in young life's radiant morning?  
The wealth of earth, or honor's glittering crown?  
Gold from the mines or pearls for our adorning?  
Or station proud in city of renown?

What shall we seek? The prize of young ambition?  
Or fame, or power, or name among the great?  
Among the lords of earth, a high position?  
Among the mighty ones, a high estate?

The pomp of power and earthly visions splendid  
Will vanish soon and fade in empty air;  
When will the hopes of earth for aye be ended;  
Then follows close the darkness of despair.

Not no; a humble way, though oftentimes dreary,  
Shall be the path wherein my feet shall tread,  
Smiling the hopeless, comforting the weary,  
Smiles for the sad and weeping for the dead.

Be the hand to lift the heavy burden;  
Mine the great heart to feel for others' woes;  
To tread the path of Him who died to pardon,  
And from the gates of death triumphant rose.

And while the lords of earth have care and sorrow,  
Their lives are filled with wearying toil and strife;  
To mine the work to-day, the rest to-morrow,—  
The rich inheritance of endless life.

Be the pure life on earth, and heaven hereafter;  
A faithful seeking for the lost, be mine;  
To voices raised in grief shall change to laughter;  
So shall I imitate my Lord divine.

German City, Kan.

### The Sermon.

Charge thee therefore before God, and the Lord Jesus Christ, who  
judge the quick and the dead at his appearing and his kingdom,  
BY THE WORD.—2 Tim. 4:1, 2.

#### THE HEAVENLY GUEST.\*

BY MRS. E. G. WHITE.

TEXT: "Behold, I stand at the door, and knock. If any  
hear my voice, and open the door, I will come in to  
him, and will sup with him, and he with me." Rev. 3:20.

Since we last met in General Conference, a year  
its burden of records has passed into eternity.  
I am happy to meet you all here at the opening of  
the session, and grateful that during the past  
the Lord has given me strength to labor far  
beyond my expectations.

We want to make this season that we spend to-  
gether one of great profit to us all. I know that  
many hearts the inquiry arises, "Where shall I  
find Jesus?" There are many who want his  
presence, want his love and his light; but they  
know not where to look for Him for whom their  
souls yearn. And yet Jesus does not hide him-  
self away; no one need search for him in vain.  
Behold," he says, "I stand at the door, and

Remarks addressed to the ministers assembled in General Confer-  
ence at Battle Creek, Mich., in their morning meeting held Nov. 1,  
1885.

knock. If any man hear my voice, and open the  
door, I will come in to him, and will sup with  
him, and he with me." Jesus invites us to accept  
his presence; we are to open the door of the  
heart, and let him in. But he will not share a di-  
vided heart. If it be given to the service of mam-  
mon, if selfishness and pride fill its chambers,  
there will be no room for the heavenly Guest; he  
will not take up his abode with us until the soul-  
temple has been emptied and cleansed. Yet there  
is no need of making a failure in the Christian  
life. Jesus is waiting to do a great work for us,  
and all heaven is interested in our salvation.

Our Redeemer testifies: "Behold, I have set  
before thee an open door, and no man can shut  
it." Through this open door into the temple of  
God, we see the royal law, deposited in the ark of  
the testament. Through this open door, light  
shines from that holy, just, and good law, present-  
ing to man the true standard of righteousness,  
that he may make no mistake in the formation of  
a character that will meet the requirements of  
God. Sin is condemned by that law; we must  
put it away. Pride and selfishness can find no  
place in the character without crowding out him  
who was meek and lowly of heart.

The law of God is the standard by which char-  
acter is to be tested; if we erect a standard to  
suit ourselves, and attempt to follow a criterion of  
our own devising, we shall utterly fail to secure  
heaven at last. We are altogether too selfish,  
loving our own way and cherishing our mistakes.  
Many have received as a birthright traits of char-  
acter that do no honor to the cause of God, and  
through wrong education these have developed  
into marked defects. Many have become sharp,  
domineering, critical of others. They choose to  
put their own mold on the cause of God, thus  
marring the work, forgetting that the signet of  
Christ should be placed upon themselves and upon  
their labors in his cause.

Jesus is the perfect pattern. Instead of trying  
to please self and have our own way, let us seek  
to reflect his image. He was kind and courteous,  
compassionate and tender. Are we like him in  
these respects? Do we seek to make our lives  
fragrant with good works. What we need is the  
simplicity of Christ. I fear that in many cases a  
hard, unfeeling spirit, that is entirely unlike that  
of the divine Pattern, has taken possession of the  
heart. This cast-iron principle, which has been  
cherished by so many, and which has even been  
thought a virtue, must all be removed, that we  
may love one another as Christ has loved us.

It is not enough that we merely profess the  
faith; something more than a nominal assent is  
wanted. There must be a real knowledge, a gen-  
uine experience in the principles of the truth as it  
is in Jesus. The Holy Spirit must work within,  
bringing these principles into the strong light of  
distinct consciousness, that we may know their  
power and make them a living reality. The mind  
must yield obedience to the royal law of liberty,  
the law which the Spirit of God impresses upon  
the heart, and makes plain to the understanding.  
The expulsion of sin must be the act of the soul  
itself, in calling into exercise its noblest powers.  
The only freedom a finite will can enjoy, consists  
in coming into harmony with the will of God, com-  
plying with the conditions that make man a par-  
taker of the divine nature, having escaped the  
corruption that is in the world through lust.

There are some who make great pretensions to  
piety while they stand on the side of the great  
rebel as transgressors of the law of God. But are  
they holy and sanctified?—Oh, no! They are not,

as obedient children, walking in all the statutes of  
the Lord blameless. They give nothing, and yet  
presumptuously claim everything; while we as a  
people, who are seeking to obey the divine law  
and lead others to obey it, give obedience, give  
ourselves, and claim but little in return. Because  
so many prate about holiness and sanctification  
when their works testify against them, we must  
not get the idea that there is no such thing. There  
is a genuine and a false sanctification; and we can  
tell the one from the other only by the rule that  
Christ has given,—“By their fruits ye shall know  
them.”

The human character is depraved, deformed by  
sin, and terribly unlike that of the first man as he  
came from the hands of the Creator. Jesus pro-  
poses to take man's deformity and sin, and to give  
him, in return, beauty and excellence in his own  
character. He engages to renovate the soul  
through the truth. Error cannot do this work of  
regeneration; therefore we must have spiritual  
eyesight to discern between truth and falsehood,  
that we fall not into the snare of the enemy.

God has honored his Son by making him the  
model after which he molds the characters of all  
who believe on him. He takes of the things of  
Christ, and reveals them to us, that we may catch  
his temper and bear his likeness. All who will  
open their hearts to receive him, may have Jesus  
as an honored guest. And when they meet for  
worship, angels of light will accompany them; for  
they are sent forth to minister to those who shall  
be heirs of salvation. The glory and majesty of  
one angel was sufficient to cause the stern Roman  
soldiers who guarded the tomb of Christ to fall to  
the earth as dead men. Then what power might  
attend the servants of Christ, if they would live  
so as not to grieve away these heavenly messen-  
gers.

Jesus says, "Behold, I stand at the door, and  
knock." Will we let him in? He would not  
have us stand at this time, amid the perils of the  
last days, in our own finite strength. We cannot  
afford to be without his presence; for he says,  
"Without me, ye can do nothing." But if he  
abides in the heart by living faith, we can do all  
things in his name. Jesus loves us; he is work-  
ing for our interest, and he wants us to trust him  
fully. He will be the Captain of our salvation if  
we will let him lead us on to victory.

The obstacles, provocations, and hardships that  
we meet, may prove to us, not a curse, but the  
greatest blessings of our lives; for the grandest  
characters are built amid hardships and trials.  
But they must be received as practical lessons in  
the school of Christ. Every temptation resisted,  
every trial bravely borne, gives us a new experi-  
ence, and advances us in the work of character-  
building. We have a better knowledge of the  
working of Satan, and of our own power to defeat  
him through divine grace.

Jesus was the light of the world; and he says,  
"He that followeth me shall not walk in darkness,  
but shall have the light of life." Then it is our  
privilege to walk in the sunshine of his presence,  
and to weave into the characters we are forming  
the golden threads of cheerfulness, gratitude, for-  
bearance, and love. We may thus show the power  
of divine grace, and reflect light from Heaven amid  
all the frets and irritations that come to us day by  
day.

"An open door" has been set before us, and  
our opponents, with Satan, who is the chief op-  
poser of righteousness, at their head, cannot close  
that door. Our heavenly Father himself has  
opened it, and "no man can shut it." Then why

do we go stumbling along without light? Why do we complain of clouds and darkness, when there is an open door of mercy, and Jesus is engaged in a special work in our behalf, making an atonement for us, presenting our names before the Father? He is waiting to be gracious. "Behold," he says, "I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And then comes the gracious assurance: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."\*

## 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.

### ST. PAUL'S FAITH.—NO. 5.

BY ELD. R. A. UNDERWOOD.

#### ANTICHRIST.

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

The theme of the apostle in his letters to the Thessalonians is the "coming of our Lord Jesus Christ." These letters are largely prophetic, and have their application this side of Paul's day. Some of the Thessalonians received the idea that Christ's coming was immediately pending. In this letter the apostle corrects this idea, and gives them the reasons why Christ could not immediately come. "Let no man deceive you by any means; for that day shall not come, except there come a *falling away* first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." A departure from God's truth, called the "falling away," which develops that man of sin, who is to exalt himself *above* God and show "that he is God," must take place before the day of Christ can come.

Every Protestant commentator of any note applies this prophecy, the same as that of the little horn of Dan. 7:25, to the papal power. This power fills every specification, as we shall see. Paul "believed the prophets." He warned the Church of what was to come. "The mystery of iniquity [lawlessness, Rev. Ver.] doth already work: only he who now letteth [hindereth] will let [or hinder], until he be taken out of the way." "Remember ye not that, when I was yet with you, I told you these things?" 2 Thess. 2:7, 5.

The apostle calls their attention to the fact that he had warned them of the working of Satan already begun. Recorded in Acts 20:29, 30 are these words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Right in the Church planted by the apostles was to arise the "mystery of iniquity" that for ages was to throw such a pall of darkness over the world, the Church, and the truth of God. Paul saw this. The prophet Daniel describes its work as follows: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to *change times and laws*: and they [saints, times, and laws] shall be given into his hand until a time and times and the dividing of time," or for 1260 years. See Chap. 7:25. John on the Isle of Patmos had a view of the same power. He says: "All the world wondered after the beast." "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months (Rev. 13:3, 5), "time, and times, and half a time," "a thousand two hundred and three-

\*It would have afforded us pleasure to promptly lay before our readers the entire series of Sr. White's talks to ministers in their morning meetings held in connection with the General Conference last fall; but there has been unavoidable delay in their publication, and only a part have been preserved. We feel sure, however, that as the time of our next annual meeting has now arrived, and as we cannot enjoy the presence and counsel of Sr. White, the good words spoken a year ago will be doubly welcome. We bespeak for them a careful reading, as all will find in them words of warning, instruction, and encouragement.

score days," each meaning 1260 prophetic years. Rev. 12:6, 14. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindred, and tongues, and nations." Rev. 13:7.

That the papal power has done the work here described by Daniel, Paul, and John, all must admit. To point out every specification of the prophecy and show its fulfillment in the papal power is not our purpose here. We will simply note some of the prominent ones, giving only a small part of the testimony in these cases:—

1. That the saints of God have been literally *worn out* by this power, the blood of fifty millions of the martyrs of Jesus bears witness.

2. That he has spoken great words against the Most High is evident by some of the titles the pope claims: "Vicegerent of the Son of God;" "Our Lord God the Pope;" "Another God upon earth;" "King of the world;" "King of kings and Lord of lords." Said Pope Nicholas to the Emperor Michael, "The pope who is called God by Constantine cannot be bound or released by man; for God cannot be judged by man." Add to this the decision in 1870 of the Ecumenical Council of that august body, that the pope is *infallible*, and we have the climax.

3. That this power bore rule over the known world is a matter of history. The rich as well as the poor; the high as well as the low; kings as well as subjects,—all were compelled to bow in submission to this power, or the dungeon, the rack, the stake, or other horrible torture was their fate; and this all in the name of Christ! The Emperor of Rome, Henry IV., after standing for days, barefoot, in the month of January, before Pope Gregory's palace, was permitted to have the honor of coming into his presence, and kissing his great toe! This shows how kings as well as subjects revered this power.

4. "He shall *think to change times and laws*." Every Protestant will say that the first three applications of the prophecy, as given above, to the papal power are correct. If so, the fourth specification noticed must meet its application in the same power. It is the *Most High*, his *saints*, and his *laws* that this antichristian power makes war upon.

We have learned that the Bible is silent about any divine change of the Sabbath. More, we have learned that the seventh-day Sabbath is the *seal* of God's law, given to point out the true God. Also that upon the maintenance of this law the government of God rests; that it cannot and will not be changed, though all else be changed. But I ask my neighbor, Why do you keep Sunday instead of the Sabbath?—"Oh it has been changed." By whom? I ask; for I have the sworn statement from God in speaking of his law: I will "not break nor *alter* the thing that is gone out of my lips" (Ps. 89:34); yet I see the change of practice in keeping the Sabbath. What does this mean? Daniel says that he (the papal power) shall *think to change the times and laws* of the Most High.

Dr. A. Campbell says, in speaking of the Sabbath: "If it be changed, it was that august personage changed it who changes times and laws; I think his name is Dr. Antichrist."—*Chris. Bap.*, vol. 1, p. 44.

Chambers' Encyclopedia says: "Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the Edict of Constantine, 321 A. D." After giving a translation of that law on the same page it says: "But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended rather than enjoined by an ecclesiastical authority, the third council of Orleans." "It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day." *N. Summerbell's Hist. of the Christians*, p. 418.

The Roman Catholics admit the above as the truth, claiming the Sunday Sabbath as the *mark* of their authority. I copy the following from "Doctrinal Catechism," p. 174:—

"*Ques.* Have you any other way of proving that the Church has power to institute festivals of precept?"

"*Ans.* Had she not such power she could not have done that in which all modern religionists agree with her; she could not have *substituted* the ob-

servance of Sunday, the first day of the week, the observance of Saturday, the seventh day, *change* for which there is no Scriptural authority."

Again I quote from the "Douay Catechism" the same Church, on page 58:—

"*Ques.* How prove you that the Church has power to command feasts and holy days?"

"*Ans.* By the *very act of changing the Sabbath* into Sunday, which Protestants allow of; therefore they fondly contradict themselves, keeping Sunday strictly and breaking most of feasts commanded by the same Church" (theirs).

A Roman Catholic writer as quoted by the *Democrat* of Emporia, Kansas, April 13, 1888, said: "Sunday is regarded by the Roman Catholic Church as a day *entirely of their own appointment* . . . The Catholic Church changed the Sabbath to Sunday, and all the world bows down and ships on that day in *silent obedience to the mandate of the Catholic Church*." With these before us, I ask again, What did the Lord do to the Sabbath for? *Ans.* "Hallow my Sabbath, and they shall be a sign [or seal] between me and you, that ye may know that *I am the Lord your God*." Eze. 20:20. How does the pope show his power?—"By changing the *Sabbath into Sunday*." That is the seal or mark of his authority. All the world bows in silent obedience to the mandates of this power. St. Paul said that this power would exalt himself above God, and show "that he is God." He has done this by changing God's law; by removing the seal of God's law and placing his own in its stead. This he was *"think"* to do, and virtually, by the practice, the people, he has accomplished it. "All the world wondered after the beast." Rev. 13:3.

While the "falling away" of hundreds of years has resulted in all this, God does not sleep. The restoration spoken of by the prophets is just certain as the departure from the truth was. Acts 3:19-21. The last battle between truth and error is fought under the third angel's message. Rev. 14:9-12, on the *seal* of God and the *mark* of the beast. Reader, every soul is to be tested their loyalty proved. One company will receive the seal of the living God in their foreheads. Rev. 7:1-3; 14:1. This company sings the song of deliverance on the sea of glass. Rev. 15:2. The other receives the "mark of the beast" and suffers the seven last plagues. Rev. 16:1, 2. Reader, your decision in this most important of all questions, will decide your destiny. Be wise in your choice.

### "THY KINGDOM COME."

BY ELD. R. F. COTTRELL.

"Thy kingdom come. Thy will be done on earth as it is in heaven."

There are those who teach that the ten commandments are abolished, and that the Lord's prayer is no longer to be used; because the kingdom prayed for came 1800 years ago, and therefore it is not proper to pray for its coming. But as the will of God is not yet done on earth as it is reasonable to suppose it is done by the angels of God in heaven, the practice of offering this prayer during all these centuries will hardly be condemned. The petition, "Thy kingdom come," is still offered, and by some it is offered in faith, with the spirit, and also with the understanding. The Son of God dictated the prayer, and it will be answered,—the kingdom will come, and the will of God will be done on earth as perfectly as it is now done by the angels "that do his commandments, hearkening unto the voice of his word." Says an apostle, "We . . . look for new heavens and a new earth wherein dwelleth righteousness." None but the righteous will dwell in that everlasting abode.

But do the many who repeat the words of the Lord's prayer really know what they pray for? Do they know that the Judgment and the second coming of Christ are inseparably connected with the coming of the kingdom? Jesus compares himself to a nobleman going "into a far country to receive for himself a kingdom, and to return." On his return, having received the kingdom, he rewards his servants and slays his enemies. Luke 19:11-27. So Christ has gone to receive the kingdom from his Father (See Ps. 2:7-9; Dan. 7:13, 14), and Paul says that he "shall judge the quick [living] and the dead at his appearing and his kingdom." 2 Tim. 4:1. Therefore when we

pray, "Thy kingdom come," it is equivalent to a prayer for the coming of Christ and the Judgment. Those who have no desire for the coming of Christ cannot understandingly pray this prayer. Those who are not pleased with the theme of the second coming of Christ,—those who do not "look for him" and "love his appearing,"—have no use for it. Heb. 9 : 28 ; 2 Tim. 4 : 8. The "beloved disciple" prayed it 1800 years ago. When Jesus testified to him, "Surely I come quickly," his response was, "Amen. Even so, come, Lord Jesus." Rev. 22 : 20.

When the kingdom shall be fully established, its territory being cleansed from sin and the curse, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. 7 : 22, 27), then it will be that the will of God will be done on earth as it is in heaven. The will of God is revealed in his law. It was the language of Christ on coming into this world : "Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart." Ps. 40 : 7, 8. This testimony makes the will of God and his law equal and the same. Paul applies this text in the same manner. See Heb. 10 : 5-7. Jesus delighted to do the will of his Father ; the law of his God was within his heart ; and the new covenant puts it into the hearts of all its subjects. Jer. 31 : 31-35. The ten commandments are a synopsis of the law of God. There is no other complete code of moral precepts in the entire Bible. When the will of God shall be done in all the earth, these commandments will not be violated by any one living. Some hold that one, at least, of these commandments, the one which enjoins the keeping of the Sabbath, has been done away. But this is the very one, and the only one of the ten, that is singled out and expressly revealed in prophecy as being observed by all in the new earth. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

The time has never been since men departed from the true and living God to serve gods of their own choosing and creation, that the Sabbath has been observed by all flesh ; but it will be, for so the word of God declares. Then it will be demonstrated that the Sabbath can be kept by all the inhabitants of a round and rolling earth. No one will wish to find an excuse for not keeping it. No one will sail around the earth from east to west and from west to east (as many do now, on paper), or travel from pole to pole, to find an argument against it. And there will be perfect agreement in regard to the particular day. No one will hold the theory of "any one day of rest after six of labor," as many do now, while they gravely tell us that to avoid confusion all ought to be agreed on some particular day. "God is not the author of confusion." He knew in the beginning that this was expedient, and therefore appointed the day, being the day on which he rested ; and doubtless the dwellers in the new earth will accept the day of his appointing, in preference to any other.

Now since praying for the coming of the kingdom of God is virtually praying for the return of him who has gone to receive the kingdom, let all who pray this prayer be such as "look for" and "love his appearing." And let all who pray for the will of God to be done on earth as it is done in heaven, now strive to do his will, in accordance with the prayer, by keeping all the commandments of God, not excepting that one so generally trodden under foot, but which will be honored by "all flesh" in all the territory of that kingdom for which we pray. Every one should, as far as possible, answer his own prayers by living in harmony with them. No one can understandingly and consistently pray the Lord's prayer but those who look for, and love, the appearing of the glorious King, the signs of whose coming have already appeared ; and who keep the commandments of God, which are being proclaimed to mankind by a special message (Rev. 14 : 9-12), including the Sabbath, the rest-day of the Creator, which the word of God declares will be honored by all in the world to come. Oh, glorious kingdom ! Oh, blessed and righteous King ! While we await

thy glorious coming we still pray, "Thy kingdom come !"

#### SUPPLICATION.

BY J. M. HOPKINS.

"Give ear to my prayer, O God ; and hide not thyself from my supplication." Ps. 55 : 1.

We come to thee, thou Fount of every blessing,  
On whom our cherished hopes of heaven depend ;  
We come, our weakness and our sins confessing,  
Oh grant thy Holy Spirit's aid to lend.

Before thy throne, in humble adoration,  
The myriad hosts in heaven prostrate fall,  
And worship, saying, "Holy, holy, holy,"  
And thus thy mighty power and love extol.

And shall not we, with hearts all sin-polluted,  
With oft-repeated wanderings from thee,  
In penitence, or joy for sins commuted,  
Low down before thy scepter bend the knee ?

We come, but pleading nothing as our merit  
But Christ, the Lamb of God for sinners slain ;  
We whisper, "Jesus : " gracious Father, hear it,  
And grant us pardon through that precious name.

We come, for thine we are, thine by creation ;  
We come, redeemed by Jesus' precious blood.  
We come ; we hear thy loving invitation—  
Oh, verify to us thy promise, Lord.

We come, all weary, sad, and heavy laden ;  
Our souls are longing, thirsting for thy love.  
Oh ! draw us nearer, nearer thee, our Saviour,  
And smile upon us from thy throne above.

We come ; oh meet us with thy tender blessing ;  
We come ; oh let us hear thy gentle voice  
E'en now our dearest prayer and hope expressing.  
Oh ! may our hearts in thine own love rejoice.

We come ; oh give us strength for life's dread conflict ;  
The foe is mighty, ne'er can we prevail ;  
E'en now we see the hosts of sin advancing—  
Come quickly, Saviour, lest thy servants fail.

Then when this dreadful conflict is all ended,  
And with the loved and blest we safely stand,  
In loudest notes our voices shall be blended,  
To praise the Sovereign of that heavenly land.  
*Chatfield, Minn.*

#### THE STONING PENALTY.

BY ELD. O. A. JOHNSON.

ALTHOUGH several articles have appeared in the REVIEW showing that the Sabbath command still exists after the stoning penalty has passed away, there is an additional thought to which I wish to call the attention of its readers ; viz., the stoning of the Sabbath-breaker is no part of the original Sabbath law or command, but was given long after the institution of the Sabbath, and long after the Sabbath command was given ; and if this be true, the stoning penalty might pass away and leave the Sabbath law as it was before this penalty was added. In support of this I offer the following :—

1. The Sabbath was instituted at creation. Gen. 2 : 1-3. Yet nothing is said here about stoning any who might violate it.

2. Some object, and say that the Sabbath command was not given at creation, but that such a law was given to Israel when they came out of Egypt into the wilderness of Sin, about one month before the law was given on Mt. Sinai. While the transactions in the wilderness of Sin rather prove the previous institution of the Sabbath and its law, yet it proves positively that the Sabbath command existed there ; for thus we read : "That I may prove them, whether they will walk in my law, or no." "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16 : 4, 23. Here we see that God has a law, and that the Sabbath command is a part of it ; but as yet we learn nothing about the stoning penalty. Although the Lord had positively forbidden any to go out to gather manna on the seventh day, and although he withheld the manna so that none fell on that day, yet "there went out some of the people on the seventh day for to gather, and they found none ;" whereupon the Lord said : "How long refuse ye to keep my commandments and my laws." Ex. 16 : 27, 28. Here we have the Sabbath law, and people are required to keep it. Yet nothing is said about stoning those who might profane the Sabbath. Some here break the Sabbath and are not stoned for it. Hence we see that God can have a law requiring man to keep the seventh day Sabbath without the stoning penalty.

3. About a month after this, Israel came to Mt. Sinai, where God spoke the ten commandments with his own voice. See Ex. 20 : 3-17 ; Deut. 4 : 12, 13. None will dispute the fact that here is a positive command to keep the Sabbath. See Ex. 20 : 8-11. But mark, nothing is said about stoning any who should break it. This is a fact that none can dispute. Therefore it must be a fact that the stoning of the Sabbath-breaker is no part of the original Sabbath law, and hence we see that the Sabbath law can exist without the stoning penalty.

4. About a year after Israel left Egypt, a man was found breaking the Sabbath by gathering sticks on that day. This man was "put in ward, because it was not declared what should be done to him." Observe that as yet they had not learned what to do with those who willfully profaned God's holy day. The command to keep it existed, but they had not yet learned what to do to such as trampled God's Sabbath under their feet. It was at this time that God commanded that the Sabbath-breaker should be stoned, which was accordingly done. See Num. 15 : 32-36. Thus we see that the stoning penalty was not a part of the original Sabbath law ; and if the command to keep God's holy day could exist long before such a penalty was added, it could also exist after the penalty had passed away. The passing away of the penalty would not affect the Sabbath command ; for the penalty was no part of the Sabbath law.

The command forbidding adultery existed from creation, and was spoken and written by God on Mt. Sinai. But it was not till a long time afterward that the death penalty was pronounced upon the adulterer. See Lev. 20 : 10. The passing away of this penalty does not repeal the law against adultery. This will be clearly seen from John 8 : 3-11. But while Christ set aside this death penalty, he did not say that the accused was at liberty to break the command forbidding adultery ; for he said, "Go and sin no more ;" that is, go and transgress this command no more. Hence the stoning of the adulterer was to pass away, while the command forbidding adultery should remain in full force.

So with the Sabbath and its penalty : the Sabbath was instituted at creation, was spoken and written by God ; but it was not till a long time afterward that God directed the presumptuous Sabbath-profaner to be stoned. That penalty has passed away, and of course leaves this command as it was before the penalty was added.

This same principle holds good in regard to the prohibition of building fires on the Sabbath. See Ex. 35 : 3. This prohibition is no part of the original command, but was given by God long after the Sabbath command was given. This prohibition relating to the building of fires might pass away and still leave the original Sabbath command unchanged.

The heart that truly loves God will not seek to invent excuses for disobeying his commands, but will cheerfully say, Lord, thy will, not mine be done. "This is the love of God, that we keep his commandments : and his commandments are not grievous."

#### HOW THE SABBATH WAS CHANGED.

BY ELD. M. E. KELLOGG.

##### A NEW ASTRONOMICAL DISCOVERY.

THE *Watchman*, the leading Baptist paper of the East, contains in its issue of Oct. 8, a "Symposium of the Law and Observance of the Sabbath." The *symposium* consists of six articles, upon as many phases of the Sabbath question. Six clergymen, all of Rhode Island, and presumably all Baptists, prepared the papers, each confining his article to a distinct branch of the subject. The second article is entitled, "The Lord's Day and the Law of Christ," by Rev. Henry Crocker. In this article we are told how the Sabbath was changed.

The writer does not claim that the law of God was abolished. He ostensibly agrees with the Baptist confession of faith, "that the law of God is the unchangeable rule of his moral government." Noticing the Saviour's words, "On these two commandments hang all the law and the prophets," he says : "Somewhere in the law of love, the fourth commandment is included, blended, fused with the rest." This is good Sabbatarian doctrine. The fourth commandment is certainly a part of the



law of love, and no doubt was included by St. John with the rest of the divine law, when he said, "This is the love of God, that we keep his commandments." 1 John 5:3. But the writer in the *Watchman* does not look at it just in this way. The fourth commandment to him has become so "fused" and "blended" that it is made to enforce a day not named in the commandment. We cannot here refrain from remarking that, when the commandment of God which distinctly points out the seventh day as the Sabbath is so diverted as to do service in enforcing some other day, the term "fused" would not express its condition nearly as well as *confused*! We are very thankful, however, that this confusion is not in the fourth commandment, which is as clear as the noon-day sun, but in the minds of those who in various ways try to avoid its claims.

But how has Sunday become the Sabbath enforced by the fourth precept of the decalogue? Did Christ transfer the law of the Sabbath to Sunday? Let me give another quotation from the same article:—

"The early Christians would fain have made every day holy. All days were hallowed then as never before, and daily they worshiped and praised their redeeming Lord. But with a special fondness they came together upon that day of the week on which Christ rose from the dead. There was no *constraint* upon them but that of love. *No authority* drove them to observe it. They enacted *no laws* concerning it for others to follow, save as their own example was a law." Notice the frank acknowledgement, "No authority drove them to observe it." This is in perfect harmony with the following statement found in "Chamber's Library of Universal Knowledge": "By none of the Fathers before the fourth century is it (Sunday) identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Christ or his apostles." Vol. 12, p. 571.

Sunday-keeping, then, such as it was, in the early Church, was not "grounded" on the fourth commandment, or, as Mr. Crockner says: "No authority drove them to observe it." Yet now the fourth commandment is used to sustain the observance of Sunday! Had this precept lost its force in the days of the early Church? What makes this commandment so potent now, when it was so weak in the first centuries of the Christian era? There is certainly confusion here somewhere.

Perhaps when the Sabbath was changed from the seventh to the first day the shock was so great that the commandment lost its balance, and so was too weak to be of any service to Sunday in the days of the "Fathers;" but in later times it has recovered its equilibrium and strength, and so now can be used to enforce the observance of Sunday! But why should I suggest ways for our Sunday friends to get out of their difficulties, when the Rev. Mr. Crockner has discovered the way it was done,—a way at once unique and original. Thus: "The Christian Sabbath is a secular day transmuted by love into a holy day. It is the Hebrew Sabbath deflected slightly from its orbit by the close proximity of Christ's resurrection day, uniting with it to make of twain one bright, new day of hallowed peace!"

Now we may know just how it was done! We are given the philosophy of the change, and the idea is clothed in language so poetic that it will not offend the ear of the most fastidious. Hereafter, when people wish to avoid the claims of the Bible Sabbath, they will not be compelled to abolish the law, preach the seventh-part-of-time theory, or conjure up examples of Christ or the apostles. When the inquisitive child asks its parents, "Why do we rest on the first day when the Bible says 'the seventh day is the Sabbath?'" they can gravely answer that the Sabbath was "slightly deflected from its orbit by the close proximity of Christ's resurrection day," and the child will forever after hold its peace! Here is an astronomical discovery equaling anything that Herschel or Kepler ever made! Every day is supposed to have an orbit of its own, and each day has its nearest neighbors, the one preceding and the one succeeding it. The orbit of the Sabbath was between Friday and Sunday. All had gone on smoothly in this hebdomadal solar system for more than four thousand years. Sunday never got into the place of Monday, nor the Sabbath into the orbit of Sunday.

But a change came. The resurrection of Christ

coming on Sunday, the Sabbath was "deflected slightly from its orbit by the close proximity of Christ's resurrection day, uniting with it to make of twain one bright, new day." So one day has been lost, absorbed, two becoming one; and now six days roll on in their orbits where seven did before! But this *double day* is so "bright" that the loss of the other day is made good. In order to get the full benefit of this discovery we should keep in mind how it was done: the Sabbath was deflected upon the first day by its *close proximity*. How fortunate that the resurrection day was not some day farther removed from the Sabbath than the first day; for then it would have taken more than a *slight* deflection to have accomplished it. Imagine the Sabbath thrown from its orbit, and ranging on through Sunday, Monday, and Tuesday, to reach Wednesday, that *they* might unite to make one bright day! 'T would be a consummation devoutly to be feared. If one of the planets from which this little astronomical illustration is drawn should indulge in any such pranks, it would bring about the "wreck of matter and the crush of worlds." As it is, we have the wreck of reason and the crush of common sense!

But if the "proximity" of the resurrection day caused the Sabbath to be "deflected" upon it, why was it not deflected upon Friday? for the Sabbath was certainly in as close proximity to Friday as to the first day. Here is a chance for a further study of the movements of the days. Friday is by many considered an unlucky day. It is the day upon which murderers generally expiate their crimes. It may yet be found that there was something really repellent in Friday, so powerful as even to assist and impel the Sabbath forward upon Sunday! Probably the next "*symposium*" will make this matter still clearer? We shall await further developments with great interest.

East Richford, Vt.

## LOVERS OF PLEASURE.

BY A. SMITH.

ONE of the characteristics of the last days is expressed by the apostle when he says that the inhabitants of earth shall be "lovers of pleasures more than lovers of God." Any one who has given the subject more than casual attention cannot have failed to notice what multitudes of people will ignore ill health, inclement weather, late hours, long distances of travel, and a lavish expenditure of money to attend an advertised "show," when a tithe of such sacrifice of convenience in the cause of God would be considered an exaction intolerable to bear. Men and women show the estimate they place upon eternal life in the kingdom of God as compared with the value they set upon worldly pleasures and emoluments, by the devotion of their appliance to the formulas of these conflicting interests.

Recently a Chicago paper, *The Morning News*, published a "phenomenal" for a certain opera house, "so funny" that "standing room only" could be provided for the multitudes who attended to see "a *rag baby*." Soon after, the same paper published the notice of a drama "*funnier than the rag baby*;" and in a still later issue it was announced that an ambulance would be provided to convey to a hospital those who should be overcome by laughter at a scene more funny than any preceding it.

Making all proper allowance for exaggeration, it is yet evident from the patronage such places of amusement receive, as compared with that of the church and the lecture room, that folly and madness engross the interests of man like to that preceding the deluge, when the "imagination of the thoughts of his heart was only evil continually." If this evil were limited to those who make no profession of better things, it would not be so great. But, unfortunately, many who have a "form of godliness" encourage the pursuit of questionable worldly pleasure, by the passion they evince for socials of various forms, ostensibly for the sacred interests of the Church, but really from innate love of pleasure that would give them twinges of conscience were it not for the mollifying unction of religious associations.

If the inordinate gratification of the mirthful propensity alone were the limit of pleasure seeking, it would perhaps be but little worthy of depreciation; but, however pure the individual may

be who steps upon the ground of questionable pleasure, he is almost sure to thus become associated with those who are corrupt in heart and life, whose silent influence or whispered enticement will leave a sure impression, sometimes developing into open violation of moral law.

It cannot be that those who are Christ's,—those who "have crucified the flesh with the affections and lusts,"—can find enjoyment in the trifling, foolish, senseless pleasures of the world! To a heart renewed by the Spirit of God there are exhaustless sources of the purest pleasure of which in a limited degree finite man is capable in this world, and a reserve of eternal duration awaiting his translation into the kingdom of glory.

"Seek not in mammon's worship, pleasure;  
But find your richest, dearest treasure  
In God. His work, not leisure,  
Is the sure rule by which to measure  
Your opulence."

## WHY WE EMPHASIZE THE SABBATH.

BY HELEN L. MORSE.

SEVENTH-DAY ADVENTISTS are accused of regarding every precept of the decalogue, and all the instructions of God's word, as second in importance (to put it mildly) to the fourth commandment; in short, of making a hobby of the Sabbath. We acknowledge that there is some foundation for the accusation. We do make the Sabbath prominent. We take our position in the court room with certain protests to plead guilty, and then we claim what is the recognized right of every criminal, hearing from the court.

Suppose a teacher is called to prepare scholars for a position requiring a combined knowledge of the sciences and languages; and, finding their preference for Greek and Latin has been indulged to the exclusion of mathematics, he mainly devotes his attention to a thorough drill in that neglected branch; is it just to accuse him of ignoring or underestimating the value and importance of the classics?

Again, a building contractor is called to complete an unfinished work. His experienced eye soon detects that his predecessor has reared a lofty edifice upon a very untrustworthy foundation, and he employs his whole working force to repair this dangerous oversight. Is it right or wise to assume that he has no appreciation of, or interest in, the necessary adornment and finish of the structure? We believe the Christian Church was built not only upon the foundation, but according to the instructions, of the great Master Builder; and we understand that he, together with John the Baptist and the apostles, furnishes the precedents for methods of religious teaching through all time.

The forerunner of Christ was direct and straightforward in exposing sin wherever he found it, in kings' courts or peasants' hovels. He attacked King Herod just where he was violating the law. "It is not lawful for thee to have" thy brother's wife. Though his faithfulness cost him his life, he was true to the order, "Diminish not a word." When the people inquired, "What shall we do then?" his reply was calculated to reveal to them their selfish covetousness. Luke 3:11. The publicans propounded the same inquiry. Verse 12. They as, tax-gatherers, were extortionate and oppressive, and his answer to them was equally to the point. "Exact no more than that which is appointed you." The soldiers' awakened convictions were subject to the same searching test. They were quarrelsome and grasping, and his instructions were adapted to these conditions: "Do violence to no man, neither accuse any falsely; and be content with your wages." He did not make his teachings so broad as to cover the whole category of sins, nor his application so general as to include the whole race of sinners. He aimed at a mark, and hit it every time: "Sin is the transgression of the law." "Thou art the man."

But it is asked, Did Christ make the observance of the seventh-day Sabbath an important part of his teachings?—No. Why?—His mission was to the lost sheep of the house of Israel, and they were great sticklers for the outward forms of obedience. His work was to instruct where they were ignorant, to correct wherein they were deficient, to reprove where error existed, to call attention to neglected doctrines and precepts, and to expose their lives of hypocritical pretension. Their mag-

nificent temple, dedicated to Sabbath worship, their gorgeous robes, calculated to exalt themselves and awe the people on that day, their imposing and elaborate service, proclaimed alike to Jew and Gentile their estimate of the Sabbath. Christ had no occasion to instruct in that part of the doctrine which says, "Remember the Sabbath day to keep it holy;" for that was not then forgotten, nor was that which declares, "The seventh day is the Sabbath of the Lord thy God;" for all so understood it. But he had occasion to refer to the mistaken manner of its observance, in meaningless forms and burdensome traditions of their own, which he improved by declaring, "It is lawful to do good on the Sabbath day." The controversy was not over the day, but how the day should be observed. This Jesus forever settled by the declaration above, together with his example of instructing the unlearned, of ministering to the needy, and relieving the suffering. Instead of teaching them how to break the Sabbath, he taught them how to keep it.

But it is urged that this matter cannot be very important, or Paul and the other apostles would have given some attention to it. But the Sabbath question was no more agitated in Paul's day than in Christ's. This invention of man to overthrow the work of God had not then been "sought out." That in their innocence they were satisfied with the Sabbath as brought to view in the fourth commandment, is evident, from the statement that Paul's "manner was" to reason out of the Scriptures, with both Jews and Gentiles, in the synagogues and at the river side, "every" Sabbath. Acts 17:2; 18:4; 16:13; 13:42.

Hitherto, as a Pharisee, Paul had magnified the letter of the ceremonial law. Henceforth, as a Christian, he preached a crucified and risen Saviour, and distinguished between the "handwriting of ordinances that was against us, which was contrary to us," which was taken away and nailed to the cross, and the commandment of God which is "holy, just, and good." Paul bore powerful and direct testimony to the sins and dangers of his day. He did not shun to declare unto them all the counsel of God, and to warn them night and day with tears. As a faithful under-shepherd he fed the flock with meat convenient for them. The sound of Paul's trumpet was too certain, his reverence for God's law too clearly defined, for us to doubt that were he now proclaiming the everlasting gospel, we should have more than an echo of the thunders of Sinai, hurled with all his eloquence at the first-day theory, the no-law theory, the seventh-part-of-time theory, and all other man-made theories.

We are dealing with the Sabbath not only as God's rest day, or because it was committed to man in his holy state in Eden (Gen. 2:2, 3; Heb. 4:4), or presented to God's ancient people after the Egyptian bondage,—to "prove them, whether they will walk in my law, or no" (Ex. 16:4),—or proclaimed from Sinai with God's voice, amid fearful manifestations of his power; but also as an ancient landmark, thrown down by an apostate power, and lost sight of through the ages, but restored in these last days as a standard around which God's people may rally, and held up as a test by which to decide who is on the Lord's side in the closing conflict with the powers of darkness.

The command of God to his prophet anciently was, "Show my people their transgression." This instruction, our examination shows, was followed to the letter by the early religious teachers of this age. This we understand to be the need at the present quite as much as at any other period of the world. There is, at least, a nominal obedience to the other commandments that God wrote with his own finger on tables of stone, but the one that says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," is ruthlessly disregarded. James 2:10 assures us that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Now in view of these facts, can we be loyal subjects of the great Lawgiver, and faithful followers of our great Example, and not have our influence and efforts on the side of reform, just where reform is needed to raise up God's standard where the enemy has torn it down, and to make up the hedge just where the gap is? We submit the case to any just judge and reasonable jury, and entreat that those who render the verdict, and he who pronounces the sentence in this "court of

common pleas," may weigh the evidence, and examine the statute-book as they who must give an account at a higher tribunal.  
*Battle Creek, Mich.*

### BEWARE OF THE "HOOK."

BY R. S. OWEN.

A MINISTER warning his congregation against us recently, said: "He may say a great many good things, but that is only bait; the hook will come afterwards." They understood at once that the Sabbath was the "hook" against which he wished to warn them. This suggested to my mind that Christ sent out his disciples to be "fishers of men." Mark 1:17. He would be a very poor kind of a fisherman who would go out fishing with nothing but bait. He would be sure to return empty-handed.

We think God has furnished us with a very good "hook," and he wants men to take hold of it without fear: "Thus saith the Lord, . . . Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:12. When he sees that men have firm hold on that "hook," he will draw them in. "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Verses 6, 7. Again he says of those who take hold of the Sabbath, "Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Verse 5. But of those who *fear to take hold of the Sabbath*, and reject the commandments of God, the Lord says: "As the fire devoureth the stubble, and the flame consumeth the chaff; so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:24.

### SIGNIFICANT.

BY J. M. HOPKINS.

"THY watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

We believe that in fulfillment of this text the Lord has raised up a people in these last days known as Seventh-day Adventists. Find them where you will, in Maine or California, in Europe, Asia, or the islands of the sea, anywhere, or at any time, and you will hear them with the "voice together" proclaiming the same Bible truths, singing the same songs of Zion; and from all their publishing establishments, separated though they are by hundreds and thousands of miles, you will see them issuing the same doctrine. They "see eye to eye" and feel heart to heart. One thing especially have we noticed. Contributors to the REVIEW, although hundreds of miles apart, have been moved to write at the same time, upon the same subjects, expressing the same thoughts, in virtually the same language; and all the articles have appeared in the same issue of the paper. See REVIEW of Oct. 13, 1885, articles entitled "The New Departure," "The Two Great Commandments," "Not Under The Law," etc. Not once merely, but many times have we noticed instances like this. To our mind it is significant, and we can account for it on no other ground than that they all stand upon the same foundation,—God's word; and are all moved by the Holy Spirit.

We know that other denominations may put forth this claim, or at least do; but their claim is not well-founded, because their arguments used in defense of their erroneous positions are as diverse and contradictory as their advocates are numerous. Truth is consistent with itself; and its advocates, wherever they may be, "see eye to eye."

—The only things of intrinsic worth are the things no bad man can get. The most depraved man can get wealth and honors and reputation, and the like, but he lacks the main thing, that which lasts where eternity reigns.—D. E. Mears.

## 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.

### "WAIT A WEE."

"WHAT is patience?" and the question  
Passed the waiting classes through,  
While the teacher paused and listened,  
But no child the answer knew;

Till at length a little Scotch girl  
Tremblingly the silence broke:  
"Wait a wee and dinna weary,"  
Were the tender words she spoke.

And I think a truth lies deeply  
In that thought for you and me;  
Where the voice of duty calleth,  
Work and watch, but "wait a wee."

"Wait a wee," the autumn dieth,  
Violets rest beneath the snow;  
"Dinna weary," in the spring-time  
God's own love will bid them grow.

"Wait a wee," the rain is falling,  
And the day in darkness lies;  
"Dinna weary," clouds that scatter  
Frame a rainbow in the skies.

Art thou struggling, fainting, dying?  
"Wait a wee," till storms are past;  
Nerve thine arm to do and conquer,  
Courage! thou shalt win at last.

"Wait a wee"—O heart, be patient!  
Strong to do and bold to dare,  
Earnest, steadfast, loyal, loving,  
Strength renewed shall follow prayer.  
—*Charlottesville Chronicle.*

### ROGER'S BATTLE.

ROGER was in the lumber-room, ransacking the contents of an old yellow hair-trunk. He had been looking for a book; but he found, instead, a manuscript, the leaves of which were tied with faded blue ribbon.

"Hurrah!" he cried, "I believe that this is one of Aunt Nell's old compositions. Just like a girl to tie it with ribbon."

"Yes it is Aunt Nell's," he continued, reading it eagerly; "and I can write just as good a one when I try hard, and have plenty of time."

His eye sparkled, and his cheek flushed. He muttered something; but, just then, the clock was striking for half-past eight.

Roger pushed the old paper into his pocket, and ran down stairs, out the side door, off to school, never once looking back, though Chloe, the cook, called to him, holding up his lunch-basket. Up and down hill Roger ran, thinking all the while as fast as his brain would work. He stopped once or twice, pulled out the manuscript, and read a few words.

"It's very queer," he said, "that Aunt Nell should have written on a subject that I thought of last week! Here is the date; she must have been my age when she wrote it. Ho! ho! I could have made that sentence better. I would n't put capitals to almost every other word, and I would put something else just here. Why, I really think that I could take this whole thing and make it a great deal better,—change it, so that it would be my composition, and not Aunt Nell's at all, and then—why, then, I would n't lose what I have been working for so hard."

A turn in the road brought Roger opposite a field where was an old oak tree. He jumped over the fence, ran to the tree, and pushed the composition into a hollow place in the trunk. He had put many a note to his old playmate Howard Day, in that same tree; they two were the only ones who knew the place, and Howard was far away in California.

"It will be safe in our post-office till evening," Roger thought, leaping over the fence, and hurrying off to school.

"What ails Roger Donne?" whispered Jack Morris. He would n't play ball to-day, and now he is running home like the lightning express."

"To-morrow will be composition day, and Roger is working hard to get his trip," said another boy. "Do n't you know?—his Uncle Ralph has promised to take him to the Yosemite Valley next month, that is, if his marks are as good as they were this

time last year. They are sure to be if he gets on all right with this last composition."

"Oh, that'll be all right! Roger is always up in composition."

But Roger was not sure that it would be "all right." He had gone to the city, with his father, the day before, and so was behindhand with his composition. He was afraid that he could not write a good one in the time that was left. He stopped at the tree for the manuscript, and then ran home, not wanting the boys to overtake him. Tea was ready. The family was sure that Roger must be hungry. Chloe had worried all day because he had gone off without his lunch-basket. She had managed to save him a slice of plum-pudding from dinner.

"Why did n't you thank Chloe, Roger?" asked his sister Lou. "She looked disappointed."

"You thank her for me; that's a good little sister," said Roger. "I'm going to be dreadfully busy from now till to-morrow morning."

"Won't you go to bed to-night?" Lou asked. "I will thank Chloe; but she will not think it the same as if you had done it."

"Roger is very busy," she was saying, a moment afterward, to the old cook; "he was much obliged to you for the pudding. I believe that he intends to sit up all night over his lessons."

"It's all because Mr. Ralph has promised to take him out to yonder great valley," said Chloe. "He is sure to go."

Meanwhile, Roger was at his little desk in the library. He was soon through with his Latin lesson. Lou had a desk in another part of the room. She wished that Roger would not make such a shuffling sound with his feet, and that he would not lift and close his desk-lid so often. She looked up once, to find out what made him so restive. He was busy just then with pen and ink.

"Maybe he is writing his composition," she thought. "It must be very hard work,—as hard, almost, as to fight a battle."

She remembered how she had once said that she would like to be in a battle, and how Roger had replied: "Nonsense, Lou; girls never go into battle." Whereupon Uncle Ralph had remarked: "I am not so sure about that. There are many kinds of battles."

"Who knows now," thought Lou; "perhaps Roger is fighting a battle between right and wrong."

A thought had come to her. She took a book from the library shelf, and went behind the curtain to the writing-table in the recess.

Meanwhile, Roger finished his work, and went to bed. He had very queer dreams, though; and once he awoke, thinking that he was on a journey, and had come to two roads. He did not know which to take. Voices called him, some bidding him go this way, and some that.

Next day, Lou put his books in the satchel, and bade him good-by at the gate.

"We shall know about your marks when you come home to-night," she said. "I am almost sure that you will get your trip with Uncle Ralph."

"They will be very much disappointed if I do n't," thought Roger. "How bad it would be! Uncle would think me a poor sort of fellow, to fail at the end. Indeed, I cannot think of a much worse thing that could happen to me. So anything that can help me must be right."

"But it cannot be right to do what is not true and honest, Roger," said Conscience.

"Up on your composition, Roger?" asked a boy.

"Of course he is. Roger is always good for a composition," said Will.

"What a bad example to the boys, if I should fail!" thought Roger.

"You must do right, Roger, let the consequences be what they may," said Roger's conscience.

Roger looked at the clock. The recitations were all over; he had received good marks for everything; it was now nearly time to hand in the compositions. Roger had made up his mind to do a certain thing. He hesitated about it at first; but the longer he thought on it, the more necessary it seemed. Just then he opened a book that he had brought from home. A piece of paper fell from it. "The writing looks like Lou's," he said. He read it.

"I wonder what ails you, Roger?" she wrote. "Perhaps you are fighting one of the battles that uncle talks about? I wish that I could help you.

But you say that girls never fight battles. One day I read this,—it is called 'A Little Sermon'; let me copy it for you:—

"Children who read my lay,  
Thus much I have to say:  
Each day, and every day,  
Do what is right!  
Right things in great and small;  
Then, though the sky should fall,  
Sun, moon, and stars, and all,  
You shall have light!

"This further I would say:  
Be you tempted as you may  
Each day, and every day,  
Speak what is true!  
True things in great and small,  
Then, though the sky should fall,  
Sun, moon, and stars, and all,  
Heaven would show through."

Roger read to the last line. He bit his lip, and shut his eyes. It seemed just as though he had come out of a very dark place into the sunshine. He leaned his head on his desk a moment, and these other words came into his mind: "Thou God seest me."

Was it possible that he had copied Aunt Nell's composition, and that, actually, a few moments before, he had persuaded himself that it would be right to pass it off as his own? Had he been fighting a battle,—a battle, too, in which he had been nearly defeated? And was it the little sister, after all, who had helped him to win the victory, God having put it into her heart to copy just the words that would lead him from the wrong to the right? Roger took the composition from his desk, and tore it in half.

The boys were much surprised, a few moments afterward, when it was announced that Roger had failed to bring in a composition.

"How was it, old fellow? Will you not lose your trip?" they cried.

Yes, Roger lost his trip—for that season, at least. But he kept what was of infinite value to him,—he kept his truth and his honesty.—*Meade Middleton, in S. S. Times.*

#### TRUTHS FOR MEN IN THEIR TEENS.

REMEMBER, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but do n't dazzle people with it, and do n't imagine a thing is so, simply because you say it is. Do n't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote: "Make a few," tersely replied the old man. And we never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustache is neater; the cut of your hair is better; you are prettier, oh, far prettier than "Pa." But, young man, the old gentleman gets the biggest salary; and his homely, scrambling signature on the business end of a check will drain more money out of the bank in five minutes, than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we could n't engineer a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but do n't be so fresh that you will have to be put away to keep from spoiling. Do n't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding, they will find you. A diamond is n't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

## Our Tract Societies.

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

### NOW AND AFTERWARD.

Now, the sowing and the weeping,  
Working hard and waiting long;  
Afterward, the golden reaping,  
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,  
Scattered blossom, bleeding shoot!  
Afterward, the plenteous bearing  
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,  
Blind, faint gropings in the sea;  
Afterward, the pearly guerdon  
That shall make the diver free.

Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King.

Now, the tuning and the tension,  
Wailing minors, discord strong;  
Afterward, the grand ascension  
Of the Alleluia song.

Now, the spirit, conflict-riven,  
Wounded heart, unequal strife;  
Afterward, the triumph given,  
And the victor's crown of life.

Now, the training, strange and lowly,  
Unexplained and tedious now;  
Afterward, the service holy,  
And the Master's "Enter thou."

—F. R. Havergal.

### CANADA TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1885.

No. of members.....	59
" reports returned.....	32
" members added.....	2
" missionary visits.....	399
" letters written.....	142
" Signs taken in clubs.....	35
" Bible Readings given away.....	424
" new subscriptions obtained.....	26
" periodicals distributed.....	502
" pp. tracts and books distributed.....	15,612

Cash received on sales, \$33.61; on periodicals, \$29.55; on donations and other funds, \$15.25.

MARY L. CUSHING, Sec.

### TENNESSEE TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1885.

NO. of members.....	54
" reports returned.....	38
" members added.....	5
" missionary visits.....	66
" letters written.....	32
" Signs taken in clubs.....	28
" subscriptions obtained.....	38
" pp. tracts and pamphlets distributed..	12,595
" periodicals distributed.....	490

Cash received on membership and donations, \$2.70; on sales, \$37.65.

J. H. DORTCH.

### DAKOTA TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1885.

No. of members.....	369
" reports returned.....	222
" members added.....	18
" " dismissed.....	9
" missionary visits.....	1,288
" letters written.....	515
" Signs taken in clubs.....	159
" Stimmie " ".....	99
" new subscriptions obtained.....	164
" pp. tracts and pamphlets distributed,	425,978
" periodicals distributed.....	4,213
" Bible readings held.....	103

Received on membership and donations, \$105.04; on book sales, \$453.09; on periodicals, \$261.41; on general sales, \$164.30; on \$10,000 fund, \$1,455.58; on reserve fund, \$221.06; on tent fund, \$1,030.46; on other funds, \$224.50.

ALICE H. BEAUMONT, Sec.

### WISCONSIN TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1885.

No. of members.....	746
" reports returned.....	441
" members added.....	27
" " dismissed.....	20
" missionary visits.....	3,705
" letters written.....	984
" Signs taken in clubs.....	660



No. of new subscriptions obtained.....	412
" pp. tracts and pamphlets distributed...	400,209
" periodicals distributed.....	9,275
" Bible readings held.....	306

Received on membership and donations, \$148.23; on les, \$244.53; on periodicals, \$218; on \$25,000 fund, \$1.50; on general fund, \$101; on T. and M. fund, \$374.-; on periodical fund, \$218; on Australian mission, \$32.-; on International mission, \$50; on English mission, \$0; for So. Lancaster Academy, \$72; on canvassing fund, \$5.

The societies at Augusta, Victory, Clintonville, Hutchins, Creek, and Maple Valley, failed to report.

MARY V. THURSTON, Sec.

#### TENNESSEE TRACT SOCIETY.

THE first meeting of the sixth annual session of this Society was held at Greenbrier, Tenn., Oct. 22, 1885, at 5 P. M. Prayer was offered by J. D. Pegg. The minutes of the last meeting were read and approved. The Chair was empowered to appoint the usual committees, which were announced as follows: on Nominations, J. Q. Finch, J. E. White, J. W. each; on Resolutions, I. D. Van Horn, J. H. Dortch, J. Sisley.

Adjourned to call of Chair.

SECOND MEETING, OCT. 26, AT 9 A. M.—Committee on Resolutions presented the following report:—

*Resolved*, That we express gratitude to God for the success that has attended the missionary efforts put forth the last year.

*Resolved*, That all our local tract societies be urged to redouble their diligence in this noble cause, and make special efforts, through our cheap postal system, to send the light of truth everywhere.

*Resolved*, That local tract societies be organized, as soon as practicable, in every church and company of believers in this Conference where none now exist.

*Resolved*, That we recommend all our churches to set apart the missionary cause the regular service on the fourth Sabbath in each month, when missionary prayers and testimonies should be offered, and missionary letters read.

*Resolved*, That pledge papers be prepared, and that each member of the church, and their children and others, be induced to pledge a certain amount each month of the year, and that such monthly offerings be handed in at the meeting on the fourth Sabbath.

*Resolved*, That we encourage the canvass for "Great Conversations, Vol. IV," and make an earnest effort to get this valuable book into as many homes of the people as possible.

*Whereas*, The "Testimonies" from No. 1 to 30 are put up in four substantial volumes, and they are such reading as needed in every home; therefore—

*Resolved*, That we recommend all our people to purchase these valuable books at their earliest convenience, and read with great care the important instruction given therein.

These resolutions were spoken to by I. D. Van Horn, J. D. Pegg, and others, and adopted.

The report of labor for the year was given as follows:—

#### REPORT OF LABOR.

No. of members.....	54
" reports returned.....	125
" members added.....	13
" letters written.....	280
" missionary visits.....	1,339
" Signs taken in clubs.....	28
" subscriptions obtained.....	399
" pp. tracts and pamphlets distributed..	176,344
" periodicals distributed.....	1,902

#### TREASURER'S REPORT.

aid to REVIEW AND HERALD,	\$337 15
" Pacific Press,	134 05

Total, \$441 20

Enough is due the Society to pay all indebtedness.

THIRD MEETING, OCT. 27, AT 5 P. M.—Committee on Nominations presented names for officers during the coming year, which were as follows: For President, S. Fulton; Vice-President, J. B. Yates; Secretary and Treasurer, J. H. Dortch; Directors: Ist. No. 1, G. W. Dortch; No. 2, J. E. White. The nominees were elected by subscription each name separately.

Adjourned *sine die*. S. FULTON, Pres.  
J. H. DORTCH, Sec.

#### NEW ORLEANS MISSION.

THIS mission is now more permanently located, 732 Magazine St., Corner of Third St., New Orleans, La. We have rented, for six months, a hall 23x72 ft., and three other rooms connected with it. This seems to be just the thing for this purpose. The prospects are good. We believe the Spirit of God will move some hearts in

behalf of this mission, and that the 242,000 souls in this city will have a chance to hear the message.

G. K. OWEN.

#### GIFTS TO OUR ILLINOIS CITY MISSIONS.

I WISH to say a word concerning your gifts to the city missions. Those who have already donated would be more than repaid could they have seen the happy faces of the workers, and heard the blessings pronounced upon the donors when their gifts were received. They said: "It makes us feel that our brethren and sisters are interested in our work, and we can labor with more courage." To say that they were "thankful" does not express it. But what I want to say is, That we shall endeavor at all times to keep a strict account of all that is received by these missions in donations. And in order for us to do this we ask you to forward your donations by freight. Mark each package *plainly*, and send the bill of lading to us, by mail, *immediately*. If you will put your name on each article you send, we will place your name on our list of donors, with the value of each article, as we desire to keep an accurate account of all that is received, whether money, bedding, fruit, flour, vegetables, or anything else. If there are more than one in a place who expect to donate, they should all send at the same shipping, so that we may save money here in cartage.

We now have Bro. Robert Vickery and wife at the Chicago mission, and he will attend to these matters. Therefore please remember to direct all these donations to Robert Vickery, 3652 Vincennes Ave., Chicago, Ill., and be sure to notify him by sending the bill of lading (the receipt which you receive of the freight agent) to him by mail. Those who send to Aurora can address Charles Parmele, Box 742, Aurora, Ill., and he will see that all is accounted for. The family at Aurora numbers three workers, and are all working hard, holding about fifty Bible readings per week. Here at Chicago the family now consists of fifteen workers, and we have just received word that nine more are coming soon. We are filling up every room, and have just fitted up the fourth-story store-room for a sleeping-room. We are increasing the capacity of our sleeping apartments by additional beds, as we desire to have every foot of space from cellar to garret profitably occupied. The cause here is advancing, and all are trying to do good work for the Master. Brethren, pray the Lord of the harvest to send forth laborers into the wide harvest field. "The fields are already white." Who will share in the glory of bringing in the golden sheaves?—None but those who make a "covenant with God by sacrifice."

R. M. KILGORE.

#### TO THE BROTHERS AND SISTERS IN CANADA.

THE missionary work performed in Canada during the past year, has far exceeded that of any previous year, there having been more than three times as much accomplished as ever has been in the same length of time before. This is certainly encouraging; yet we are all aware that not nearly as much has been done as might have been. We are anxious that when another year shall have rolled around, we shall be able to report a far greater increase. This certainly might be the case, if each would feel an individual responsibility to help bring up the interest in this important branch of the work. Now if all who take the REVIEW, Signs, or Instructor, will see that none of these papers are thrown away, but are either handed or sent to those not of our faith, they can in this way aid in scattering the seeds of truth here in Canada. If there are those who cannot attend to sending them out, and following up the interest by correspondence, will they send their unsoiled papers to me, at South Stukely, P. Q.? and I will use them. We have a large supply of tracts on hand which we wish to have scattered this winter. Who will help in circulating them?

Let us all take hold of the work with renewed energy, that we may share in the reward given to the faithful ones. MARY L. CUSHING, Sec.

—I believe that many had it in their power to have attained unto wisdom, had they not been impeded by the belief that wisdom they had already attained.—Seneca.

## Bible Readings.

"Search the Scriptures."—John 5:39.

#### PRIDE AND HUMILITY.

BY ELD. R. F. COTTRELL.

1. WHAT did Lucifer say in his heart?

"I will ascend into heaven, I will exalt my throne above the stars of God. . . I will be like the Most High." Isa. 14:12-14.

2. Was pride the cause of his fall?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

3. Will pride in men tend to the same condemnation?

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:6.

4. What will become of all the proud?

"All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

5. Who is the root and who are the branches?

6. What did Jesus teach respecting pride and humility?

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12.

7. Whom will God save?

"He shall save the humble person." Job 22:29.

8. What goes before destruction?

"Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

9. What goes before honor?

"Before honor is humility." Prov. 15:33.

10. How will God treat the proud and the humble?

"God resisteth the proud, but giveth grace unto the humble." James 4:6.

11. What does the apostle exhort us to do?

"Humble yourselves in the sight of the Lord, and he shall lift you up." Verse 10.

12. How does Paul caution against pride?

"For I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." Rom. 12:3.

13. What further does he say?

"Be not wise in your own conceits." Verse 16.

14. Does the Old Testament teach the same?

"Be not wise in thine own eyes." Prov. 3:7.

15. Give another quotation on this point.

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Prov. 26:12.

16. What is Isaiah's testimony on this point?

"Woe unto them that are wise in their own eyes, and prudent in their own sight!" Isa. 5:21.

17. What does Paul say of idolaters?

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Rom. 1:22, 23.

18. Did Jesus set an example of humility?

"He humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8.

19. By what consideration did he encourage the heavy-laden to come unto him?

"Learn of me; for I am meek and lowly in heart." Matt. 11:29.

20. With whom does God dwell?

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15.

21. To whom is the Lord nigh?

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18.

22. To whom will he look?

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

23. With what should we be clothed?

"All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:5.

24. In addition to clothing, most people desire some ornament; and some aspire to those of a great price. What ornament should we prefer?

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3, 4.

# The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 24, 1885.

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

## THE CONFERENCE.

THE twenty-fourth annual session of the General Conference, now in progress in this city, shows a more general representation of the field by delegates than has been shown by any previous Conference of this kind. Of our twenty-eight Conferences, twenty-seven are represented at this meeting by different delegates. The number of delegates has now reached sixty-four, to which a few more may be added before the session closes. There are seven other members of the Conference present, making the total membership seventy-one.

In entering upon the business of the meeting a more extensive field opens before us than ever before, showing a very marked enlargement of our work in many directions. Enough business has already been introduced apparently to occupy the attention of the Conference during the remainder of the session, to say nothing of the other organizations which are to hold their meetings. It might appropriately be termed a Conference of committees, twelve having already been appointed on the various subjects noted in the record of the business proceedings.

Eld. Canright spoke Wednesday evening, Eld. Rupert Thursday evening, Eld. Farnsworth in the evening commencing the Sabbath, Eld. Waggoner Sabbath forenoon, and Eld. Butler in the afternoon. The sermons were on timely topics and listened to with great interest. The points particularly emphasized were the tangible evidences now beginning to appear that we are about entering upon the times we have long been expecting, according to the testimony of the Scriptures, and that the great crisis is approaching between the message and the elements which are gathering in opposition to it. It is no time now to falter, but to press the work all along the line.

As the readers of the REVIEW will be anxious to learn what has been done up to the hour of going to press, we give the space to a record of the proceedings.

## GENERAL CONFERENCE PROCEEDINGS.

### TWENTY-FOURTH ANNUAL SESSION.

THE twenty-fourth annual session of the General Conference of Seventh-day Adventists convened in Battle Creek, Mich., according to appointment, at 9 A. M., Nov. 18, 1885, with the President, Eld. Geo. I. Butler, in the chair. Prayer by U. Smith.

Delegates being requested to hand in their credentials, forty-seven responded representing twenty-seven Conferences, as follows:—

*California*, J. H. Waggoner, C. H. Jones; *Dakota*, S. B. Whitney; *Illinois*, R. M. Kilgore, A. O. Tait, J. F. Ballenger; *Indiana*, Wm. Covert, J. M. Rees; *Iowa*, H. Nicola; *Kansas*, J. H. Cook, R. F. Barton, S. S. Shrock, E. M. Kalloch; *Kentucky*, G. G. Rupert; *Maine*, J. B. Goodrich, J. L. Prescott; *Michigan*, E. H. Root, D. M. Canright, M. B. Miller, H. W. Miller; *Minnesota*, G. C. Tenney, Harrison Grant, Lewis Johnson, W. B. White, H. P. Holser; *Missouri*, D. T. Jones, N. W. Allee; *Nebraska*, A. J. Cudney, H. Shultz; *New England*, D. A. Robinson, A. T. Robinson; *New York*, E. W. Whitney, Harmon Lindsay (with E. E. Miles, alternate); *North Pacific*, C. L. Boyd; *Ohio*, R. A. Underwood, W. J. Stone, E. H. Gates; *Pennsylvania*, D. B. Oviatt; *Switzerland*, C. M. Andrews; *Sweden*, J. P. Rosqvist; *Tennessee*, Samuel Fulton; *Upper Columbia*, H. W. Decker; *Vermont*, A. S. Hutchins, I. E. Kimball; *Wisconsin*, A. J. Breed, P. H. Cady, T. B. Snow.

In addition to the foregoing who presented credentials, the following brethren were present as members, by virtue of laboring in the Conference the past year. I. D. Van Horn, G. B. Starr, T. M. Steward, J. D. Pegg, R. Conradi.

The Chair was empowered to appoint the committees on nominations, resolutions, credentials, and auditing, and instructed to appoint a committee of five on destitute fields, and a committee of three on the religious exercises of this Conference.

Elds. I. D. Van Horn, R. A. Underwood and M. B. Miller were appointed as the committee on religious exercises; and the Chair asked a little time for the arrangement of the other committees.

The time was then taken up with an interesting survey of the field by the Chairman, and brief comments upon the work that has been performed the past year. A fair degree of prosperity has attended our work during the year that is past, in all its branches, and in many respects we find the cause in advance of what it was a year ago. Eld. Waggoner spoke in regard to the interesting mission opened in Australia. At half past eleven the Conference adjourned to 2:30 P. M.

SECOND MEETING, 2:30 P. M.—Minutes approved. Prayer by G. G. Rupert. The following additional delegates presented their credentials: W. C. Sisley, Michigan; John Wilson and A. G. Daniells, Iowa; M. H. Brown, N. Y.

The following committees were then announced:—  
On *Nominations*: J. B. Goodrich, R. M. Kilgore, C. H. Jones.

On *Resolutions*: O. A. Olsen, J. H. Waggoner, R. A. Underwood.

On *Credentials and Licenses*: J. Fargo, D. A. Robinson, C. L. Boyd.

On *Auditing*: D. B. Oviatt, H. W. Decker, A. R. Henry, A. J. Breed, Dan T. Jones, Henry Nicola.

On *Distribution of Labor*: D. M. Canright, G. G. Rupert, G. C. Tenney, E. W. Whitney, R. Conradi.

Reports from ministers being made the order of the meeting, Bro. Rupert gave an interesting account of his tour through the South, and the state of the cause in Alabama, Florida, Georgia, North Carolina, and Virginia.

Eld. G. C. Tenney spoke of the work in North Dakota, and made a strong appeal for that field.

Eld. H. W. Decker spoke for Upper Columbia, and Idaho.

Eld. C. L. Boyd spoke for British Columbia. The Canadian Pacific Railway is opened, the tide of emigration is setting in there of intelligent, enterprising people, and now is the time to strike.

Bro. C. H. Jones spoke for the Sandwich Islands, followed by Bro. Waggoner on the same subject.

Eld. T. M. Steward spoke in regard to the state of the work in Ontario, and the condition of that field. Eld. R. Conradi spoke in regard to the work in Russia, and the necessity of sending a laborer there.

The Treasurer's report was then presented as follows:—

### TREASURER'S REPORT.

A. R. Henry in account with the General Conference of S. D. Adventists.

To cash on hand at beginning of year,	\$4,005 16	Dr.
To cash received from Conf's.,	14,429 09	
"    "    tent fund,	403 03	
"    "    other sources,	826 28	
Total,	\$19,663 56	Cr.
By amount paid ministers,	\$13,053 44	
"    "    to missions,	1,181 05	
Total,	\$14,234 49	
By cash on hand to balance,	5,429 07	
	\$19,663 56	
	A. R. HENRY, Treas.	

This report was accepted.

The question of a year book being called up, J. H. Waggoner, D. M. Canright and A. R. Henry, were appointed a committee to consider the matter and present some recommendations on the subject to this Conference.

The Committee on Hymn Book made a partial report through its chairman, G. I. Butler, whereupon it was—

*Moved* (by H. W. Decker), That the Chair appoint a committee of nine to examine the work already done, and make a definite recommendation to the Conference.—Carried.

Adjourned to 9:30 Thursday morning, Nov. 19.

THIRD MEETING, Nov. 19, AT 9:30 A. M.—Prayer by Eld. J. H. Cook. Minutes approved. The following additional delegates presented credentials: D. H. Oberholtzer and J. P. Henderson, Indiana; D. T. Fero, Pennsylvania; Leonard Lawrence and M. B. Cyphers, Michigan; A. D. Olsen, Dakota; E. W. Farnsworth, Iowa. A. Mead was chosen to act as additional delegate from Wisconsin.

The Committee on Hymn Book was then an-

nounced as follows: C. H. Jones, E. H. Gates, S. B. Whitney, R. M. Kilgore, A. G. Daniells, J. H. Cook, E. W. Whitney, J. D. Pegg, and G. B. Starr.

The Chairman, in a clear and forcible manner, laid before the meeting the financial wants of the cause, and the different enterprises which need more liberal support, and which give every promise of success if such support could be secured.

Appeals on this subject were made by Elds. O. A. Olsen and R. A. Underwood.

*Moved* (by J. H. Cook), That the Chair appoint a committee of five to take into consideration the matter of finances, and present some recommendations to this meeting.

The motion was amended by adding four more to the committee, making a committee of nine, and making the President of the General Conference one of the number.

As amended the motion was carried; and the Chairman asked time before announcing the appointment.

The subject of city missions being introduced by statement from the Chairman concerning the workings, efficiency, and needs of these enterprises, C. Tenney, R. A. Underwood, C. H. Jones, E. W. Whitney, J. H. Waggoner, G. G. Rupert, and E. Miles spoke to greater or less length on the subject. The general testimony was of an encouraging nature, even in regard to present and visible fruits, to say nothing of those which are prospective. Many lines of interest were related. It was finally—

*Moved* (by C. H. Jones), That the Chair appoint a committee of nine to consider the matter of city missions, and report to this Conference in regard to the best methods of conducting them; which motion prevailed.

Adjourned to meet in the afternoon at a quarter before three o'clock.

FOURTH MEETING, AT 2:45 P. M.—Prayer by Eld. A. S. Hutchins. Minutes of previous meeting approved.

On motion, Eld. J. F. Hanson was received as member of the Conference.

The members of the previously authorized committees were then announced as follows:—

On *Finances*: J. Fargo, O. A. Olsen, A. R. Henry, C. L. Boyd, J. L. Prescott, W. S. Nelson, Dan T. Jones, W. C. Sisley, G. I. Butler.

On *City Missions*: W. C. Sisley, J. H. Waggoner, G. B. Starr, M. H. Brown, R. A. Underwood, A. G. Daniells, D. B. Oviatt, D. A. Robinson, G. C. Tenney.

The question next proposed for consideration was what attitude we should assume toward indictments for Sunday working, which are beginning to be numerous in various States.

While this question was pending, Eld. E. W. Farnsworth gave a graphic description of the trials of our brethren in Arkansas, on indictments for Sunday labor (See report in last week's REVIEW.) The case was decided against them in the lower court, but has been appealed to the supreme court of the State. Bro. Farnsworth also made a statement of the situation in that State, where several of our brethren have been indicted on the same charge, and have appealed the case to the supreme court. Our brethren there are persons of limited means, and would be glad of any assistance which any may be disposed to render them. It was then—

*Moved* (by G. G. Rupert), That the Chair appoint a committee of five to consider the question of arraignment for Sunday labor, and our duty in reference thereto.—Carried.

The following persons were appointed as committee: J. H. Waggoner, U. Smith, O. A. Olsen, J. Fargo, Wm. Covert.

The question of institutes to be held in different places, for the purpose of instructing persons how to labor in the various branches of our work, was not taken into consideration. Remarks were made on the subject by D. M. Canright, J. H. Waggoner, M. B. Miller, C. L. Boyd; and, on motion by R. A. Underwood, the matter was referred to a committee of seven to be appointed by the Chair. The following brethren were named as said committee: O. A. Olsen, R. A. Underwood, D. M. Canright, D. A. Robinson, H. W. Miller, R. M. Kilgore, H. W. Decker.

The question of an increase of help in the literary departments of our work was then taken into consideration. An increase of editorial help is needed, it becomes necessary to establish new papers, and is desirable to cultivate talent for reporting for secular papers. After remarks by various persons



on the subject, the Chairman was empowered, on motion of A. S. Hutchins, to appoint a committee of five to present before the Conference some plan of action on this matter.

The Chairman wished time in the selection of the committee; and the Conference adjourned to 9:30 A. M. Friday, Nov. 20.

FIFTH MEETING, NOV. 20, AT 9:30 A. M.—Prayer by E. W. Farnsworth. Minutes of previous meeting approved. The following additional delegates handed in credentials: H. S. Lay and J. D. Gowell, Michigan; R. M. Kilgore, Texas; L. McCoy, Iowa. As the delegation from Michigan was not full, several of the appointed delegates not having arrived, by vote of the Conference H. M. Kenyon, J. S. Burnham, and W. A. Towle were received as delegates from Michigan.

The Committee on Distribution of Labor made the following partial report, recommending,—

1. That Eld. Richard Conradi go to Europe to labor in the cause there, especially among the German-speaking people, as soon as he can do so consistently with other duties.

2. That Eld. J. M. Rees, of Indiana, be invited to locate in East Tennessee, and labor in that section and in North Carolina, and to assist in the general Southern field as Providence and circumstances may indicate.

3. That Eld. G. G. Rupert devote as much of his time and attention to the Southern field as he can consistently with his duties in his own Conference.

4. That Eld. J. D. Pegg, of Iowa, be requested to join Eld. Ostrander in labor in Colorado.

5. That Eld. E. W. Farnsworth be requested to return to New England to labor until the return of Eld. Haskell from Australia.

6. That Eld. J. B. Goodrich be requested to remain in the New England Conference until the return of Eld. Haskell.

On motion to adopt, the report came up for consideration item by item. A vote was taken on the recommendations separately, and each one was heartily indorsed by the Conference.

Other committees not being prepared to report, the question of camp-meeting advertising was taken up. After quite a lengthy discussion, which took quite a wide range, embracing the advisability of acquainting ourselves with editors, advertising through the papers, preparing suitable posters, etc., etc., the question was referred to a committee, appointed by the Chair, consisting of C. H. Jones, J. L. Prescott, and A. R. Henry.

It was thought advisable at this point to introduce a theological question, and the subject of trine immersion was taken up. After a somewhat extended examination of the subject and the situation in various parts of the country relative to this question, and what our position should be in regard to receiving into our churches persons who hold to the view of trine immersion, the question was referred to the Committee on Resolutions, with instructions to present a resolution touching this matter.

The question of church elders was then introduced, with regard especially to the extent of their jurisdiction, and the effect of their ordination as to other churches; that is to say, Can an elder of a church upon removing to another church be elected to the eldership of this last church without re-ordination? After remarks by a number of members, a motion was made and seconded to refer this question to a committee of six, to be appointed by the Chair, to act with himself.

While this motion was pending, the Conference adjourned to call of Chair. GEO. I. BUTLER, Pres.

U. SMITH, Sec.

(To be continued.)

#### THE DECALOGUE REVISED.

THE revision of a book or document is understood to be for the purpose of correcting it; for presenting the thoughts and arguments of the writer more clearly and forcibly. The ten commandments, proclaimed by God himself upon Mount Sinai, and by him written upon two tables of stone, have been subject to a great deal of criticism, amendment, and revision by fallen, erring man. And every effort to improve these words of God, on the part of men, however learned or wise they may have proved themselves in other matters, verifies the truthfulness of this declaration: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

With ministers generally, and with all others who profess to love the law of God, however conflicting

or absurdly inconsistent their lines of argument may be, whether the law suffers abrogation at their hands, or only revision, their efforts round out in bringing the first day of the week to the front as the Christian Sabbath. But before us lies a revision of the decalogue, clipped from *The Voice*, a live temperance sheet, in which this view is not so prominent. This revision seems to have been made for the accommodation of politicians and business men, and to ease the whisky vender, and seems to be for use only till the people shall be "educated up" to a willingness to respect the law without revision. Sabbatharians cannot indorse this recent correction of the commandments, and how conscientious first-day observers can, we do not understand; but to them it must be left to settle the question. If religious people have a right to change the day specified in the fourth commandment as God's rest day, as the holy Sabbath, commanding the observance of another day, why may not others change the law to suit their convenience?

Below we give the revision of the decalogue referred to:—

#### "REVISING THE DECALOGUE."

"The ten commandments amended to suit the people until they are 'educated up' to a more strict observance of the same:—

"Thou shalt have no other gods before me, unless thou art seeking official position.

"Thou shalt not make unto thyself any graven image, or any likeness of anything in heaven, earth, or the waters, to bow down thyself to worship them, except the almighty dollar, the form of which thou hast thyself invented.

"Thou shalt not take the name of the Lord thy God in vain, unless thou art drunk or very angry.

"Remember the Sabbath day to keep it holy, unless thou ownest a railroad or steamboat, or wishest to travel or play games for rest and recreation.

"Honor thy father and thy mother, when they do not interfere with thy pleasures or plans, unless thou hast become so dishonorable thyself that thou canst not avoid dishonoring and disgracing every one connected with thee.

"Thou shalt not kill, unless thou hast a license from the county court or the Excise Commissioners.

"Thou shalt not commit adultery, except thou canst find some defect in thy lawful companion, or thou seest one thou likest better, or it is thy religion.

"Thou shalt not steal, unless thou hast paid the Government—city, State, or national—for the privilege.

"Thou shalt not bear false witness against thy neighbor, only to show that he has failings and faults as well as thou, and by exposing his sins thou mayest detract from thine own.

"Thou shalt not covet thy neighbor's goods, unless there is a fair prospect that thou canst get them, lest thou make thyself uncomfortable by defeat."

A. S. HUTCHINS.

#### "THE REVIEW IS TOO HIGH."

"THE REVIEW is too high. Just think of two dollars per year for so small a paper! Why, I can get the *Tribune*, or the *Republican*, or the *Times* for only one dollar per year, and see how much larger they are. Somebody must make a good deal of money out of it." That is what one of our Seventh-day Adventist sisters said to me when I urged her to subscribe for our good old friend, the REVIEW; and I have often heard others express about the same opinion. Let us see what there is to it.

In the first place, these secular papers referred to, and others like them, devote a large space each week to advertisements, sometimes a quarter or more of their entire space. For these advertisements they receive large pay, often many thousands of dollars. But our REVIEW contains no advertisements to speak of, not so much as an inch of space per week. All told probably it would not amount to thirty dollars per year. This is a large item of difference between our paper and others.

In the next place, the REVIEW is printed on most excellent paper, in good type, and all the matter is new every week. Many of these other papers are printed on poor, cheap paper, with worn type, hard to read, and their long advertisements of page after page stand week after week without being changed. This makes a vast difference in the cost of a paper, as any publisher can tell you.

But the great difference comes in the larger circulation which these great weeklies have. While our REVIEW probably has a list of less than ten thousand subscribers, these secular papers run up from one hundred thousand to two hundred thousand weekly. They are popular papers, published in just the manner that will best suit the great public; but ours is

published to advocate an unpopular truth, which is believed and loved by only a few comparatively. Who take the REVIEW and pay for it?—Just those who love the Seventh-day Adventist faith. Hence, in the nature of the case, our list must be small compared with those of popular weeklies.

But our cause could not be maintained without such a paper as the REVIEW. It is the great medium of information and instruction to our people. Having no regular pastors to our churches, many of them not hearing a sermon for months, hundreds scattered where they have no church privileges at all, the REVIEW stands as a pastor to all these souls. Through it week by week our leading brethren speak words of instruction, warning, and encouragement. It would be ruin to the cause to be deprived of this invaluable medium of communication.

Thus it is clearly the sacred duty of all who love present truth to help sustain this paper. But some say, "Let those take it who are able to." Yes, but that is the very thing which keeps our list small, and makes it necessary to keep the price up. Do you know that the most of the cost of publishing a paper comes on the first few copies struck off? That is, if there were only one single copy of the REVIEW published weekly, that copy would cost several thousand dollars. For all the writing, all the editing, all the type-setting, all the proof-reading, all the machinery, all the buildings, and all the capital would be just as much required to print that one copy as to print one hundred thousand copies. So the larger the subscription list, the cheaper can the paper be printed. Give us one hundred thousand subscriptions, and we will send you the REVIEW for one dollar per year, and then make money; but cut our list down to one thousand, and we should have to charge five dollars per year, and yet lose money. So if you want the REVIEW to be cheaper, help raise the list.

"Too poor to take the REVIEW!" No, there is not one in a hundred that say this who really is so. If they only prized the paper as they should, and as those do who take it, they would find some way to take it and be no worse off, either. If there is one really too poor to pay for the REVIEW, others should immediately raise the money and get it for him. I believe the Office sends the REVIEW to worthy poor at half price.

Come, brethren and sisters, one and all, you need the REVIEW, and it needs your support. Another year is soon to begin. Let us all take hold and help the Office, encourage the editors, and bless our families by taking the REVIEW ourselves and by inducing others to subscribe for it. Please read this to those who do not now take the REVIEW, and then encourage them to take it. D. M. CANRIGHT.

#### SHORTNESS OF TIME.

WHEN I embraced the truth of the last message, I believed the time till Christ's coming to be much shorter than it really was. As I saw men planting and building, saw many farmers putting out large fields to young fruit-trees, I doubted much whether they would ever eat fruit from them; but large crops of fruit have been gathered from them for years in the past. And when I saw young persons being educated for the ministry or for physicians, I doubted whether they would ever have time to finish their education in time to be of service in these avocations. But I have lived to see such ones useful for many years. Yes, some were not born when I embraced the truth who are now among our efficient workers in the cause. Time and Providence have demonstrated that the advent was not so near as I had supposed; and I am glad that this is so.

But does this prove that time will glide on for as many years to come? Can we continue forever to plant trees that are mere whips, and confidently expect to gather fruit from them? Can the young still expect to go through a collegiate course of instruction, in hope of a long and useful career? If we are nearing the end, as the word of God abundantly proves, the time will certainly come when it will be too late to make calculations for many long years in the future. And is it now possible that we have already reached that time? The fact that many years have passed since we believed, is not evidence that there are as many more in the future. It certainly becomes us to watch, and pray, and work. The end is surely approaching, and "it hasteth greatly."

R. F. COTTRELL.

—Blessed are the pure in heart; they shall see God.

## 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.

### LABORERS.

THE laborers are so few!  
The fields are whitening, and the grain will fall,  
The weeds are ripening, ill seeds blow o'er all,  
There is no rain or dew.

Why stand we idle here?  
For in the vineyard much fair fruit we see,  
Waiting for help to gather; yet, ah me!  
Few workers venture near.

Assailed with doubts alway,  
We shrink from duty and its thorny path,  
And cry that work be given "to him that hath,"  
And kept from us away.

Nay, no more folded hands!  
The Lord hath need of thee, to teach, to pray,  
To warn, instruct, and labor, day by day;  
Thy need he understands.

—Annie L. Jack.

### MISSISSIPPI.

FLORA, MADISON Co.—Met with this little company and spoke of the signs of the end given by the prophet Daniel, and also those of Matthew 24. Have hopes that twelve or fifteen will sign the covenant to keep the commandments of God and the faith of Jesus. One brother who has been preaching for thirty years, has decided, and is now preaching the seventh-day Sabbath.  
W. J. HEATHCOCK.  
Oct. 25.

### VERMONT.

BRATTLEBORO.—I spent Sabbath, Oct. 24, with the friends at this place, and held one meeting. Nearly all are holding on, and growing in the work. One sister from another town, who was convinced of the truth last summer, and for whom we have felt very anxious, was present, and decided henceforth to obey all the commands of God. We trust she will be useful, and hold up the light to others.

R. F. BARTON.

### MICHIGAN.

BLOOMINGDALE.—In company with Eld. Parmelee, I spent two Sabbaths with this church, which was raised up about one year ago. There are about twenty Sabbath-keepers here, with a branch class of about as many more near Gobalsville, a few miles away. At Bloomingdale they have bought a school-house, which makes them a good church. Sabbath-school is kept up at each place. We gave special attention to that work, which was well received. There was a good outside interest at each place. A little labor would be sure to bring in some good souls. But few of the brethren are well provided with this world's goods; but they have not done as much as they could or ought to have done in support of the cause. Only a few take the REVIEW. No church can grow in this way. But they are as willing as any others to take hold in these matters when they are made to see the importance of it. Eld. Parmelee was elected elder.

D. M. CANRIGHT.

### ARKANSAS.

MALVERN.—The determination here seems to be to enforce the mark of the beast. From the pulpit in two different places I have heard the people urged to see that we suffer as evil-doers if we continue to do as we have been doing,—keeping the commandments of God. And at the last term of court, Judge J. B. Wood, in his advice to the jury, first charged them very particularly in regard to the violators of the Sabbath, or Sunday law. His attention was called to some who kept the seventh day, and he said that made no difference; they must keep Sunday too. Myself and two others in this county are under bonds to appear at the next term of court in February, and in Pike county there are two more of the brethren under bonds. But notwithstanding all this, there are new ones taking a stand on the commandments, and in Malvern there is an interest to hear on these things.

J. L. SHOCKEY.

### GEORGIA.

PERRY, HOUTSON Co.—I have not reported in a long time, but have not ceased my efforts in behalf of the truth. The people of our county know just enough of present truth to be convinced that it is the truth, and a great many refuse to read or talk on doctrinal subjects. I believe that if one of our able ministers should be sent here with a tent, a good work

could be done. The ministers are doing all they can to keep the people from investigating. There are several in the valley of decision, and they dread opposition. A lady living near me says that if we had a church here she would join it. Many of the colored people acknowledge very frankly that we have the truth. I spent last Sabbath and Sunday near Reynolds, Taylor Co. The congregations were large except Sabbath morning. The Spirit of the Lord was present, and I trust that good was done. A lady left her meeting in Reynolds to attend ours. She said if we would build a church here she thought the people would help us.

WM. F. KILLEN.

### WISCONSIN.

ANTIGO.—Began a series of meetings in a school-house three miles south of this place Oct. 20, and continued till Nov. 7, giving twenty-one discourses. The attendance was not large, averaging about twenty-five. When I came to this neighborhood, fourteen were already keeping the Sabbath. Seven adults were added to their number as the result of this effort. All of these, twenty-one in number, signed the covenant. The social meeting on the last Sabbath was one of the best I have ever enjoyed. Nearly every one took part, and some very touching testimonies were borne. Donations to defray expenses amounted to seven dollars.

During the past summer, Bro. Honeywell has been canvassing Antigo and vicinity for "Sunshine" and the Signs. His success was good, and as the result a few have already commenced to keep the Sabbath in the city. If the work is followed up with a course of lectures, we believe a large church can be raised up. May God's blessing attend the work and workers, is my prayer.

F. H. WESTPHAL.

### NEVADA.

ST. CLAIR, RENO, AND CARSON CITY.—On my way to St. Clair to hold quarterly meeting, in October, I stopped one night at Dayton. Spoke once, and found there were two resident Sabbath-keepers in the place. These were fruits of the Signs canvass. Attended nine meetings at St. Clair. One person, lately converted to the truth at Virginia City, was received into the church. An elder and two deacons were chosen and ordained. Counting our church members, other signers of the covenant, and children, there are about one hundred Sabbath-keepers in Churchill county. On my way to Reno I stopped over night at Wadsworth, and spoke once to a few who are trying to obey God's word as the result of meetings held here by Bro. Briggs last spring. Being in haste to return to the tent, I had appointed to hold the Reno quarterly meeting in the middle of the week, and was highly pleased to see it so well attended. There are members here who are willing to spend time, strength, and means to advance this precious cause. May they "endure to the end."

Our tent effort at Carson City continued seven weeks after the close of the camp-meeting. We have hired a good hall for meetings, and expect to speak to this young company nearly every Sabbath for some time to come. More than twenty have promised to walk in the light, but removals have reduced our number; nevertheless we shall endeavor to fill their places with recruits.

G. W. COLCORD.

### KANSAS.

NEWTON, HARVEY Co.—Five Bible workers, and Eld. M. Enoch and wife and myself were left here at the close of the Newton camp-meeting, to follow up the interest. The people of the city had been considerably awakened by the truths presented at the camp-meeting, and our workers have been quite busy developing the interest. Eld. Enoch and wife rendered efficient help while they remained. They have now gone to other fields of labor, and the prayers of the Newton mission workers follow them. We are now holding meetings in the temperance hall. Thirty persons have signed the covenant, and many more are halting between two opinions, a large part of whom we hope will decide for the truth. Our workers are of good courage. Let us improve the golden moments in gathering sheaves for the garner of the Lord. The Master's return is steadily approaching. Remember me, dear brethren, in your private devotions, that the Lord may sustain me in all the trials of life.

WILL D. CURTIS.

Nov. 11.

### MAINE.

CANAAN.—We have been here earnestly laboring since the first of October, and the interest is better now than at any previous time. Six or seven have decided to take the Bible and practice its teachings. I have never been where it seemed harder to make people feel the importance of obedience to all the truths of the Bible; yet they are remarkably kind and hospitable, and the young who attend service are very orderly. The rainy weather has hindered much in the meetings, and for several nights in succession

services could not be held. Two have been added to the church. In this vicinity there are some eight or more who had belonged to what was once known as the "Clinton church," but which has ceased to be a church save in name; and last Sabbath they were received into the Canaan church. As there are still others who live at a distance, it was voted to receive the entire list of members of the Clinton church, and to correspond with them, and save the scattered ones if possible. At Burnham, some six miles away, is another small company, scarcely enough for a church organization; and they also will unite with the Canaan church, thus making one good-sized company. A Sabbath-school has been partially organized with about twenty or more members, and there is a prospect of quite an increase. A club of *Instructors* was ordered. We thoroughly believe that, when we connect with the great Fountain of life, the Lord will impart help to us, whether we are in Maine or the West, and will give us some fruit of our labors.

We have just received word from Bro. A. Barnes and wife, who are now laboring in Aroostook county, that the Lord is blessing them in their work. And Bro. Baker is having success canvassing for "Thoughts." Our brethren in Portland also report success.

A. O. BURRILL.

Nov. 16.

### MINNESOTA.

RAPIDAN.—I have now been here three weeks, with a good interest from the first. Several have already decided to obey the truth. Expect to see a few more take a stand upon the Lord's side. I hope that God will water the seed sown, that it may bring forth fruit to his honor and glory.

Nov. 15.

M. H. GREGORY.

FRAZEE CITY AND NEW YORK MILLS.—I arrived at Frazee City Oct. 16, and in accordance with the advice of the Conference Committee visited these and other churches in Dist. No. 6. Oct. 24, 25, met in quarterly meeting with the Frazee church. This was a profitable occasion for the brethren here. Some wrongs were made right, and as confessions were made, the blessing of the Lord rested upon us. Two new ones started for the kingdom, and three were baptized. Others also became interested. After visiting the brethren, I went to New York Mills, Oct. 28. Found that a spirit of disunion had come in, and as a result Sabbath-school and meetings had been discontinued. I labored with some little success to bring these brethren into harmony; but as the way here seemed somewhat hedged up against our work at this time, and as I was needed to follow up the interest that grew out of the meetings with the Frazee church, I returned there Nov. 4. Since returning, have held some four or five meetings, and two more have taken their stand for the truth. These are persons for whom we had long hoped and prayed. My courage in the Lord is good.

WM. SCHRAM.

ANOKA, ST. FRANCIS, AND FAIR HAVEN.—We met at Anoka Oct. 28. Bro. Everest reported good meetings at Silver Creek with our Scandinavian brethren. Our next meeting was with the St. Francis church, eighteen miles from the railroad. Were not able to meet with them till Sabbath, Oct. 31. This church is in a scattered condition, and their hearts are not cemented by the love of Christ and all aglow with the truth as they should be, because of a cold and critical spirit. We were very sorry that circumstances did not permit us to remain longer with this church. Yet we tried to do all we could to encourage these dear friends, and to inspire them with a spirit of work, forgetting the things that were behind.

Nov. 5-8, were with the Fair Haven church, where our meetings were held in a private house. There seemed to be some outside interest. They are talking of building a church, which they greatly need. The preaching was practical, pointing out the dangers and perils of our times, and the power and love of God to help all those who try to help themselves, and seek to put their trust in the Lord. The tract and missionary work also was considered. Two members were added, and two signed the tectotal pledge at our last meeting, which was devoted to the temperance work.

We have enjoyed much of the Spirit of God while laboring in this district. We have not seen as much accomplished as we would desire, yet knowing that God is an ever present help in every time of need, and willing to help those that put their trust in him and put away their idols and place themselves in a proper relation to his work, we expect the work to come up in these churches. The interest of the Sabbath-school work always comes in for a part of our time. May God bless the work in Dist. No. 3.

H. F. PHELPS.

C. M. EVEREST.

### OHIO.

CLYDE.—We spent Nov. 5-17 at Clyde. This church had been in trouble, more or less, for some time; and because of disunion, the spirit of Christ had largely left the church. We visited from house

house, held several meetings with the church, and by the help of committees we tried to search out and approve wrongs. Eld. W. J. Stone came to assist us the second week. In our business meeting, Friday, Nov. 13, steps were taken that gave us hope that God would work for his people. Sabbath the Spirit of God came near and gave power to the word spoken. At the close of the sermon an invitation was given to all who felt themselves sinners against God, and who wanted to come into the light by humiliation and confession, to separate themselves from the congregation. About twenty-five responded. Confessions were made in contrition and brokenness of spirit. At times scarcely a dry eye was in the congregation. The Spirit of God gave witness that at least some of these confessions were accepted in heaven. At our business meeting held the next day great change was seen in the spiritual atmosphere compared with that of the meetings held the week before. Union and a sweet, tender spirit prevailed. At this last business meeting one was disfellowshipped, and five were received into the church. Other matters of business were looked after. Tears of joy were frequently shed during this meeting, while there were some of sadness. Every inch gained, was contested by the powers of darkness. Dear brethren and sisters of Clyde, Satan will not give up the struggle as long as souls are in danger. Remember your vows, and break off your sins by righteousness. This our only hope for better days for this dear church. For this we hope and pray.

R. A. UNDERWOOD.  
E. H. GATES.

AMONG THE CHURCHES.—Since my last report I have visited Richmond, Greensburg, Farmington, Parkman, and Garrettsville. The church at Richmond was dropped from our Conference at its last session, and those in good standing will unite with the Greensburg church. We found a few faithful souls here. Over one hundred dollars were paid and pledged upon different enterprises. We trust our visit here was profitable. At Greensburg the brethren are making an effort to complete their house of worship, and hope to have it ready for dedication in January, at which time a series of meetings will probably be held. Since our tent meeting here a little over a year ago, three different ministers have tried to substantiate the first-day Sabbath; but failing to satisfy the minds of all, a fourth was summoned. Unexpectedly, and it seemed providentially, I was present to hear him. After abolishing the law, he told them there was no change of the Sabbath, but that the old Sabbath ended and the new one commenced. He then took up Matt. 28:1, and produced the argument usually given upon *Sabbaton*. His report was the most plausible, and yet the most unscriptural, of any I ever heard. I reviewed his discourse, and the faith of the lovers of truth was much strengthened. When we held meetings at Farmington our interest was broken up by the cold, rainy weather. We found many warm friends who are still interested in the truths presented, and we hope that more meetings can be held here in the near future. At Parkman two have lately taken a stand with us upon the commandments of God and the faith of Jesus, which has been quite an encouragement to the brethren there; and they are very desirous that a few meetings be held there the coming winter. We were glad again to meet the brethren at Garrettsville. There are a few precious souls here who are striving for the kingdom. We tried in the fear of God to show them the straightness of the way. They seemed encouraged and strengthened to press forward. I long for more of the Spirit of the Master. May the Lord help us all to awake to the importance of the work intrusted to our hands. W. J. STONE.

#### DAKOTA.

HOT SPRINGS AND SWAN LAKE.—For some time I had had a desire to visit the Black Hills to see what could be done to introduce and establish the truth in that region of country, but was prevented from doing until the first of October. Found a few isolated Sabbath-keepers, whom I visited and tried to encourage in the truth. Two were baptized, and a small church and tract society were organized at Hot Springs. My stay was so short, a lengthy series of meetings could not be held at any one place; but at the few meetings held at different places, my heart was burned that there were so few laborers to bring the precious light of truth to those who showed so much interest to receive it. At Hot Springs the congregation steadily increased, and the people seemed astonished at the truths contained in the Bible. There could be a number of good workers in that field of work, filling the openings for labor, and bringing the solemn message before the people, before others enter and fill the minds with prejudice and error. While holding meetings at one place, persons would come to me with tears and ask me to go to where they lived, and preach to the people. I hope a little church at Hot Springs may always be a burning and shining light, and be diligent in missionary work, thus bringing many into the precious light of truth. May the Lord of the harvest send forth laborers into his harvest, is my prayer as I see the fields so white and the laborers so few.

Our general meeting at Swan Lake, Nov. 7-9, was not largely attended by our brethren on account of a severe storm which lasted all day the day before the meeting was to begin; yet it was, I believe, a very profitable meeting to those present. It was encouraging to see the people so ready to enter into plans whereby more laborers may be prepared and fitted up for their work. God will bless as we put forth every effort in our power to carry forward his work, and will do for us what we cannot do for ourselves. We must consecrate ourselves to God as never before by placing our property, our children, and ourselves on the altar, ready to do anything in our power to help forward the message and hasten the coming of the day of the Lord. While some will continually murmur and repeat the experience of Israel in the wilderness, there are some who will seek more earnestly to prepare for the conflict, and surmount every obstacle in proclaiming the truth. We hope our brethren everywhere will take new courage and press forward till the battle is ended and the victory won. A. D. OLSEN.

#### INDIANA.

GILEAD AND AKRON.—After the dedication of the church building at Denver, we left for Gilead and Akron, where Brn. Marvin and Covert labored with a tent last season. Held three meetings at Gilead, with increasing interest and good results. Two new ones decided to keep all of God's commandments. This little worshipping band hold weekly meetings and Sabbath-school, and are truly growing in the knowledge of the truth. They are laying aside tobacco and other hurtful articles. Held meetings at Akron Oct. 5-8. On Sabbath a church of sixteen members was organized. The necessary officers were duly elected, and the elder and deacon ordained. Eight precious souls were buried with their Lord in baptism. The membership of this organization embraces those at Akron and Gilead. Others will soon join them. This organization will be known as the Akron church. Material is already on the ground, and a neat building is in process of erection. They hope to be able to complete it this fall. May God bless this new and determined company with zeal which is according to knowledge. J. M. REES.  
E. E. MARVIN.

LIGONIER.—Sr. Helen Morse, of Battle Creek, came here Aug. 5, and held a series of Bible-readings at the house of a lady friend. Through the blessing of the Lord, and her earnest labor in presenting the message, two good persons are now rejoicing in the truth, and keeping the Sabbath of the Lord. On Sunday evening, Aug. 16, she gave a Bible-reading at the church upon the subject of the millennium. The house was well filled with attentive listeners. The church was also much benefited by the practical readings and exhortations given each Sabbath during her stay with us. We are thankful for the good advice and admonitions given us, and sincerely hope that we may all meet in God's everlasting kingdom. H. C. WINEBRENNER.

KOKOMO AND WALNUT CREEK.—Meetings held at the residence of Bro. C. S. Edwards, Oct. 23-28, were well attended, and a deep interest was manifested. One was added to the church, two were baptized, and one began the observance of the Sabbath; others were on the point of decision. The church records were rectified, and the church was left in a better spiritual condition than ever before. A church building is much needed at this place.

The northeast portion of Grant county is territory over which the Campbellite denomination exert a strong influence, and any intrusion is met with resentment. Three years ago we succeeded in convincing a few of their members of the truth. Last winter we again put forth efforts at this place, and by the blessing of God succeeded in organizing a church. Repeated challenges for discussion came to us, both public and private, and it seemed that our only way to settle the matter was to meet them on their own ground. Accordingly, Nov. 2, we met Eld. Aaron Walker, a champion debater of that denomination. We arranged to discuss the Sabbath question and the state of the dead. As the Elder had frequently met our people, he refused to affirm anything in favor of Sunday-keeping. Nothing new was elicited from his Antinomian position. His position on the conscious state of the dead caused him to take a stand in favor of Spiritualism, and teach that Christ during his death was in *sheol*, preaching to departed spirits.

A large representation of other denominations, as well as of our own people, was in attendance. The Lord aided us very much, and our people are rejoicing over the good result. The Walnut Creek church was much strengthened in faith; two were baptized. Officers were ordained, and steps taken to erect a church building. Brn. Covert, Marvin, and Roberts, and others, rendered much efficient aid in the discussion. Though bitter opposition arises, the truth only shines more clearly and continues to gain ground. The Lord is our helper. To his name be the honor. J. P. HENDERSON.

#### THE WORK AMONG THE GERMANS.

AFTER our last report we spent a few more days in Kansas, which were marked even to the last hour by the presence of God's Spirit. Our tent was crowded every evening, and on the last Sabbath seven more were baptized and with ten others from the Mennonite and Baptist churches were added to our number, making eighty new members in three weeks, besides a few others who have not yet come in. The evil one, aware of the attendance at our meetings, endeavored to keep the people away by putting it into the hearts of his agents to enter several houses and steal what they could during meeting time, and also to cut the harness of the horses and turn them loose. But still the people came, and on the last evening we had a large and interesting farewell meeting. We hope the good work started, will continue to deepen and widen.

From here I went to Mountain Lake, Minn., and held a number of meetings in private houses, as the school-house was closed against us at this time. We felt glad that it had remained open long enough to give the truth a foot-hold here. Three were baptized, and these with nine others united to form a church. There are a few others keeping the Sabbath, not yet ready for admission into the church, and one young man has started for Battle Creek College. A tract society was organized, and six *Stimmes* and two *Tidendes* ordered. A Sabbath-school also was started, and teachers appointed. On Sabbath we celebrated the ordinances of the Lord's house, and all felt encouraged and determined to do all they could to build up the walls of Zion. I was sorry I could not longer remain, and regretted that we lack a German laborer in this Conference; but I hope that some soon will feel the burden who will go out and enter the white harvest field. R. CONRADT.

#### NEW YORK CAMP-MEETING.

[NOTE: Through a misunderstanding between Bro. Burrill and myself about writing this report, it was unintentionally neglected; and I did not notice that the meeting had not been reported till my attention was called to it. I greatly regret that such a mistake should have occurred on my part, and I ask the pardon of the brethren and sisters of the New York Conference for this unintentional omission and oversight.]

THIS meeting was held in Syracuse, N. Y., Sept. 4-14. The ground was located in an open place in the city, convenient to the street-cars and to a large part of the city. The meeting had been in progress a week when Bro. Canright and myself arrived, and it seemed to be progressing quite well. The congregation of our own people was about as large as is usual in this Conference. The tents were nicely arranged, and the grounds presented an attractive appearance. The preaching was largely of the same character as that of many of our camp-meetings the past season, presenting the peculiarity of our work, and the devotion necessary to meet the demand of God upon us. These themes met a hearty response in the mind of the brethren and sisters present.

There was one feature seen at this meeting which was most encouraging, and that was the great number of young and middle-aged persons who were laboring and desired to labor in the cause. I think I never before saw so large a number of workers in one Conference; and many of these had been laboring more or less the past year, and we could see no reason why nearly all of them could not meet with real success. We believe they will; and any Conference might well consider itself fortunate that had such a corps of workers as New York.

At the time of the camp-meeting, the Prohibitionists held their State convention in Syracuse, and ex-Governor St. John was present. On Sunday p. m. he came out to the camp-ground and gave a good temperance lecture, one that was appreciated by all. The Governor seemed to be at home with our people, and certainly we were glad to see him.

Baptism was administered Sunday eve by Bro. Burrill. A large congregation of people witnessed the ceremony, and reasonably good order was maintained.

We found the finances of the Conference somewhat embarrassed. A large number had been laboring for the Conference, more or less, during the year; and the tithes falling somewhat below what had been expected, they were not able to meet all the demands that were made upon them. So the Conference is thrown somewhat in debt. A different policy of labor was recommended in some respects, and some suggestions were made with reference to their missions, which we trust will make them a little less expensive. Brn. Lindsay, Washburn, and Eggleston were associated with Brn. Brown and Whitney on the Conference Committee. We very much enjoyed this meeting with the New York Conference. The work in many respects has been prosperous there the past year, and we trust the blessing of God and his prospering hand will be there during the year to come. E. W. FARNSWORTH.

#### MARSHALL, ILLINOIS, CAMP-MEETING.

It may not be too late to say a word about this good meeting. Being free from business meetings,



the time was well filled up with Bible instruction and meetings of a practical spiritual character. The labors of Bro. Starr, of Chicago, and Elds. Covert and Rees, of Indiana, were appreciated; and we were truly thankful for the assistance rendered by these brethren during the meeting. It was indeed a precious season to me, as well as to the brethren and sisters in attendance, who sought the Lord with deep earnestness. On the Sabbath, and Monday following, as the searching truths of God's word were presented, and witnessed to by the Spirit, the congregation was moved, and more than half of those present came forward for prayers. Many testimonies were given, and confessions were made with tears and brokenness of heart. Several of the youth made a start to serve the Lord, and we hope they will be faithful and overcome. May the Lord help all to keep the vows and promises made on this camp-ground. Four willing souls were baptized.

Sunday was devoted to the interests of those from without, who filled our large tent four times, and heard as many discourses, bearing upon the claims of God's holy law and the change of the Sabbath. The interest from the outside was good throughout, and a good impression was left on the minds of the people of Marshall and vicinity. The brethren and sisters from Indiana formed about one third of our number, and we were all glad to welcome them and enjoy this season together. State lines did not prevent anything like union of action or true Christian love and fellowship. In all, there were about one hundred and fifty camped on the ground. When the wants of the cause were presented, about \$600 were pledged and paid to different missions and branches of the cause. R. M. KILGORE.

#### NEBRASKA CONFERENCE PROCEEDINGS.

THE first meeting of the ninth annual session of the Nebraska Conference was held at Lincoln, in connection with the camp-meeting, Oct. 15, at 9 A. M. President, A. J. Cudney, in the chair. Prayer by Eld. Shultz. The Secretary being absent, N. H. Drullard was chosen to act as secretary *pro tem*. Twelve churches were represented by delegates. Delegates were elected for six other churches not represented by delegates, but having members present. The minutes of last annual session were not read, the Secretary failing to send them. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, Wm. Beatty, J. O. Gardiner, W. C. Boyington; on Resolutions, E. W. Farnsworth, John Lawrence, L. D. Chambers; on Credentials and Licenses, H. Shultz, D. Nettleton, O. A. Johnson; on Auditing, R. Fairbanks, John Clark, A. A. McKay, M. Hackworth, J. Scott, J. C. Middaugh.

The following churches having been organized during the past year, and represented by Eld. Cudney, were received into the Conference: Kirkwood, Twing, Berton Creek, and Shelton.

Adjourned to call of Chair.

SECOND MEETING, OCT. 15, AT 9:30 A. M.—The roll-call showed twenty-five delegates present. Delegates were received from eight churches not represented at the former session. Eld. Johnson spoke of the wants of the cause at Bloomington and Franklin; of the many who were interested, and their need of immediate help. Eld. Cudney spoke of the north-western part of the State, and gave a most encouraging account of his visit to that section. He urged that we act as wisely as other denominations, and push our missionary work into the frontier as fast as settlements were made. He found that the people were then more willing to listen and read than after they had been organized into churches of the different denominations. He felt confident that if some one could be sent to this new field who would work with earnest patience, success in a marked degree would crown their efforts.

Adjourned to call of Chair.

THIRD MEETING, OCT. 18, AT 9:30 A. M.—Eld. Shultz spoke of the organization of the company of Russian brethren at Culbertson, and that they were doing considerable missionary work in the Old World as well as among their own people in this country. They wished to be taken into the Conference, which request was granted, and Bro. Frederick George was chosen to act as their delegate.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 18, AT 5 P. M.—Committee on Resolutions submitted the following:—

Whereas, The Spirit of God has assured us that the wide circulation of publications containing present truth is one of the most important branches of the work at the present time; and—

Whereas, The book, "Thoughts on Daniel and the Revelation," contains a more complete exposition of all the points of present truth than any other one book, written in a style calculated to reach the most intelligent classes of society; therefore—

Resolved, That we recognize the importance of continued and unremitting efforts in the sale of this work, and that we recommend suitable persons to devote their entire time to canvassing for it.

Resolved, That it is the sense of this Conference that the State Tract Society Secretary, and other helpers at the

State office, should be paid from the tithes of this Conference.

Resolved, That we instruct all our church treasurers to send their tithes to the State Treasurer, and to pay money to no one else except by order of the President.

Resolved, That this Conference adopt the constitution recommended by the General Conference, filling the blank in Art. I. with the name "Nebraska"; that in Art. II., Sec. 1, with the word *three* as the number of the Executive Committee; also that the blank in Art. VII., Sec. 1, be filled so as to read *fifteen*.

The resolutions were considered separately. Eld. Butler spoke on the great need of adopting and faithfully carrying out the first resolution. He gave some most interesting and encouraging accounts of the work done by those who had given their whole time and attention to selling "Thoughts." He thought that more perseverance was needed by those who engaged in this branch of the work. But few, if any, realized the powerful sermons they were preaching when they placed "Thoughts" in the hands of those who would read it. This resolution was adopted. The second resolution was adopted without discussion. The third was opposed, but was adopted after Eld. Farnsworth's remarks, showing that in adopting the constitution recommended by the General Conference, they virtually consented to this resolution. The fourth called for the reading of the constitution, several sections in the different articles being explained as read. It was unanimously adopted.

Committee on Credentials and Licenses reported as follows: For credentials, Brn. Cudney, Johnson, Nettleton, and Shultz; for ordination, Frederick George, and L. A. Hoopes; for license, G. W. Lessenger; for colporteur's license, John Gardiner, Charles Harr, Hans Johnson, F. M. Lick, Lizzie Sappenfield. Report was adopted as a whole.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 19, AT 12:30 P. M.—Committee on Nominations presented the following: For President, H. Shultz; Secretary, John Clark, Albion, Boone Co., Box 276; Treasurer, J. C. Middaugh, Fremont, Dodge Co.; Executive Committee, H. Shultz, A. J. Cudney, J. C. Middaugh.

On motion, the report was adopted as a whole.

Adjourned *sine die*. A. J. CUDNEY, Pres.

N. H. DRULLARD, Sec. *pro tem*.

#### TENNESSEE CONFERENCE PROCEEDINGS.

THE sixth annual session of the Tennessee Conference of Seventh-day Adventists was held at Greenbrier, Tenn., in connection with the camp-meeting, Oct. 21-27, 1885, Eld. S. Fulton in the Chair.

FIRST MEETING, OCT. 22, AT 9 A. M.—Prayer by Eld. I. D. Van Horn. Report of the last annual session was read and approved. Four churches were represented by delegates.

On motion, all brethren in good standing were invited to take part in the deliberations of the Conference. The church at Corinth by vote was admitted to the Conference. The Chair being authorized to appoint the usual committees, named the following: On Nominations, J. B. Yates, J. H. Dortch, S. Osborn; on Credentials and Licenses, I. D. Van Horn, S. Osborn, W. D. Dortch; on Auditing, S. J. Yates, J. E. White, N. S. Pearson, W. D. Dortch, C. Anderson, J. K. Cartwright; on Resolutions, J. Sisley, J. D. Pegg, J. Q. Finch.

Adjourned to call of Chair.

SECOND MEETING, OCT. 23, AT 9 A. M.—The Committee on Nominations reported as follows: For President, S. Fulton; Conference Committee, J. B. Yates, J. Q. Finch, S. Fulton; Secretary, M. C. Fulton; Treasurer, J. B. Yates; Camp-meeting Committee, B. A. Rogers, S. J. Moor, W. D. Dortch, N. S. Pearson. These names were considered separately and the persons duly elected.

Committee on Resolutions offered the following report:—

Resolved, That we adopt the constitution recommended by the last General Conference, as published in the Year Book for 1885, by filling the blank in Art. I. with the name "Tennessee;" that in Art. II. with the word *three*; and that in Art. VII., Sec. 1, with the word *ten*.

Resolved, That we express our gratitude to our heavenly Father for "Testimony No. 32," and earnestly request all our brethren to procure the same, and carefully read its pages and practice its instructions.

After some discussion these resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, OCT. 25, AT 9 A. M.—Committee on Credentials and Licenses recommended the following persons: For credentials, S. Fulton, J. Sisley, Harrie Lowe; for license, B. A. Rogers, P. D. Moyers. On motion, S. Fulton was appointed as a delegate to the General Conference.

Adjourned *sine die*. S. FULTON, Pres.

M. C. FULTON, Sec.

#### TENNESSEE SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of this Association was held on the camp-ground at Green Brier, Tenn., Oct.

26, at 8:30 A. M. As the time devoted to this part of the work was very limited, it was deemed best to have but one meeting; so there were no committees appointed. The following persons were nominated, and elected to the various offices: President, John Sisley; Vice-President, B. A. Rogers; Secretary, W. D. Dortch.

On motion, the meeting adjourned *sine die*.

J. T. WHITE, Sec.

W. D. DORTCH, Pres.

#### OHIO SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the seventh annual session of the Ohio S. S. Association was held on the camp-ground at Springfield, Ohio, Oct. 6, 1885, at 9 A. M. On account of the absence of the President, O. J. Mason, the Vice-President, occupied the chair. Prayer by Eld. Mason. The Secretary being absent, Mrs. Ida Gates was chosen secretary *pro tem*. The minutes of the last annual meeting were read and approved. The financial standing of the Association was read, showing \$37.40 on hand after all bills were settled. The report of the number of Sabbath-schools added and dropped during the year was called for, which showed eleven added and three dropped. The Chair being authorized to appoint the usual committees, named the following: On Nominations, E. J. Van Horn, O. M. Iles, W. D. Sharpe; on Resolutions, J. B. Beaumont, Josie Culver.

Adjourned to call of Chair.

SECOND MEETING, OCT. 12, AT 9 A. M.—Committee on Resolutions submitted the following report:—

Resolved, That we urge all the superintendents, teachers, and adult scholars of our Sabbath-schools, who can do so, to subscribe for the *Sabbath-School Worker*.

Resolved, That we donate the Sabbath-school collection of this camp-meeting to the Australian mission.

Resolved, That we urge the Sabbath-school secretaries promptly make out and forward to the State Secretary full and accurate quarterly report of the work done, them, and the condition of their several schools.

Resolved, That we urge all our Sabbath-schools promptly pay a tithe of all their collections to the State Association.

By vote, these resolutions were taken up separately and considered. After very interesting remarks by Elds. Van Horn, Lindsey, Mason, and others, the resolutions were adopted.

The Committee on Nominations presented the following names for officers for the ensuing year: President, O. J. Mason; Vice-President, D. E. Lindsey; Secretary and Treasurer, Nellie Beebe; Executive Committee, O. J. Mason, D. E. Lindsey, E. Penn. This report was adopted as a whole, and the persons elected to their respective offices.

Meeting adjourned *sine die*.

O. J. MASON, Vice-Pres.

IDA GATES, Sec. *pro tem*.

#### NEBRASKA SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of the Nebraska Sabbath-school Association was held at Lincoln, Neb., Oct. 14-25, 1885.

FIRST MEETING, OCT. 15, AT 6 P. M.—President Eld. O. A. Johnson, in the chair. Prayer by Eld. Shultz. The Secretary being absent, the annual report and minutes of the last meeting could not be read. After the question, "Who is entitled to vote in our meetings," had been answered, W. D. Chapman was chosen to act as secretary *pro tem*. The President was authorized to appoint the usual committees, and the following were announced: On Nominations, H. Shultz, W. N. Hyatt, Geo. Kirkle; on Resolutions, L. A. Hoopes, G. W. Lessenger, W. Chapman.

Meeting adjourned to call of Chair.

SECOND MEETING, OCT. 18, AT 6:30 P. M.—N. H. Drullard was chosen secretary *pro tem*. Committee on Nominations reported as follows: President, O. A. Johnson; Secretary and Treasurer, W. D. Chapman; Executive Committee, O. A. Johnson, L. A. Hoopes, G. W. Lessenger. On motion this report was adopted as a whole.

The Committee on Resolutions submitted the following report, which was considered and adopted:—

Whereas, God has spoken through the "Testimonies" of his Spirit of the crisis before us, and of the need, and other things, of a thorough knowledge of the Scriptures, prepare us to stand in the day of trial; therefore—

Resolved, That we recommend that great care be taken to select such persons as officers and teachers of our Sabbath-schools as are qualified to labor for the interests of the schools; and—

Resolved, That we recommend the officers of this Association to hold Sabbath-school conventions in such parts of the State as are accessible to all our churches.

Whereas, The General Sabbath-school Association is publishing the *Sabbath-School Worker*, a magazine expressive for the assistance of Seventh-day Adventist Sabbath-schools; therefore—

Resolved, That we recommend our people to subscribe for it, and try to profit by its teachings.

Whereas, There is need of money to assist in printing the magazine and other publications for the benefit of our work; therefore—

Resolved, That we devote to that purpose one half the donations received at this meeting.

Whereas, The Sabbath-school lessons for some time are to be largely on the prophecies; therefore—

Resolved, That we recommend each of our schools to purchase a "prophetic chart" to aid in illustrating these lessons; and further—

Resolved, That we hereby urge our teachers to take especial pains to combine practical teaching with doctrinal instruction.

Whereas, There is a great responsibility resting upon our teachers, and it is the opinion of this Association that they should often meet for council and study of the lessons; therefore—

Resolved, That each school hold a teachers' meeting once a week.

Remarks were made upon some of the resolutions. Some questions were asked, and suggestions and plans given in reply; but as the time was limited, the other resolutions were passed with but little comment.

Adjourned *sine die*.

Besides the above meetings and the regular camp-meeting Sabbath-school, Eld. Johnson held two teachers' meetings, where different plans and methods of work were discussed, and much good instruction was given. All seemed of good courage and hopeful success the coming year. O. A. JOHNSON, Pres.

WARREN D. CHAPMAN, Sec.

#### COLORADO SABBATH-SCHOOL ASSOCIATION.

THE second annual session of this Association was held Oct. 6, at 9 A. M., at Denver, in connection with the camp-meeting. President, J. A. Oppy, in the chair. The Secretary being absent, J. W. Horner acted as Secretary *pro tem*. Report of the previous annual meeting was read and approved. Remarks were made by the President with regard to the past year's action, and by Eld. Ostrander, relative to the great importance of the work. On motion, the Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, Wm. Ostrander, Elbridge Green, A. J. Stover; on Resolutions, D. H. Soggs, C. P. Haskell, H. H. Pierce, F. E. Elden, C. W. Ford. The committees were requested to retire and report immediately.

Report of Committee on Nominations was as follows: For President, A. P. Williams; Vice-President, C. P. Haskell; Secretary and Treasurer, Cora M. Jones. On motion, the names were separately considered, and the report was adopted as a whole.

Remarks were made by Eld. Ostrander, urging the importance of united and well organized action in the Sabbath-school work. He suggested the propriety and necessity of each school's taking a number of copies of the *Sabbath-School Worker*. In answer to the call for subscribers, twenty-five names were taken. Remarks were made by a number of the brethren, relative to the interest of the Sabbath-school in its different branches.

Committee on Resolutions reported as follows:—

Whereas, We as a people believe that an advance move should be made in all the departments of God's work; therefore—

Resolved, That we recognize the Sabbath-school as one of the most important educational features connected with the work of the third angel's message; and that we hereafter give more attention to this special department, not only by the election of such officers and teachers throughout our ranks as shall tend to promote the interests of the school, but by individual efforts on the part of each member to secure the attendance of friends and neighbors.

Whereas, The *Sabbath-School Worker* is a paper which particularly awakens an interest in, and gives instructions concerning, the Sabbath-school work; therefore—

Resolved, That all our people be recommended to become subscribers to, and readers of, this journal.

Whereas, We deem it important that the President of our Sabbath-school Association visit and interest all the different schools in our State, at least twice each year; therefore—

Resolved, That he be authorized so to do under the direction of our State Conference, and that the expense of such travel be met at the discretion of said Conference.

Whereas, We believe it to be our duty to assist financially in the different enterprises of our people for the advancement of present truth; therefore—

Resolved, That a State fund be created, by the secretary of each school paying to the Secretary of the State S. S. Association one tenth of all the donations of their respective schools, and that one tenth of this amount be sent by the State Secretary to the Secretary of the General S. S. Association; and, further—

Resolved, That another State fund be raised by the secretary of each school paying quarterly to the Secretary of the State Association one fifth of the amount of the donations remaining after the said one tenth has been deducted therefrom; and that this fund be disposed of by the State Secretary as the Association at its quarterly meetings may order.

These resolutions were spoken to by several, and unanimously adopted.

Meeting adjourned *sine die*.

J. A. OPPY, Pres.

J. W. HORNER, Sec. *pro tem*.

#### NEBRASKA HEALTH AND TEMPERANCE ASSOCIATION.

THE eighth annual session of the Nebraska Health and Temperance Association held its first meeting, in connection with the camp-meeting at Lincoln, Oct. 18, at 9 A. M. President in the chair. Prayer by Eld. Cudney. The Secretary being absent, the minutes of the last meeting were not read. N. H. Drullard was elected to act as secretary *pro tem*. The Chair was authorized to appoint the usual committees, which were as follows: On Resolutions, W. D. Chapman, W. N. Hyatt, L. A. Hoopes; on Nominations, E. D. Hurlburt, G. W. Lessenger, J. C. Scott. The President spoke of the neglect of this branch of the work, and read from "Spirit of Prophecy" what God had said to his people in regard to the close connection of the temperance reform and the third angel's message. Eld. Cudney spoke of the rise and progress of the health reform, of its great importance to our people, and the benefit he had received from obeying its principles. Eld. Nettleton called for expressions which showed who were and who were not members of the Association; also how many were taking *Good Health*. The negative votes were so many that the Chair appointed a committee to see that every Seventh-day Adventist, and all others on the ground, had an opportunity to sign the pledge and subscribe for *Good Health*.

Adjourned to call of Chair.

SECOND MEETING, OCT. 19, AT 6 P. M.—Committee on Nominations was called for, and reported as follows: For President, D. Nettleton; Secretary, Edith Middaugh. The report was considered and adopted. Committee on Resolutions failed to report, and this being the last meeting, the following resolution presented by Eld. Nettleton was unanimously adopted:—

Whereas, There is a backsliding among us on health reform, and this tends to spiritual detriment; therefore—

Resolved, That we read and faithfully carry out the instructions on this subject, given by God to his people, through "Spirit of Prophecy."

Adjourned *sine die*.

D. NETTLETON, Pres.

EDITH MIDDAGH, Sec.

#### TENT FUND FOR INDIANA.

I wish to say to all friends of the cause in Indiana, that our tent fund is exhausted. We have only three tents for field service next year, and we must have five. We have men to sustain six if we can raise means to support them. It is none too soon to begin to plan for an aggressive campaign next summer. The success attending tent work in the past is positive evidence that the Lord is pleased to have us do as much labor in this way as possible without neglecting other branches of the work. I have already ordered Bro. Armstrong to make for us two first-class, 50-ft. circular tents. We need a "nursery tent" 18x24 ft. for camp-meeting convenience. Should you once see the advantage of a tent for this purpose, pitched near the large pavilion, you would wonder how we have succeeded to get along without it in the past. I would also speak of the necessity of our owning more family tents than at present. It is best for each family to own a substantial tent of their own, but many do not do this; and while this is so, they will depend upon renting them. We did the best we could to accommodate all at our last annual meeting, but some thought the rent was very high; yet we paid the shipping expenses extra in most cases, and charged only what we paid in Chicago. If we can raise a tent fund sufficient to buy a dozen family tents in addition to those we already have, then we can accommodate all with much less trouble, and give better satisfaction.

We are certain that our brethren and sisters will see the matter as we do, and will gladly assist in this necessary enterprise when called upon. We raised six hundred dollars with which to buy tents two years ago, and about the same amount is needed now. We can save seven per cent on all means paid in by Feb. 1, 1886. Remember that it will be the duty of the minister who visits your place to call for means on this fund until the desired amount is raised. Those who are isolated may send money on tent fund to Dr. Wm. Hill, Rochester, Ind., or to W. A. Young, 32 Cherry St., Indianapolis, Ind. WM. COVERT.

#### DISTRICT QUARTERLY MEETINGS IN NEBRASKA.

We desire to hold our district quarterly meetings in the southern portion of the State as follows: In Dist. No. 3, at Dunbar, the last Sabbath in December. Let all the churches in Dist. No. 3 hold their quarterly meetings two weeks earlier than usual. Let the librarians see that every one of the missionary workers is supplied with a report blank in time to be filled and returned to the librarian at the church quarterly meetings, that at the district quarterly meeting we may have a full report of all the work done. At this meeting I want to see all the librarians in the

district, also the district Secretary. Please bring your books, as we wish to compare and straighten up accounts. The State Secretary will also be there, so that the director and every local society may know their exact standing. Brethren, in all your reports do not forget a liberal donation to the tract society; for it is greatly in need of help. Remember that "God loveth a cheerful giver."

The church quarterly meetings in Dist. No. 2 will be held the last Sabbath in December, one week earlier than heretofore. The district quarterly meeting will be held with the Blue Valley church the first Sabbath in January. I want to see the district Secretary and all the librarians of the district at this meeting. The State Secretary will also be there, so that we can straighten up the books. Do not forget the wants of the cause. Let as many of our brethren and sisters attend these meetings as possible. Come provided with bedding.

The meetings of Dist. No. 4 will be held at the regular time, and the district quarterly meeting will be held with the Richmond church the second Sabbath in January. What has been said to Dists. 2 and 3 will also apply here. Come to seek the blessing of God, and to be a blessing to others. Let us work with all our might, for the golden moments are fast passing away. The Lord is coming, and soon it will be forever too late to work in the harvest field.

H. SHULTZ.

#### Our Basket.

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

—The greatest gift to man—Jesus Christ.

—Worldly glory is uncertain in coming, but sure in going.

—Though the difficulties throng,  
And the struggle may be long,  
Hope on;  
For to patient, brave endeavor  
Cometh utter failure never,  
And the crown at last forever  
Shall be won.

—Even to-day is not all thine,  
Its ending none can tell.  
God gives the moments one by one;  
Take them and use them well.

—One ounce of "it is written," gives more confidence than a ton of what we have felt.—*Spurgeon*.

—How sweet to know  
The trials which we cannot comprehend  
Have each their own divinely-purposed end!  
He traineth so  
For higher learning, ever onward reaching,  
For fuller knowledge yet, and his own deeper teaching.

—Be Godlike in your business and business-like in your godliness.

—Religion is that noble half of life without which nothing stands in a proper balance.

—The French have a proverb: "God works by minutes."

—"Little by little," the tempter said,  
As a dark and cunning snare he laid  
For the young, unwary feet.  
"Little by little, and day by day,  
I will tempt the careless soul away  
Into the broad and flowery way,  
Till the ruin is made complete."

"Little by little," sure and slow,  
We fashion our future of bliss or woe  
As the present passes away.  
Our feet are climbing the stairway bright,  
Up to the region of endless light,  
Or gliding downward into the night,  
"Little by little, and day by day."

—Men can as well live physically without breathing as spiritually without praying.

—Victorious faith! whose conquests everywhere  
Thy mighty power and majesty declare,  
Thy truthful inspiration gently give—  
The light and love by which the soul can live.  
'Tis by the light of faith I see  
What sight can never yield to me.

—Edwin H. Nevins.

—When you bury an old animosity, never mind putting up a tombstone.

—In the still air the music lies unheard,  
In the rough marble beauty lies unseen;  
To make the music and the beauty needs  
The Master's touch, the sculptor's chisel keen.

Great Master! touch us with thy skillful hand,  
Let not the music that is in us die;  
Great Sculptor! hew and polish us, nor let  
Hidden and lost, thy form within us lie.

—Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.—*Chesterfield*.

## News of the Week.

FOR WEEK ENDING NOV. 21, 1885.

### DOMESTIC.

—General Fremont is reported in poor health and almost abject poverty.

—An iron pier, 3,166 feet in length, is being built at Boston. It will be the longest in the world.

—A cave-in at the Colby mine, near Bessemer, Wis., Monday night, killed four men and a horse.

—The business portion of the village of Hazlehurst, Miss., was destroyed by fire Tuesday night. Loss, \$100,000, with little insurance.

—A newspaper devoted to suicide and murder will soon be started at Chambersburg, Pa. It will be appropriately called *Death*.

—The perils of the skating-rink are increasing. A young man at New Philadelphia, Ohio, fell while on the rollers and bit out his tongue.

—Fire Friday night destroyed the county Infirmary near Sandusky, Ohio, five women perishing in the flames. The superintendent was fatally injured.

—The coast survey reports great earthquake waves at San Francisco between 1 and 8 P. M. Thursday, fully equaling the upheavals caused by the Java shocks.

—One hundred car-loads of English walnuts, raised in New Mexico, were shipped from Las Vegas to New York and New Orleans the past month.

—A fire damaged a public school building at Pittsburg \$5,000 Monday. Perfect discipline prevented a panic, and the 300 children passed into the street quietly.

—The premature explosion of a blast in the Green Mountain Coal Mine, at West Belleville, Ill., Tuesday afternoon, killed one man and mortally injured two others.

—Cyrus W. Field has sued James Gordon Bennett, proprietor of the New York *Herald*, and A. Oakley Hall, his London correspondent, for £10,000 damages for libel.

—Merritt F. Pease, of Des Moines, now claims to be the first inventor of the telephone, and states that he filed in the Patent Office in 1857 a method for transmitting sound by means of electrical currents.

—Mrs. Euletz, of Glenullin, D. T., who died on the 3d of November, was disinterred on the 8th, the remains showing signs of life and the cheeks bearing a roseate hue. The body is being kept at her home, as it is believed to be a case of suspended animation.

—The discovery has been made that thousands of Michigan soldiers have been swindled out of their bounties. Forged assignments, purporting to be duly signed and witnessed, have been filed at Lansing, batches aggregating \$10,000 to \$20,000 having been sent in from Detroit and other banks.

—While repairing a furnace at Johnstown, Pa., Monday night J. B. Smith, being overcome by gas, fell into the red-hot receptacle. In attempting a rescue seventeen men were rendered unconscious by the gas and had to be dragged away to places of safety. Smith's body was finally recovered, but was horribly charred and burned.

—A corrected report shows that 568 residences at Galveston were destroyed by Friday's fire, and that the loss is fully \$2,500,000. At a mass meeting Monday it was resolved to accept proffered aid from other cities, the distress being much greater than at first estimated. Thus far \$68,000 have been received, of which \$23,500 have been paid out.

—Two women passed through Pittsburg Thursday who have not sat up or walked for twelve years, simply because one of them quarreled with her husband. She made a vow that she would go to bed and stay there until she died, and is trying to keep it. Her daughter made the same vow a little later. They traveled in the baggage car reclining on cots.

### FOREIGN.

—The French Government is considering the practicality of allowing the soldiers to wear beards.

—The first English newspaper ever published in Japan by a Japanese has just been issued in Yokohama.

—A new emancipation act has been introduced in the Brazilian Parliament favoring an early liberation of slaves.

—Between the 27th inst. and the 28th of December eleven persons are to be executed in Ontario and the Northwest Provinces.

—There were 235 deaths from small-pox in Montreal and the adjoining municipalities last week, and 304 for the previous week.

—An alien has been appointed by the king of Corea to be chief farmer, with a view to introducing our vegetables into that country.

—A statement made in the Chamber of Deputies Monday, by Premier Brisson, indicates the collapse of the French enterprises in Tonquin and Madagascar.

—President Diaz, of Mexico, and family recently dined off locusts, under the impression that they were a new species of crab. They had been sent to him as a curiosity by a friend in New Mexico.

—Mr. George Muller, the well-known head of the Orphan Homes at Bristol, announces that during the last year he

has received £41,558 "in answer to prayer," not a single donation having been solicited.

—Dried potatoes are being prepared in Germany in immense quantities for the German fleet. They lose about sixty-five per cent of their weight in drying, and, when used are said to be as good as fresh ones.

—The steamer *Doomoon*, recently sent to Mandalay, the capital of Burmah, to bring away European residents detained there by the Burmese government, has escaped from there and reached the British lines.

—The Servians gained a decisive victory over the Bulgarians near Widdin Tuesday. The loss was heavy on both sides. The Servians captured 1,000 prisoners. Turkey will not interfere in the quarrel until after the capture of Sofia by the Servians.

—An Italian astronomer declares that the planet Mars is peopled by intelligent beings, who are trying to attract attention from dwellers on this planet. He is now engaged in making experiments with a view to discover what the messages mean.

—Dispatches from Belgrade state that the Servian troops Monday captured four Bulgarian redoubts. The Servians are marching on Sofia, but the Bulgarians are contesting every inch of ground. Turkey refuses to interfere in the quarrel. The London press severely criticises Servia for issuing the declaration of war. The Russian press, in commenting on the Balkan question, abuse Austria equally with England. The Bulgarians have since driven the Servians back to Dragoman Pass, the latter losing 800 men in battle Thursday. The Servian General besieging Widdin has been forced to withdraw. A Turkish army is reported to be concentrating at Salonica.

—Louis Riel was hanged at Regina at 8:23 o'clock Monday morning, and died almost without a struggle. His executioner was one Jack Henderson, who was a prisoner of Riel's in 1870. The body was temporarily buried at the foot of the scaffold, but will be removed in a few days to St. Boniface cemetery at Winnipeg, there to rest by the side of his father. The execution caused great excitement in the Province of Quebec. At Quebec and Montreal men were seen on the streets wearing crape on their hats and on their coat sleeves, and incendiary hand-bills calling for meetings were distributed. Flags bearing signs of mourning were hung at half-mast, and special pictures and decorations in windows attracted large crowds. Students paraded the streets execrating Orangemen, but no breaches of the peace are reported. In Ontario the feeling appeared to obtain that Riel received his deserts.

### RELIGIOUS.

—The *Church Press* says that many of the clergyman of the Episcopal church are on the verge of starvation.

—The King of Siam has proclaimed the freedom of all religion tending to the moral improvement of the people.

—The grand total of appropriations made by the General Conference of the Methodist Episcopal church this year, is \$1,250,000.

—There are fifty-four agencies and societies of various kinds connected with Rev. C. H. Spurgeon's Tabernacle in London.

—While there were last year about seven converts to each preacher in the United States, there were seventy to each of the missionaries in Asia.

—The colored people of a Kansas town began a protracted meeting in August, 1884, which has continued ever since without omitting a single night.

—A new sect has sprung up in Canada, whose doctrine is that women have no souls, because the Bible nowhere mentions women angels. The leader is a Frenchman.

—One of the most important of the apocryphal books of the Old Testament, the Book of Jubilees, has just been translated for the first time into English. The translation is from the Ethiopic language, and is by Prof. Geo. H. Schodde, Ph. D., and appears in the October number of the *Bibliotheca Sacra*.

—The Moravian missionaries who sailed from San Francisco for Alaska, May 18th, Rev. W. H. Wineland and Rev. J. H. Kilbuck, after a voyage of twenty-six days anchored in Behring Sea, near where they expect to begin missionary operations among the Esquimaux. The first news from these Alaska missionaries shows that they have entered a needy but promising field for Christian work.

—Rev. Mr. Spurgeon has written a letter for publication, in which he says that while he wishes the Church well, and that it will make the best argument it can, he considers the union of Church and State unscriptural, fraught with countless evils, and an injustice toward dissenters; and therefore it ought to be discontinued. In conclusion he says: "I am not disposed to handle the question with bitterness, and cannot regret the impending change."

—The rabbinical convention of the Reformed Hebrew church, in session at Pittsburg, adopted a platform Tuesday evening setting forth their belief in one God, and maintaining that Judaism preserved this creed amid struggles and trials. They hold that the antique laws regarding diet, dress, etc., are foreign to the present state of things; and that considering themselves no longer a nation, but a religious community, they do not expect to return to Palestine, nor to engage in sacrificial worship. They reject bodily resurrection, and also the belief in hell and heaven as places of future reward or punishment. A resolution favoring Sunday service provoked a heated discussion, and the matter was laid over.

—The opponents of Christianity in Japan have banded together to resist the spread of the Christian religion. Several such associations exist in different cities; but in no

case do they appear to be numerous. In one instance, about twenty of them, carrying flags inscribed, "Expel Christ, the Robber," entered a Greek chapel; but they caused no disturbance. In Osaka and Yokohama they have held public meetings; and in the former place, violence was used toward those who took the part of the Christians. Not infrequently the Buddhist priests are aroused by the progress of the Christian religion to try to refute its doctrines. In one case, when Christian services were announced in a town where there is no church, the priests secured a room adjoining the building in which the missionary was to speak. A celebrated Buddhist orator was secured to defend Buddhism. The people went in large numbers to hear him; but when they found that his whole speech was to be a violent attack on other religions, they left, and went to hear the missionary who, without reference to Buddhism, preached a plain gospel discourse. The people were pleased with it, and said: "If that is Christian teaching, Christianity is good. The priests," they said, "have a losing cause; they are not able to defend their religion."

## Obituary Notices.

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

PARSONS.—Died at Fort Worth, Tex., George, oldest son of Harry and Celia E. Parsons, aged 13 years, 4 months, and 3 days. He was buried at Denison, in the same State. CELIA E. PARSONS.

PALMERSTON.—Died at Wyman, Mich., Sept. 22, 1885, of whooping-cough, George, son of Peter and Anna Palmerston, aged three months. Although a large family is left, the loss of their little one leaves a vacancy in their home and hearts; but they have the blessed hope that their darling babe will shortly come again from the land of the enemy. Appropriate words of comfort were spoken by Wm. R. Hopkins, from Job 14. MRS. A. J. BARRITT.

HILLER.—Died in Austin, Mo., Oct. 24, 1885, after a short illness of bilious fever and an abdominal tumor, Lydia J. Hiller, aged 65 years and 7 months. She united with the M. E. church in 1843, was a member of the same until 1862, when we moved to Chicago, Ill. There she embraced the S. D. Adventist faith under the labors of Eld. I. Sanborn, and has ever since kept the Sabbath of the fourth commandment. She had no fear of death, and expected to come up in the first resurrection. Words of comfort were spoken to the many who mourn her loss, by Rev. January (Methodist). J. C. HELLER.

OWENS.—Died in Decatur, Texas, Nov. 14, 1885, after a lingering illness, little Nora Owens, in the twelfth year of her age. Nora is the first one of our little band to fall asleep; and there were many tears shed by all, as standing over her open grave they realized that the hand of the spoiler was in the land. Nora was a good little girl; was punctual at Sabbath-school when in health, and will be sadly missed both at home and among her classmates. Words of comfort by the writer, from 1 Thess. 4:13-18. R. W. ROBERTSON.

ALBRO.—Died of inflammation of the bowels, at Inlay City, Lapeer Co., Mich., Sept. 20, 1885, Mrs. Orvilla Albro. Sister Albro embraced the truth in 1876, under the labors of Elds. Van Deusen and D. A. Wellman, and until death led a consistent Christian life, worthy of imitation. Her illness lasted only three days, during which time she was an intense sufferer; yet she bore all with the fortitude of a faithful believer in Christ. She sleeps, but not as those without hope. It was necessary to inter the remains the day following her death; and as no Seventh-day Adventist minister could be procured, a Congregational minister of the place made a few brief remarks. She leaves a husband, son, father, and sister to mourn their loss. The sympathy of many friends is extended to the bereaved. She was a member of the Inlay City church, as was also Sr. Lucretia Day, the notice of whose death appeared in a recent issue of the REVIEW. In the death of these two sisters the church sustains a great loss; but they have the assurance that if faithful they may meet them again. G. H. RANDALL.

SMITH.—Died Oct. 19, 1885, at Liberty Center, Henry Co., Ohio, of kidney disease, Andrew Smith, aged 73 years, 6 months, and 1 day. Bro. Smith was born in Venango county, Pa. In 1815 his parents removed to Wayne Co., Ohio, whence he removed to Henry Co., Ohio, in 1833, where he has lived for more than half a century. He enjoyed the respect of his many acquaintances and was esteemed as a peaceable, quiet man. More than forty years ago Bro. Smith accepted Christ as his Saviour, and was for many years connected with the Baptists. About ten years ago he became interested in present truth through missionary efforts of the writer; and a short time afterward he attended a few meetings held by Eld. T. J. Butler, when he took his stand upon the commandments of God and the faith of Jesus. Bro. Smith has been one of the burden-bearers in the church, having been one of the most prompt and regular in attendance, always ready and willing to do all he could to maintain the work. For nearly two years he had been elder of the church. He will be greatly missed in our Sabbath-school and meetings. We trust that he has fallen asleep in Jesus, and that when the voice of the archangel shall sound to awaken the sleeping saints, he will hear the call, and will come forth clad in robes of immortality. He leaves three sons and one daughter and other relatives to mourn his loss. The funeral services were conducted by Rev. Mr. Miller (Methodist). J. O. YOUNG.

## Publishers' Department.

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

### A FEW SUGGESTIONS

TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

1. MAKE your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. As far as possible, avoid writing in a railway coach when the train is in rapid motion.
3. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
4. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible. Articles of fifteen, twenty, or twenty-five pages are invariably laid aside for a more convenient time, an occasion always in the future.
5. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature. Let them be clear, concise, and connected.
6. Never accompany an obituary notice with verses of poetry. Obituaries of infants of a few days or months should not be sent to the REVIEW.
7. All appointments, and other notices of a limited time, should be sent in as early as possible, at least three days before the date of the paper in which they are to appear.



8. Notices for the Review should not be sent on the same page with business letters, making them liable to delay or loss.
9. All articles for the Review should be sent directed "REVIEW AND HERALD," not to the Editor. The letters MS should be written on one corner of the envelope, unless the letter contains business also.
10. Persons wishing their articles returned, should send stamps.

Will the Ohio Sabbath-school secretaries please send their names and addresses immediately to the State S. S. Secretary, Nellie L. Beebe, Norwalk, Ohio.

## BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

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## RECEIPTS.

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

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

**Books Sent by Express.**—Eld S S Smith, A Ahlin, A H Beaumont, Dr A Hale, Clara E Low, Mrs G W Connor, Lella Robinson, L H Farnsworth, Mrs K C Hoenes, Mrs W Mitchell, Elias Styles, L C Chadwick, J S Shrock, Carl Rasmussen.

**Books Sent by Freight.**—G A King, REVIEW AND HERALD, Geo A King, REVIEW AND HERALD, Ida Gates, S Bernard, Sophia Wahlberg, Pacific Press, Geo A King, REVIEW AND HERALD, Wm C Hanson.

**English Mission.**—George Bement \$10, Paul E Gros 10, G F Shonk 5, Mrs A B Vancil 3, Mrs R C Bailey 12.50, Mrs E C Millard 5, Carrie V Prior 1, Dakota T & M Soc 51, M M Osgood 1, Leander Graves 5, Lewis Hadden & wife 6.25, Joel Tafu 5.

**European Mission.**—Paul E Gros \$10, H C Miller 20, Mrs A B Vancil 3, G F Knapp & wife 75, Mrs M E Archer 1, Carrie V Prior 1, M M Osgood 1, Lewis Hadden & wife 6.25.

**Cash Rec'd on Account.**—Ill T & M Soc \$361.31, Gen S S Ass'n 12.65, B C R M S per H H Winslow 21.63, N Y T & M Soc per Mrs Chas Cutter 15c, Wis T & M Soc per M V Thurston 25c, Wis Conf per John Fenley 5, Minn T & M Soc per F L Mead 100, Ver T & M Soc per L A Stone 16, Ill Ed Fund per Chas Sturdevant 60, Ind T & M Soc per Wm Covert 25, Ind Home Mission per Wm Covert 50, Ill T & M Soc per R M K 91.25, Dak T & M Soc per A D Olson 179.14, Ill Ed fund per R Vickery 68, Ill Ed fund per J W Sturdevant 80, Ill reserve fund per R Vickery 68, Ill reserve fund per J W Sturdevant 30, Mich T & M Soc per Hattie House 145.64, Mich T & M Soc per Hattie House 24.20.

**N. E. School.**—Mrs E B Ayres \$1, Mrs A Bigelow 1, Leander Graves 5, Dak T & M Soc 50.

**S. D. A. E. Soc.**—Andrew Damon (share) \$30, J W Sturdevant 22, R Vickery 10, W J Webber (share) 10, C C Stoddard 10.

**General Conference.**—Tenn Conf per I D Van Horn \$50, E R Jones 4.92, N P Conf 141.62, N D Millard 2.40.

**Arkansas Relief Fund.**—David M Smith \$5, St Anne (Ill) church 5.60, J W Coverstone 1, H C Miller 50c, Mrs Jennie Smith 1, Orange church 10, Mrs A B Vancil 1, Scott Johnson 1, James & Mary Daylson 1, Excelsior (Ia) S S 2, Mrs M R Grinnell 2, Sanitarium S S 4.25, Alameda (Mich) church 4, J T Henry & wife 2, Maggie A Logan 5, Olcott (N Y) church 6.35, Asa Cummings 1, Mrs Nellie D Richmond 1, Esther Richmond 50c, A W Barton 25c, R F Barton 1, Mrs Fanny Slate 50c, F D Clarke 1, Manley (Kan) S S 4.20, Dak T & M Soc 7.25, H H Bramhall 1, Courtland (N Y) church 2, State Center (Ia) S S 1, Florence Hart 1, Lucy Hart 2, Mrs A Bosworth 1, Mrs Sarah Wilson 1, Mrs Mary Roushey 50c, Jessie Bosworth 50c, Alice Bosworth 50c, C B Baldwin 50c, L H F 2, Susan Gross 4, W J Webber 1.

**Australian Mission.**—Mrs Della Fitch \$5, Mrs A Biglow 1, Miss C S Mueller 5, N S Raymond 26, Wm Miller 2.50, F C Stimpson 10, Helen Morse 5, Mrs A B Vancil 3, Mrs M R Grinnell 2, G F Knapp & wife 25, E R Sisco 5, Mrs R C Bailey 12.50, Mrs E E Millard 5, Della C Brunson 15, M M Osgood 1, M M Faulkner 50c, Mrs E L Graves 5, Leander Graves 5.

**Scandinavian Mission.**—Carrie V Prior \$1, Lewis Hadden & wife 6.25.

**International T. & M. Soc.**—Lewis Hadden & wife \$6.25, Mrs A M Dunlap (share) 10, Carrie V Prior 1.

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## TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

AGENTS WANTED.

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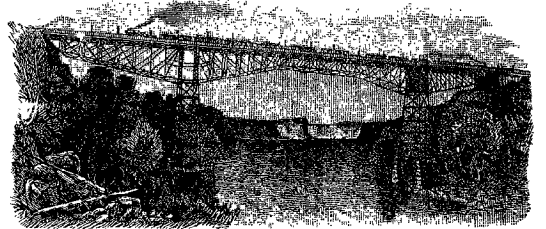
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GOING EAST.					GOING WEST.				
Dr. Ex.	Day Exp.	N. Y. Exp.	Adm. Exp.	Night Exp.	Dr. Ex.	Day Exp.	N. Y. Exp.	Adm. Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.
11.45	6.45	11.15	6.15	7.30	Ar. Dep.	9.10	8.00	4.00	9.05
10.28	5.30	10.09	4.45	6.15	Ann Arbor	10.38	9.23	5.30	10.21
9.15	4.15	9.15	3.25	4.50	Jackson	12.08	11.05	7.15	11.42
7.57	2.47	8.22	2.23	3.40	Marshall	1.10	12.08	8.22	12.45
7.31	2.25	8.01	2.01	3.17	Battle Creek	1.37	12.38	8.57	1.31
6.45	1.43	7.23	1.20	2.32	Kalamazoo	2.32	1.29	9.46	2.16
					Niles	4.13	3.12		3.45
					Mich. City	5.40	5.00		4.57
					Chicago	8.05	7.30		7.10
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 a.m., Battle Creek 7.31, arrives at Detroit 11.45 a.m. All trains run by Ninety's Meridian, or Central Standard Time.

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Sept. 6, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

## CHICAGO &amp; GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

GOING WEST.					GOING EAST.				
Sun. Pass.	Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.	Mail.	Land Exp.	Atlee Exp.	P. Exp.	P. Exp.
....	a.m.	a.m.	p.m.	p.m.	Dep.	Ar.	Ar.	Ar.	Ar.
6.35	6.35	7.50	8.00	4.10	10.20	1.25	7.50	8.10	8.10
9.07	9.07	9.12	9.28	6.40	8.57	12.07	6.29	8.10	8.10
9.45	9.45	9.50	10.05	6.20	7.50	11.35	5.55	8.10	8.10
11.00	11.00	11.32	11.50	8.28	6.40	11.05	5.16	7.20	7.20
11.40	11.40	12.08	12.25	9.07	5.37	10.12	4.10	6.00	6.00
12.40	1.05	1.20	1.10	10.10	5.02	9.12	3.32	5.39	5.39
p.m.	p.m.	1.25	1.25	p.m.	4.08	8.55	2.32	4.35	4.35
2.18	2.18	2.17			4.03	8.50	2.30	am	am
2.30	2.30	2.25			3.14	8.10	1.45		
3.24	3.24	3.19			3.02		1.35		
4.10	4.10	4.07			2.10	7.22	1.51		
5.58	5.58	5.52			2.26	6.45	12.10		
8.30	8.30	8.10			11.30	5.27	10.41	3.40	3.40
am	am	am	am	am	9.10	3.20	8.30	1.15	1.15
am	am	am	am	am	Dep.	Ar.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE,

Traffic Manager.

W. J. SPICER,

General Manager.

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GOING WEST.			GOING EAST.		
No. 36.	No. 34.	No. 32.	N. 31.	No. 33.	No. 35.
p.m.	a.m.	a.m.	a.m.	p.m.	p.m.
5.45	10.10	10.10	11.10	5.10	5.10
6.40	11.02	11.02	10.10	4.15	4.15
7.16	11.39	11.39	9.32	3.37	3.37
8.25	12.48	12.48	8.26	2.28	2.28
a.m.	8.42	1.00	8.00	2.10	2.10
6.10	9.15	1.38	7.33	1.38	8.00
6.41	9.44	2.05	7.06	1.14	7.33
6.49	9.57	2.17	6.49	1.02	7.21
7.07	10.15	2.35	6.30	12.44	7.03
7.27	p.m.	2.56	a.m.	12.27	6.43
7.35		3.04		12.20	6.35
8.16		3.45		11.43	5.55
8.50		4.10		11.20	5.25
a.m.	p.m.	p.m.	a.m.	p.m.	p.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

JUNE 21, 1885.

## CHICAGO, ROCK ISLAND AND PACIFIC.

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TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	10:10 a.m.	15:45 p.m.
Council Bluffs and Poria Fast Express...	12:10 p.m.	12:30 p.m.
Kansas City, Leavenworth, and Atchison Express.....	12:10 p.m.	12:30 p.m.
Minneapolis and St. Paul Express.....	11:20 a.m.	13:00 p.m.
Kansas City, Atchison, and Leavenworth Express.....	11:20 a.m.	13:00 p.m.
Peru Accommodation.....	11:20 a.m.	13:00 p.m.
Council Bluffs Night Express.....	11:20 p.m.	16:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.....	11:20 p.m.	16:25 a.m.
Peoria Night Express.....	11:20 p.m.	16:25 a.m.
Minneapolis and St. Paul Fast Express.....	11:20 p.m.	16:25 a.m.

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

§Daily except Saturdays. ¶Sunday only.

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 24, 1885.

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Chas. M. Andrews, son of our late lamented Eld. J. N. Andrews, accompanied by his wife and our aged sister Andrews, his grandmother, arrived safely in Battle Creek, from Europe, on Wednesday last at 2 A. M. Bro. Andrews designs to labor in the Office in Battle Creek, a sufficient time to perfect himself in some branches of the work, the facilities for which are not yet provided in our office in Bale, Switzerland.

THE November number of *The True Educator*, published monthly by the Academy at South Lancaster, Mass., is upon our table. This, as its name implies, is a journal of education, and is issued in the interests of the Academy, the imprint of which it bears. In its enlarged form it contains, including cover, 16 pages. The inside pages of the cover contain a series of 15 outside and inside views of the Academy, Boarding House, and other buildings, employed in the industrial departments of the school, which give a very good view of the enterprise, at least in its outward aspects. The departments named in the table of contents of this number are, General Articles, Teachers' Folio, Editorial, Students' Corner, Academy Locals, and Our Book Table. The price is only 75 cents a year. Thousands of copies of this journal ought to be taken by the friends of education in our ranks everywhere. Send for a specimen copy. Then we think you will be convinced that the journal and the Academy also are worthy of your patronage and support.

## THE AUSTRALIAN MAILS.

WE call the attention of our readers to the following announcement concerning the Australian mails, which we find in the *Signs* of Nov. 12, 1885:—

"We are glad to be able to announce that from this time forward there will be regular steamers carrying mail, freight, and passengers between San Fran-

cisco and New Zealand and Australia. A satisfactory arrangement has been made, the contract being for three years' service. The subsidy from the New Zealand Government is £20,000 a year, from New South Wales £10,000, and from the United States, £4,000. Any one wishing to correspond with the friends in Australia, can now mail their letters direct, *via* San Francisco. Following is the time table for the next fourteen months:—

"Leave San Francisco—November 21, December 19, January 16, February 13, March 13, April 10, May 8, June 5, July 3, July 31, August 28, September 25, October 23, November 20, December 18.

"Arrive—December 28, January 25, February 22, March 22, April 19, May 17, June 14, July 12, August 9, September 6, October 4, November 1, November 29, December 27.

"Copy this schedule, so that you will not forget the dates of sailing. Then by allowing sufficient time for your letters to reach San Francisco, there need be no loss of time."

## TO CALIFORNIA.

THE delegates from the Pacific Coast, together with several others, now expect to return from Battle Creek about Dec. 28. A party will also start from here about Dec. 15. Any who wish to join them, and thus secure such special advantages as are usually granted to our people going in company, will please address C. H. Jones, Battle Creek, Mich.

A. R. HENRY.

## WHO KNOWS IT?

How many of our Sabbath-school workers, such as superintendents, secretaries, and teachers, know that our people publish at Battle Creek an excellent quarterly journal devoted wholly to the Sabbath-school interests? It is just what every officer and teacher needs to instruct them in their work, so that they can be intelligent in the performance of their duties. It gives the latest and best methods of conducting a school, of teaching classes, of holding teachers' meetings, and everything that is needed to be known about the work. It is called the *Sabbath-School Worker*, and costs just 25 cts. per year. Send for it, and post yourself up so as to do better work next year.

D. M. CANRIGHT.

## MAINE TITHE TREASURERS, ATTENTION!

At the last Conference S. H. Linscott, of 113 Pearl St., Portland, Me., was chosen State Treasurer. Will all our church treasurers and scattered brethren please forward all Conference money to the above address.

A. O. BURRILL.

## INDIANA, ATTENTION!

At our last annual Conference, the re-districting of the State resulted in the division of Dist. No. 4, as follows:—

Dist. No. 4: Idaville, Radnor, Lafayette, Fowler, and Brookston. Director, J. P. Henderson; Secretary, Mrs. C. E. Marvin, Idaville, Ind.

Dist. No. 5: New London, Oak Ridge, Kokomo, West Liberty, Bunker Hill, and Frankfort. Director, E. E. Marvin; Secretary, C. S. Edwards, Kokomo, Ind.

Dist. No. 6: Marion, Hartford City, Jonesboro, Walnut Creek, Alexandria, and Rock Creek. Director, Theodore Clapper; Secretary, Geo. W. Mann, Marion, Ind. Thorntown was transferred to Dist. No. 7. Director, J. W. Covert; Secretary, W. A. Young. Let all librarians and others doing business through the society note the above, and work accordingly.

J. P. HENDERSON,

Vice-Pres. Ind. T. and M. Society.

## AN IMPORTANT PUBLICATION.

THE last mail from America brought to hand a copy of the new book, "Facts for the Times." This is not altogether a new work, for two editions have preceded this; but it is new in that it appears in a more attractive and permanent form. The necessity for just such a book cannot fail to become apparent to those who stop to consider the situation. How many at the present time, in order to evade the force of Bible testimony, appeal to what they suppose to have been the teachings of learned and pious men of past generations. Now to have a work prepared that contains statements from these very teachers appealed to, upon the very points under consideration, must be well calculated to remove prejudice from the minds of those who sincerely make such appeals.

"Facts for the Times" contains just that class of matter, grouped under appropriate heads. It is a compilation of the choicest extracts from the writings of eminent Christians of all ages, which show unmistakably their several positions on controverted points of doctrine. The earlier editions of this work were issued in pamphlet form, and not being permanent, they could not give the satisfaction that a neat and well bound book will afford.

In his revision of the book, Eld. Butler has added to each department much new and serviceable matter of recent date, making a complete list of quotations from prominent men of the various denominations. I can recommend the book as one well adapted to strengthen the faith of believers in the third angel's message, and also as one fitted to place in the hands of unbelievers, to incline their hearts to the truth.

Melbourne, Australia, Oct. 8.

J. O. CORLISS.

## ANCIENT HISTORY

—OF THE—

Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians.

By Charles Rollin.

It little concerns us to know that there were once such men as Nebuchadnezzar, Cyrus, or Alexander, and that they lived in this or that period; that the empire of the Assyrians made way for that of the Babylonians, and the latter, for the empire of the Medes and Persians, who were themselves subjected by the Macedonians, as these were afterward by the Romans. But it highly concerns us to know by what methods these empires were founded, by what steps they rose to the exalted pitch of grandeur which we so much admire. But that which interests us the most is the connection between sacred and profane history. It is necessary to study the latter in order to thoroughly comprehend the beauties of the former. In the book of Daniel is given in a few brief words the history of the world, representing by symbols the four universal empires that shall reach to the end of time. In ancient history we have ample proof that the prophecy of Daniel has been fulfilled, and the last act is to smite the image on its feet, leaving no room to doubt the authenticity of the vision. This valuable work comprises more than 1200 pages, bound in cloth with gilt letters. Price \$4.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

## THE COMING CONFLICT;

—OR—

## THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

BY W. H. LITTLEJOHN.

THIS book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book. Besides this, it presents in a single chapter the history of the rise and progress of Seventh-day Adventists, and of the National Reform party, together with an exegesis of the last portion of the thirteenth chapter of the book of the Revelation, assigning to the United States its proper place in prophecy, and showing from the Prophetic Word that this Government is just entering upon a career of religious persecution, for which the Sabbath question is to be made the pretext.

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AND THE

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MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

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THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the *Complete Testimony of the Father* in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

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