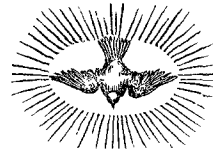


# Advent Review



## AND SABBATH HERALD.



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

VOL. 63, No. 40.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 12, 1886.

WHOLE NO. 1685.

### The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

LOOK FORWARD AND ONWARD AND UPWARD.

BY TORIA A. BUCK.

"Be strong, and of a good courage, . . . for the Lord thy God, he  
it is that doth go with thee; he will not fail thee, nor forsake thee."  
Deut. 31:6.

WHY sigh for the days that are vanished and gone?  
Why mourn when life's journey is over and done?  
Why yield to forebodings? Be up and away!  
The best and the brightest is with us to-day.  
The sun that is shining, the breezes that blow,  
The birds that are singing, the rivers that flow,  
All call thee, and bid thee arise from the dust.  
Awake! O ye dreamers, look forward and trust.

Are thy spirits cast down? do thy moments seem drear?  
Has death claimed for his what thou cherished most dear?  
Is the tempest around thee? do storm-lightnings play  
While God and his glory seem far, far away?  
Ah! pilgrim to Zion, the day may be long,  
The night may be dark, and the enemy strong;  
But wake from thy slumbers, glad tidings we bring;  
So gird on thine armor, look onward and sing.

Here's balm for the wounded, and joy for the sad,  
And hope for the fallen, and life for the dead.  
Love, pure and tender, how sacred shall be  
Thy gift to the fallen on Calvary's tree.  
Then why should we falter, or why should we fear?  
The best of all days are the days that are here.  
We lift up our eyes to His mountains untrod;  
Our course is still onward and upward to God!  
East Randolph, N. Y.

### 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.

#### AN APPEAL.

BY MRS. E. G. WHITE.

I AM deeply exercised in regard to our present position, realizing from the word of God how far down we are in prophetic history, so near the close of time, with so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. As we look over the vast field here in Europe, we can truly say, The harvest is great, but the laborers are few. Some are being added to the church. In Lausanne, as the result of earnest effort, twenty-six have recently taken their stand to keep the Sabbath. Under Bro. Ertzenberger's labors, fourteen have been added to the church in Chaux-de-Fonds; and Sabbath, June 5, twenty from different churches were baptized at Tramelan. Since our last visit to Chaux-de-Fonds, another has taken a stand upon the truth, and we expect to hear that others have decided.

But how little is being done in comparison to the great work to be accomplished! In our jour-

neyings, we pass through many large, populous cities where the warning message has never been proclaimed. We travel through pleasant villages, and know that the message has not reached them. And how few of our brethren of the different nationalities are bearing any burden of the work of God! I am often unable to sleep for thinking wherein we have neglected to arouse the missionary spirit in those who can labor in German, French, and other languages. How can you who have received the truth feel so little burden for those of your own tongue in other countries? The heavenly messengers are doing their work; and what are we doing? Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus, that they may become light-bearers to the world?

The Prince of life once came from heaven to earth, and bore insult and mockery, pain and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. The youth can engage in this work if they will learn in the school of Christ. What is the aim of those who are enjoying the advantages of our schools, Bible lectures, and Sabbath-schools. You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to others? What our youth need now is the burden of the missionary work, which is a sure outgrowth of a soul converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring efforts of the Majesty of heaven, that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion! If you will take hold of the work right where you are at the present time, and do what you can, be sure that you will have the help of Jesus. All heaven is pledged to those who will seek the Lord with the whole heart. Error prevails everywhere. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error.

Missions are being established; and if the converting power of the truth comes to our youth, we shall see them pressing into the ranks of the workers. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, we would have hundreds of missionaries where we have one to-day. In every mission established, there should be a school for the education of laborers. The very best German, French, and Scandinavian talent should be enlisted in the work of educating promising young men and women of these different nationalities. This essential matter has been greatly neglected. In the office at Battle Creek, at Basel, and at Christiana, there is pressing need of translators in these different languages; and the various branches of the work are crippled

for want of laborers. God-fearing workers are wanted in our houses of publication, in our missions, in our churches. There is need of persons educated in English, French, German, and other languages. We want a hundred workers where there is one. The heavy responsibilities should not rest upon one man in any branch of the work. Two or three should be fitted to share the burden, so that if one should be called to another post of duty, another may come in to supply his place. Provision has not been made half as extensively as it should have been, against any and every emergency. A fund should be raised to educate for missionary work those who will give themselves unreservedly to God and the cause, and who will labor not for large wages, but for the love of Christ, to save souls for whom he died.

A great responsibility rests upon those who profess the truth, to guard their means from flowing into channels that will not bring glory to God. How much has been thoughtlessly wasted by our youth in America, spent for display, for things which they would have been just as happy without! Every dollar we possess is the Lord's. Instead of spending means in self-indulgence, we should invest it in answering the calls of missionary work. As new fields are opened, these calls are constantly increasing. A deep longing is now taking possession of souls, a longing for something which they have not. They call for light, for help, for the opening of the Scriptures. To meet these calls we must have means. If we ever needed workers who would use means economically, it is now. They should see in the money they handle, a trust which God has committed to them. Every cent should be carefully treasured. A cent seems like a trifle; but a hundred cents make a dollar, and, rightly spent, may be the means of saving a soul from death.

Care should be exercised to select the right men for teachers in missionary schools. Young men who are themselves deficient in Christian experience are not wanted. We need men who fear God, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart, in order that he may impart to them wisdom and knowledge, as he did to Daniel, and make them channels of light to others. Let those who are to be educators, seek for this heavenly endowment, that the understanding may be quick and clear. God will help them if they seek him; and those who have been under their instruction may be presented before the Master fitted to do his work with thoroughness and fidelity. Our ideas are altogether too narrow. With ears of faith we should hear the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part when we in faith do ours.

The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. There are too many faint, cowardly hearts in this hour of spiritual battle. Oh that our weakness may be made strong, that we may wax valiant in fight, and put to flight the armies of the aliens. Our work is not to be done in a hap-hazard manner. Satan, united with human agencies, will take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those who profess to keep God's commandments, but

whose lips and hearts have not been touched with a live coal from off his altar, should not engage in his work until they are converted. "Be ye clean that bear the vessels of the Lord."

We must awake out of sleep. Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. Where are the idlers in the market places? Let them arouse, and place themselves where they may be trained to render acceptable service. Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! If so many had not wrapped their talents of ability and money in a napkin, and buried them in the earth; if the church had done the work that God made it her duty to do, we should to-day have thousands rejoicing in the truth here, and there would be light-bearers in all parts of Europe. Brethren, God calls upon you to redeem the time. Make haste to unearth your buried talents. If God has intrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. What if some do become poor by investing their means in the work of spreading the truth? Your Master for your sakes became poor; and by following his example, you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means are far safer placed in the cause of God than deposited in a bank, or invested in houses and lands. No thief can approach them, no fire can consume them. They are laid up in bags that wax not old.

When Jesus ascended to heaven, he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you always, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it. Many seem to rest perfectly easy, as if heavenly messengers were to come to this earth, to proclaim with an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the Bible truth to those who are in darkness. Is your interest selfishly shut up in your own family, to your church? God pity your narrowness! You should have that undying zeal, that far-reaching love, which encircles the world. Those who are not called to go to foreign countries have a work to do in their own borders, to keep up the interest in their churches by well-directed effort, that they may be spiritual and self-sacrificing, and by their means and earnest prayers may aid those who enter new and difficult fields. Ministers should not do work that belongs to the laymen, thus wearying themselves, and preventing others from doing their duty. They should teach the members how to work in the church and community, to build up the church, to make the prayer-meeting interesting, and to train for missionaries youth of ability. The members of the church should co-operate actively with the ministers, making the section of country around them their field of missionary labor. Churches that are weak or few in numbers, should be looked after by sister churches.

The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for being shut up to his own selfish interests. There is work for every mind, and for every hand, work adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. Is it any marvel that God does not visit the churches with greater manifestations of his power, when so large a number are shut up in themselves, engrossed in their own interests? It is thus that their piety becomes weakened, and they grow bigoted and self-caring; but by working for others they would keep their souls alive. If they would become co-laborers with Jesus, we should see the light in our churches steadily burning brighter and brighter,

sending forth its rays to penetrate the darkness beyond our own border. Oh, if the church would arise, and put on her beautiful garments, the righteousness of Christ, what a change would be realized in her influence, and in her spiritual condition! The jealousies and fault-finding, the heart-burnings, the envy and dissensions, the strife for supremacy, would cease. A close sympathy with Christ and his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish these evils, which, if indulged, are the curse of the church. In giving attention to the work of saving souls, they would be stimulated themselves to greater piety and purity; there would be a unity of purpose, and the salvation of precious souls would be felt to be of such great importance that all little differences would be completely swallowed up.

The Lord holds the church responsible for the souls whom they might save. If his people were to see themselves as God sees them, they could not endure to look their responsibilities and delinquencies in the face. Self-reproach would overwhelm them. Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be the children of God, you are your brother's keeper. God has intrusted to you sacred truths. Christ abiding in the individual members of the church is a well of water, springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and sins. Have we the truth for these last days? If we have, it must be carried to every nation, kindred, tongue, and people. Ere long, the living and the dead will have been judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Of this they must now be warned. God's holy law must be vindicated, and held up before them as a mirror.

But this work requires means. It is true that times are hard, that money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. Many are trembling with fear because the work moves faster than their slow faith, and means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is world-wide; yet many are doing nothing, and many more, so very little, and with so great a want of faith, that it is next to nothing. Shall we abandon the field that has already been opened in foreign countries? Shall we drop part of the work in our home missions? Shall we be disheartened at a debt of a few thousand dollars? Shall we falter and become laggards in the very last scenes of this world's history? My heart says, No, no! I cannot contemplate this question without a burning zeal in my soul to see this work go. We would not deny our faith, we would not deny Christ; yet we shall commit this fearful sin unless we move forward, as the providence of God opens the way. The work must not stop for want of means. More money must be invested. "Sell that ye have and give alms." There is a time coming when commandment-keepers can neither buy nor sell. In the last extremity, before this work shall close, thousands of dollars will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the great work of preparing souls to stand in the great day of God, and they will give hundreds as readily as five dollars are given now. But let us not dishonor God by thinking that the church has not the means to do all the work that devolves upon her just now.

None need be in darkness concerning their duty if they make God's word their rule. They should study the instructions given by Christ upon different occasions, and should put them in practice. The Saviour has bidden us, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Some selfishly retain their means during their life-time, trusting to make up for their neglect by remembering the cause in their wills. But not half of the means thus bestowed in legacies, ever benefits the object specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stew-

ardship upon another. Do just as Christ has directed you, and you are in a safe path. In obeying this injunction, our example will preach louder than words. The highest display of the power of the truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth, should possess such a spirit of self-sacrifice that the worldly ambition of the money-worshiper will be rebuked. We shall be brought into straight places in our work. Trials will come. God will test the strength of our faith. He will prove us to see if we will trust him under difficulties. The silver and the gold are the Lord's; and when his stewards have done their duty fully, and can do no more, they are not to sit down at ease, and let things take their course. It is then that they should cry to God for help. There should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that the "kingdom of heaven suffereth violence, and the violent take it by force."

The church has, with open hand and heart, come forward to the work hitherto, and she will do it yet. We have confidence in her integrity, and she will not be the poorer for the multitude and costliness of her gifts. The offerings of the church have in many instances been more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers, like sharp sickles, into the harvest field. It is true that there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands; but there has been a lack of heart-felt sympathy with laborers, a lack of real burden of soul, that the means invested may do its work. This is the ground of our difficulties. This is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul to watch and pray for the success of the work. Let every one who gives of his means, also send up his prayers daily that it may bring souls to the foot of the cross. And in every church, once a week at least, let there be a season set apart for praying for this work. Let all be united, not mingling in their petitions other wants, such as blessings for the sick and needy, but having a specific object for their faith and entreaties. Brethren, move high heaven by your prayers for God to work with the efforts of his servants. The Lord has agencies which he will put in operation in answer to the importunate prayers of faith. He will fulfill his word, "Lo, I am with you always, even unto the end of the world."

Our work is calling attention to us as a people. We are as signs and wonders in the world. Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not aroused to put forth the earnest individual efforts they are capable of making, and every branch of the work is crippled for the want of fervent piety and devoted, humble, God-fearing workers. There is a class that are represented by Meroz. My heart is sore troubled for these. The missionary spirit has never taken hold of their souls. The calls for foreign missions do not stir them to action. What account will these render to God, who are doing nothing in his cause, nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant!" The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. There should be deep heart-searching among our young men and women, to see if they have not a work to do for the Master. There is work to be accomplished that money cannot do. Heart devotion is needed now. The destitute portions of the field must be supplied with earnest laborers. Warm, loving hearts are wanted. We must have great faith and corresponding works. All who go into the missionary field will have hardships and trials to endure; they will find hard work, plenty of it; but those who have the right stamp of character will persevere under difficulties, discouragements, privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires when they dedicate themselves soul, body, and spirit, to his service, becoming par-

takers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,—the joy of seeing souls saved through their instrumentality in the kingdom of glory.

We need to cry to God as did Jacob, for a greater baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the mighty God of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Let the members of the church lay aside their pride and ornamentation. Instead of being expended for needless things, let their means flow into the treasury of the Lord. Thousands of dollars would thus be brought in to supply the wants of the cause.

But more than this is to be done. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus and his life of self-denial and sacrifice. Let genuine love, piety, and faith be cherished in the heart, and their precious fruits will appear in the life. Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done ten years ago. Our plans must be enlarged, our operations extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess, offers the highest encouragement to the most devoted and self-sacrificing and persevering effort that mortal energies can bestow. We should have the courage of heroes, the faith of martyrs.

### THE MARK OF THE BEAST.

BY WILLIAM WOOD.

THE Roman Catholic Church, the papal power, is represented in the Bible (Dan. 7 : 7) as one phase of a great, strong, terrible, and dreadful beast. This beast, it was said, should "think to change times and laws" (verse 25) of the Most High. The Roman Catholic Church has changed the time of the Sabbath contained in the law of God, from the seventh to the first day of the week; and they do not deny it. More than that, they boast of it, and claim that they have a *right* to do it. They claim that the change is a *sign* that they have authority as a church, and have the power to command feasts and holy days. (See "Abridgment of Christian Doctrine;" "Catholic Catechism." *Sign* and *mark* have the same meaning.)

Notice, the Roman Catholic Church is represented in the Bible as a beast; Sunday-keeping is the *sign*, or *mark*, of the Roman Catholic Church; therefore Sunday-keeping is the *sign*, or "*mark* of the beast," when enforced by any civil power, at the instigation of church authority.

Rev. 14 : 9, 10 says : "If any man worship the beast, . . . and receive his mark, . . . the same shall drink of the wine of the wrath of God." This means that if any man keeps Sunday, and is marked as one who worships, or does the will of, the Roman Church, knowing it to be contrary to the law of God, "The same shall drink of the wine of the wrath of God."

Sunday-keeping is general among Protestants as well as Catholics. Verse 9 speaks of receiving the mark of the beast in the forehead or in the hand. Many in the future will be deceived, and remain so, thinking that Sunday-keeping is right, *actually believing* that it is right. Such will receive the mark in the forehead, the forehead being a symbol of belief. Many will know better, but will refuse to obey God's command to "remember the Sabbath day, to keep it holy" (Ex. 20 : 8), and will act in accordance with the dictates of the power that enforces Sunday observance. This will be receiving the mark of the beast in the hand, as the hand is a symbol used to denote action.

Lake View, Ill.

### IN WHAT IS THY DELIGHT? PS. 1.

BY MARY E. INMAN.

FRIEND, halt a moment, and let me ask  
A question of thee, to-night:  
In the midst of the world, with its hazy care,  
Wherein is thy delight?

Is it thy delight to daily see  
Thy store of riches grow,  
While the poor and needy implore in vain  
The help thou couldst bestow?

Does the realm of fashion give delight,  
With its costly garments fine?  
Does the world, with its amusements, find  
Place in that heart of thine?

Ah, friend! God's blessing cannot rest  
On pleasures such as these;  
Another course you will surely take  
If him you strive to please.

In none of these can the child of God  
For a moment take delight;  
But in His just and perfect law,  
Contemplates day and night.

Prosperity shall still attend  
His steps who doeth right.  
God taketh knowledge of his way,  
His law is his delight.

Evart, Mich.

### LETTER FROM ELD. CONRADI.

THE following is the letter from Eld. L. R. Conradi to Eld. Butler, to which reference was made last week. Though a private letter, the liberty of making it public, which Eld. B. kindly permits, will be pardoned in view of the great interest which our readers everywhere feel in this case:—

KHERSON, RUSSIA, SEPT. 18, 1886.

"DEAR BRO. BUTLER: While our steamer takes a thirty-six hours' rest at this city, I will try to write to you, hoping and praying that I may be able to set the work before you in the right light. How glad I am that I am enjoying once more the blessed privilege of engaging as a free man in the service of my Master! My long silence has not been due to any neglect on my part. I wrote one letter; but, like many more, it was not sent from Simferopol, but was simply returned to me when I left. Your good long letter was handed to me when I was already in the clutches of the 'bear,' and it seemed as if he would crush me; but as I reached out to the Sovereign of all rulers, he moved the hearts of men to secure my liberty, to the great surprise of all.

"The Lord is good; and though we are of so little faith, yet he takes compassion and delivers. It seems a wonder that they have not yet sent me across the border; but the Lord is working. It is true I had a hard struggle; and never will the forty days and nights be forgotten that Bro. Perk and I spent in Perekop, in a state of uncertainty and mental torment, far from home and friends, strangers to the language and customs! But, to the praise of God, we can report some good victories, and the seed sown ripens fast. Only the day of Judgment will show how much these forty days have preached, and how much the present truth has been disseminated thereby. It is true I might have avoided arrest if I had known what I now know; but when I look it all over, it seems God had a design in it all.

"Our campaign was poorly planned from the beginning. We were not wise as serpents, but gave the enemy all the chance in the world to prepare a disagreeable reception for us; but he may cheat himself after all. I do not think it was a wise thing to circulate through our periodicals for months in advance the news that I was coming to this country; neither for me to delay so long my coming. Letters were sent ahead, and articles written, to warn the people against me. It is true that many were and are only the more anxious to see and hear. After my arrival, it was some time before I could get the brethren together; and not being willing to lose time, I held meetings as in America, evening after evening, and the people came in crowds. Had I preached but few times, no one would have cared; but after the Sabbath, some persons from the village met a German lawyer from Simferopol, and told him the facts. He made the accusation as strong as possible—'Jewish heresy,' for which a man, according to Russian law, goes to Siberia, without any rights, to work, or be slowly tortured to death, in the gold mines.

"Once under arrest, we were treated no better than any criminal. All that saved us from having our clothing exchanged for a linen suit and a pair of slippers was the fact that we had money, and Bro. Perk promised the jailer to make it straight if we could retain our own clothing. Hard boards, bed-bugs, fleas, and lice gave us some sleepless nights, added to the uncertainty of knowing nothing, and having no one to tell us the truth. Our brethren brought me a pillow, my blanket, and a coat, and after two weeks

the jailer gave us a smaller room, 7x14, and 12 ft. high, in which were two iron bedsteads and a small table. We were a little more comfortable here, and were able by constant work to nearly exterminate the insects; but it was still a prison. It is true we had a good floor, and at our own request were in the second story, and had good air to breathe. Our food we were permitted to buy; but the milk became so poor that I could not swallow it. Several times the brethren brought us some water-melons and grapes, which we relished very much.

"For nearly four weeks we used partly jail food, buying some in addition. All the prisoners get is two and one half pounds of heavy, black rye bread and a wooden tub of soup every noon, generally 'sour borst,' the special dish of the Russians,—a soup containing a few greens, some half-peeled potatoes, and pieces of meat or entrails; and twice a week, noodle soup. We managed to get a little warm drink in the morning, also mostly white bread. In the evening we were allowed a promenade in the court-yard, paved with boulders,—enough punishment for any mortal! Lasting for us generally about one hour. In the prison there was a turnkey in each of the two stories, and in the yard three soldiers with planted bayonets, besides the high wall.

"When I was imprisoned, I asked the privilege of writing and sending a dispatch. I was told that all communications would have to go first to the procuror in Simferopol, even the message. In this way nearly ten days passed before I got any communication started homeward, and all subsequent letters were detained, simply because they could not read English. I begged the jailer, as my letters were not returned, to let me send a card to my wife. He promised; but said I must write in German. Bro. Perk translated it, word by word, into Russian for him. I gave him the card; but lo, it was detained with the rest; so my wife was thirty days without news from me.

"The investigation was commenced two weeks after our imprisonment. The judge came to the jail, having as interpreter an officer of the Indian Telegraph Company who understood German, and was a Catholic. He wrote over six pages, the investigation lasting over five hours Sabbath and Sunday. I had to describe very minutely our manner of baptism, the reasons why we observe the Sabbath, how our denomination is governed, etc., and also whether persons had been baptized on account of these reasons or by my own persuasion.

"Bro. Perk's investigation was short; but the accusation was the same against us both. The judge told him that one thousand rubles in cash would release him; but that as for me, there was no hope. Later, I was informed that if I could name witnesses whose testimony would agree with my statement, especially that I had been called here by them, I might be released under security. Several weeks passed, however, before the judge went to the villages to make inquiries; but though their testimony was in perfect harmony with what I had said, we were never told the result. The day of my release and the day following, he had appointed in which to meet our brethren again, to make further investigations; but as I was released, the matter was dropped.

"So you may imagine how fast matters move, and how long I might have remained. All told me that Siberia was my destiny. That generally means, worst of all, a year or two in jail here first. I wrote to the Consul in Odessa, and also to the Consul-General in St. Petersburg. They answered soon, assuring me they would do all in their power; yet from their letters, I judged the matter serious and a tedious one to adjust.

"During the first week, I was permitted to see the brethren twice, and speak a few words through Bro. Perk as interpreter; I was also granted this privilege once just before my release. Your letter, with others, went safely through the censor's hands, as he could not read English, and was given to me after ten days; and through the kindness of the jailer, my wife's and Bro. W. C. White's letters were given me at once. Until the last Monday, we were in complete uncertainty, when the Isprafik, or first officer of the county, told us that the judge had told him we were to be released under security. Wednesday, the assistant procuror came with the news that we should be freed next day; but the jailer told us that it would be without passport and under the watch-care of the police. Thursday passed until three o'clock, when the judge came; but instead of releasing us, the turnkey himself locked our door as an exception. Disheartened, we went to take our walk, when the jailer, though so intoxicated he could hardly speak, came over and told us we should be relieved on Saturday. Finally the judge himself came, and upon our questioning him, promised us our freedom the next morning. So we knew nothing certainly until the fortieth day, when we were released.

"During our stay, Bro. Perk managed to keep a pencil (everything else was taken from him—watch, knife, pen, etc.), and with it he wrote in Russian upon the prison wall a part of each of the ten commandments. Many other, and not the nicest, things had been scratched thereupon



by previous occupants. Monday, when the Isprafalk came, he happened to notice Bro. Perk's writing, and read it. The jailer at once said Bro. Perk would have to go to the 'dark hole,' only getting water and bread. He made himself ready, and went below; but the jailer forgave him for that time, and let him off with only a terrible scolding.

"I saw there many on their way to Siberia, some of them hardened criminals with chains bolted around their legs and fastened to their body. Every Monday, a guard of soldiers would march away on foot. You may imagine how liberty seems after passing through this experience. We had two Russian baths, after the second of which I fainted before I could get to my room. But these I will describe at some other time. We were allowed to keep our Bibles, and also to get a Russian New Testament. I picked up enough of the language to help me some; but I find it very difficult.

"Friday, Sept. 10, the fortieth day of our confinement, we were released. We obtained the best conveyance to be had, an old lumber wagon, and an old horse, to go to our brethren at Berdebulat. What a surprise it was to them! We arrived there at five o'clock, but I did not meet Bro. Roth from Tramelan till about seven, as he had gone to the post-office. He brought me a bundle of REVIEWS, *Signs*, etc., the first I had seen for ten weeks. What a feast of news we had! That same evening the brethren from Japautchi came. Sabbath eve we drove to Japautchi, and found, as by appointment, the brethren from Avell, thirty miles south, also a Baptist brother and his wife, who had commenced to obey since our imprisonment. That night we were up till one o'clock. The next morning we discussed tract and missionary matters, tithing, etc. I also related my experience to a company of Mennonite brethren, who had requested me to do so. I never had so many friends in Japautchi as now. Even some of my accusers have repented bitterly. One curious fact is that our brethren, on being assured that one thousand rubles in cash would secure our release, worked night and day to get their wheat to market to obtain the money. They lost considerable time in visiting us, as some came forty miles for that purpose; yet in the end they obtained more for their wheat, as it chanced to be higher then, and they received more than the other brethren. Even so does the Lord help and prosper!

"We next went to Timirbulat, stopping there till Monday, when we went to Biden, the former home of our Milltown, Dakota, brethren. Tuesday we left for Avell, and Wednesday, for Eupatoria. All this trip, a total of nearly one hundred and twenty miles, we took in the lumber wagon. From here we went by steamer to Odessa, where I saw the consul, who told me how my release was brought about. Our minister at St. Petersburg first wrote to the foreign ministry, telling them that I was no Jew; but as he received no answer, he went there personally, and so effected my release.

"Before I received my pass, I had to translate it into German for Bro. Perk to translate into Russian for the judge. I also had to promise not to preach any more, and to choose a place as my home here. I chose the home of Bro. Perk, who gave me liberty to travel, only I must keep him informed of my whereabouts. The judge told us that the trial might come off in three, six, or twelve months, or not at all. The Consul told me that among the Germans in Odessa, of whom the Vice-Consul is one, the opinion prevailed that Siberia would be our destiny.

"While in Odessa, we went to the office of the censor, where all imported books or newspapers are inspected, and saw a bundle of our publications pass under examination, all safely. Friday, we went by steamer to visit Bro. Perk's home. We are now on the river Dnieper, and will go up stream till we reach Alexandrovsk, where we shall arrive Monday noon. From there we go by rail to Saizuro, and by team fifteen miles farther. Thursday we hope, if the Lord will, to go by rail to Charkov, where we expect a telegram from Basel. Unless I receive word to the contrary, I intend to go on with Bro. Perk to Saratov, to see Bro. Laubhan, where we will stay a week, and then start for home. The journey will take us five days by rail. O Russia! how time-killing are all thy traveling facilities! My prayer is that I may return to my home safely and in good health. Since our late experience, I often imagine I see about me iron bars and policemen, to which I have a natural aversion. I shall never feel really free until I leave the Russian border behind me.

"We now have in Russia, to my knowledge, at least 75 Sabbath-keepers, 45 in the Crimea alone. Things have changed greatly. Everything looked dark enough at first, — the brethren divided, the reputation of all darkened by the dishonest deeds of a few, who are now in America, but are not with us. Meeting was regularly held in only one place, and spiritual life was nearly dead. We have now a live church of 24 members, and a tract society of 23, with fees all paid. I expect that to-day at the least 12 or 15 more will join, 10 by baptism. How I would like to be present! but it would not be safe; and as they now have an ordained elder, he can perform the rite of baptism. Two families

have tickets for Milltown, Dakota, and will carry letters to the church there. Our receipts have been as follows:—

Tithing, - - - - -	223 rubles.
Donations (mostly a debt, to be donated when collected), - - - - -	112 rubles.
Sales, - - - - -	30 "
T. and M. fees from 23 persons, - - - - -	46 "
Periodicals, - - - - -	35 "
Total, - - - - -	446 rubles, or \$223.

"Besides the 45 in the Crimea, there are scattered ones in Kherson province, near Odessa, a few in Bessarabia, 16 in the Caucasus, probably as many more in Saratov, and a few in Yekaterinoslav among the Mennonites. It will not be possible to visit those in Caucasus, nor any scattered ones, although I certainly should have visited C. if I had not been imprisoned. Some of the brethren have promised to go there. I feel it best to return home after our visit in Saratov. I send a large order for books from Basel to-day, especially for 'Thoughts on Daniel and the Revelation.' I have sold over thirty copies of the 'History of the Sabbath,' and have taken about twenty-five subscriptions. If we could take steps at St. Petersburg for our people to be tolerated and have permission to preach, we should soon have a strong Conference in Russia, which would be nearly self-supporting. The Consul advised me to do this. Bro. Perk will commence colportage work as soon as I leave; until then I need his company in my journeyings. He cannot have the books much before then. I am anxious to get back to Basel, that books may be prepared which will make colportage work more self-sustaining. Such a book as 'Sunshine at Home' would be excellent, or a smaller one on prophecy, such as Bro. Whitney is now writing.

"Dear brother, when I look over the great field we have among the German people, and see the few laborers and my own weakness, my heart cries out for men who will put their shoulder to the wheel, and push. There is no foreign field like the German. I hope that in the future I may be left free to labor entirely in that field, and that Bro. Ertzenberger may also remain in it. I hope that everything possible will be done in America to educate laborers for Europe. How we need men of some experience! I don't doubt that you will do all you can for us at the next General Conference.

"If I am spared to get home by Oct. 15, I will mail, as soon as possible, a map of Russia with my journeyings traced thereon, and also the places where Sabbath-keepers are. I hope everything will be done in St. Petersburg that can be. I shall write to our minister, and ask for full information as to what steps are necessary, etc. As far as personal liberty is concerned, the people may believe what they please; but proselyting is forbidden. After a long struggle, the Baptists are now tolerated, and their preachers have full liberty to preach. They had to admit the bearing of arms, and we shall have to do the same if we are ever tolerated here. Since considering the subject, I see why the governments of Europe are so strict. If any denomination should be released from the requirement, all the young men would join it to escape the army.

"I pray that the Lord may give more and more power to his cause, and that he will raise up laborers on both sides of the water. I shall miss very much the privilege of attending General Conference, but console myself with the hope of attending the session of 1887 if I am spared. I can only say that my faith has been increased by my strange experience. I felt to surrender all to the Lord, and often realized that he was very near us.

"Your brother in Christ,  
"L. R. CONRAD."

### HENRY STETZEL AND THE SABBATH.

BY J. S. SHROCK.

HENRY STETZEL, a retired minister of the Evangelical denomination, has recently written a small treatise on the subject of the Sabbath; and inasmuch as this little work is attracting considerable attention at the present time, I have taken time to look into its peculiar claims. The author treats the subject under three different heads or divisions; viz., "The Original Sabbath," "The Jewish Sabbath," and "The Christian Sabbath." The theory advanced is that Sunday is the original seventh-day Sabbath, but that God gave the Jews a new Sabbath, the sixth day of the original week. The author first shows how and when the Sabbath was instituted, and then traces its observance from creation to the exode. He says:—

"That this Sabbath was continued and handed down from Adam to Noah and the flood, and from Noah and the flood to future generations, is a decided fact."

In speaking of Israel and this original Sabbath after the exode, he says:—

"We have as yet here nothing to do with a Saturday Sabbath."

This is said, remember, in order to show that God's people observed the seventh day of the week until after they left Egypt, and down to the time when the manna first fell. The evidence, however, that God did there and then change the Sabbath from the seventh to the sixth day of the week is based on the date of leaving Egypt. He claims that the 15th day of Abib was Thursday, and hence the manna first fell on Sunday, or the seventh day of the week! Notice, reader, what an array of evidence he is enabled to give in support of this theory:—

"When did this exodus of the Israelites occur?" "There exists in reference to this question in Biblical chronology a dismal labyrinth, inasmuch as there are not two to be found who in every respect entertain the same opinion."—Page 32.

The truth is to be congratulated that its enemies never can agree. But he speaks further:—

"The new arrangement of weeks and the change of the Sabbath day were a matter of necessity, because the relations of man were far different from what they were in paradise."

What profundity of thought! A pressing "necessity" of changing the Sabbath from the seventh to the sixth day of the week because man fell, and yet man and the angels and the Lord himself failed to discover this fact for a period of over twenty-five hundred years! And, behold, when this little discrepancy was discovered and rectified, it only answered the purpose for about fifteen hundred years, when they had to change it back again! But Mr. Stetzel exclaims, "Tell it not in Gad!" Certainly not. Will not the men of Gad rise up in Judgment and condemn such men? for they obeyed the voice of the Lord, and kept all his commandments. Josh. 22:2.

There is, however, quite a difference between the Lord's conclusion and that of Mr. S. The Lord claims that he gave the Israelites the very day on which he had rested, and the day which he had blessed and sanctified. Mr. S. says it was altogether a different day. The Lord claims he gave the seventh day, but Mr. S. says, No; it was the sixth! But did he not quote the fourth commandment, and would not that in itself betray his crooked course?—Yes; he quoted the fourth commandment as far as it answered his purpose, and the remainder he left out. He then proceeds with the claim that because God gave the Jews the sixth day of the week as their day of rest, the original seventh day became the first, and continued thus until the morning of the resurrection; "but afterward, according to the original plan, it was the seventh."—Page 41.

It will here be remembered that Mr. S. admitted that he was unable to find one man who fully agreed with him on his first premise; and certainly we are interested to know the amount of evidence he has on this. We find it in the quotation, "Biblical chronologists are not harmonious on that point."—Page 37. It should be said, however, that they are much more "harmonious" than our author admits; but the fact is, they are arrayed against him.

Mr. S. rests the question by asserting that after the resurrection morning, Sunday, or the resurrection day, "was the seventh." What have we to produce against this claim? 1. The doctrine of the author's own church, as follows: (Question 433) "Why does Christianity celebrate the first day of the week as the Lord's day?"—"Because Jesus Christ our Lord rose from the dead on this day," etc.—*Evangelical Catechism*, p. 142. 2. The Christian world, both Protestants and Catholics. 3. Matthew, Mark, Luke, and John all with one voice declare it is the "first day of the week." 4. Luke, as late as the year 59, refers to this particular day, and says it is "the first day of the week." Acts 20:7. 5. Paul, who was told what to do (Acts 22:10), wrote a letter to Corinth about the year 59, and in mentioning this day calls it by its right name—"first day of the week." 1. Cor. 16:2.

Here, before "so great a cloud of witnesses," a man in the nineteenth century will dare to stand up and say, No; it was not the first day of the week after the resurrection morning, but the original seventh!

In good keeping, however, with the foregoing, referring to those who are keeping the day which God has blessed and hallowed, he says:—

"They cannot keep the Jewish Sabbath lawfully, and the Christian Sabbath they will not keep, thereby making themselves deplorable Sabbath-day breakers, who appear in sheep's clothing. Only impudent hypocrites and falsifiers of God's word," etc.

To whom does such language most fitly apply? We, in harmony with the word of God, say the Lord commanded Israel to keep the same day on which he had rested. Mr. S. says he gave them the sixth day of the original week. We, in harmony with the word of God, say the resurrection day continued to be the first day of the week. Mr. S. denies this.

Before closing this article, I must mention one more point. On page 43, he argues that to keep the Sabbath of the fourth commandment is to deny the atonement. Here are his words:—

"The Sunday [Saturday] Sabbath of the Jews cannot be kept by any one without ignoring the atonement and denying the resurrection of our Lord; and hence a denial of Christ."

Let us compare this statement with what the Evangelical Catechism says:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11; Deut. 5: 12-15." (Question 426) "Has, then, this fourth commandment also the same divine importance for all mankind and all times as each of the other ten commandments?"—"By all means." "It has the same divine importance as each of the other holy ten commandments." "Matt. 5: 18, 19: 'For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least [shall have no room nor space] in the kingdom of heaven.' James 2: 10: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'"

Could any conscientious Christian and a member of the Evangelical church, with a knowledge of the teachings of their Bible and catechism, believe this assertion of Mr. Stetzel, that "if you undertake to keep the Sabbath of the fourth commandment, you deny the atonement"? Would you not, dear reader, in view of such a statement, exclaim, "Give me the Bible!" "Give me the commandments of God"? Yes, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. Praise God for a truth that is ever in harmony with his holy will, a truth which is shining brighter and brighter, a truth through which we shall finally be crowned with eternal reward when it will be realized that "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

—An ounce of keep-your-mouth-shut is better than a pound of explanation-after-you-have-said-it.

—Be happy, but be so by piety.—*Madame de Staël.*

—To read without reflecting is like eating without digesting.

—There is a kind of painting called mosaic. It is composed of small pieces of stone or glass, almost immeasurably small. Each particle is by itself worthless; you would crush it under your feet; you would naturally pass it by unnoticed; but let the true artist construct the mosaic, let him take those infinitely small pieces and place them in order, and what beautiful shadings of outline are given to it! How grand the conception! You can scarcely distinguish it from the finest painting by the pencil, and yet multitudes of apparently worthless pieces compose it. So I sometimes look upon men. In one sense we are insignificant. And yet when the Artist of the universe takes us and places us in the mosaic which the universe shall yet gaze upon with wonder, small as we are we shall be part of his great design.—*Bishop Simpson.*

## 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.

### NOONTIDE.

Oh, the splendor of the noontide, with its growing light and grace,  
When the sun hath far ascended,  
And the morning's work is ended,  
And the summer-laden moments seem to tarry for a space!  
When the blackbird rests a little, dreaming, maybe, of the tune  
He will whistle in the gloaming;  
And the wild bee, idly roaming,  
Chants his faint and drowsy music in the sultry ear of noon;  
When the hush seems only deepened by the wood-dove's plaintive call,  
And the rushes scarcely quiver  
Where the light is on the river,  
And the peace of good accomplished broods in blessing over all.  
There is a splendor in life's noontide, when the strong will hath attained  
By the paths of toil and duty  
Its own height of joy and beauty,  
And can pause awhile to reckon all the treasures it has gained.  
When life seems an open vision, stretching backward and before—  
Hope its uttermost achieving,  
Faith the boundless future cleaving,  
Love, still radiant as the morning, beckoning on to more and more.  
Let us take the joy of noontide, for its glory passeth soon,  
And, before the shadows lengthen,  
Each new aim and purpose strengthen  
Into deeds that shall make lovely all the golden afternoon!  
—*Sunday at Home.*

### AUNT MARGARET'S DEVICE.

WHAT a wonderfully clever person Aunt Margaret was!

She came to take care of a houseful of nieces and nephews, who—poor things—about two years before had lost their mother. They were good children in most respects—bright, generous, and affectionate. But every one knows that little girls and boys need careful overlooking to keep them just as they should be. Very few of them realize how necessary it is to have some one on the watch to say, "Do," and "Don't," and "Gently, dear," and "Hurry a little, my boy."

And, lacking these quiet little suggestions which are sometimes met in a spirit of impatience by young people who do not know how much they owe to them, Aunt Margaret found that, in spite of such care as their father could give, and of their loving desire to bear in tender remembrance their mother's teachings, ugly little habits were growing in the family she had come to look after.

It was not really to be wondered at, perhaps, that Lily had fallen into careless and, it must be confessed, slovenly ways. She always dressed in a hurry in the morning, and left her room "just as it was," to take up her round of elder-sisterly duties. And by degrees the disorder had spread into her closets and drawers, and all her belongings, until they looked as if a band of small imps might have made a play-ground of them.

"No girl can grow up to be a lovely and attractive woman without habits of neatness and good order," was Aunt Margaret's gentle suggestion, as with a smile she first looked around Lily's room.

"Yes, I know that's so, Aunt Margaret," was Lily's frank response. "But somebody always calls on me for something before I have time to set my room in order. I really have had so many things to see to that I have had to let neatness go."

"I know you have had a great deal to do for so young a girl, dear; but I hope to make things easier for you now, and I am sure that you will pay more attention to keeping yourself and your room in good order. Why, a young girl like you ought to be as sweet and dainty and spotless as the flower whose pretty name you bear."

"Indeed, I will do better, Aunt Margaret." And Lily intended to keep her word, but found, as we all do, that a bad habit, once formed, is hard to overcome. By fits and starts she took a "cleaning-up struggle," as her brother Jack called it. She set things to right in the room, sewed the buttons on her gloves and shoes, and spent more time

in making sure that she was neatly dressed. But the mood would pass off, and the Lily appear wilted and neglected as before. And it did not take Aunt Margaret long to perceive the ill weeds which were fast taking root in other little heart-gardens under her care, threatening to choke the good seed she was so faithfully striving to plant. She must root them out, and yet how should she do it? Mild suggestions seemed to be of little avail.

"What a great big looking-glass!" all the children exclaimed one day on coming in from school. It was a big one, certainly—not one of the tall, narrow sort, but one with a greater width than height, so that, as it hung sloping over the mantle-piece of the sitting-room, it reflected the greater part of the room.

Aunt Margaret watched as each little lad and lassie paraded before it. Then there was a pulling straight of aprons and collars, and hands were raised to smooth down rough hair. And as, without the little urging which had always before been necessary, the young party filed away for the before-dinner wash, she looked after them with a smile and a nod all to herself.

The next morning Lily sat down to assist her aunt with the mending. They chatted pleasantly until the young girl chanced to raise her eyes to the glass, in which was reflected her full figure. Had cunning Aunt Margaret arranged that she should sit there? However that may be, she did not interrupt the silence as Lily studied her own appearance.

There she was. Did she really look so for the greater part of the time? Right in the eyes of all who loved her, and of others, whose respect, at least, she desired to possess? Hair half combed, with a very shabby ribbon tying the braid; collar and cuffs which seemed clamorous for a sight of the wash-tub, put on because they would do for that morning; white apron to match, a rip in the sleeve of her dress, which she knew had been there for a week, and a half-buttoned shoe peeping from under her skirt. What a picture it all made!

She turned and looked at Aunt Margaret, taking in every detail of her delicate neatness. Then her color rose, as a need of instruction in the sewing she was doing brought her own uncleaned nails into prominent view. She finished her work, and then went to her room. From that day the looking-glass silently gave a lesson which was becoming a weariness from Aunt Margaret's lips.

"Hurrah! I'm glad there is no school to-day!" Jack came in with a rush, and flung himself into the chair which Lily had left.

"Straighten up, dear. Don't put your hands in your pockets." These and other hints would have been in order. But Aunt Margaret waited, in quiet amusement at the boy's gyrations, as he now and again caught sight of himself while telling her of his plans for the afternoon.

"We're going to have a grand time working at our mill-dam," he said, throwing back his shoulders, and pulling down his hunched-up coat. "But I think likely we'll get into a bit of a quarrel before night."

"How is that?" asked Aunt Margaret.

"Well, there's a couple of chaps that we won't let into our ring. And when we leave our dam for a game of ball, or such like, they sneak up and pull it to pieces."

"Could n't you make friends with them, and so put an end to the trouble?" asked his aunt?

"Perhaps so, if we wanted to."

"It is a pity to keep up a quarrel. Suppose you invite them all here some evening, and see if we can't make things pleasant."

"You're full of good plans," said Jack, bringing his long legs together with a jerk, and straightening himself again. In the course of two minutes more, however, he was resting his chin on his hands and his elbows on his knees; but another glance at the glass brought his feet around from their resting-place on either side of his chair, and he finally took a position becoming a gentlemanly boy, and managed to maintain it for some time.

"Auntie, can I go out to the woods with Lulu Wright?" asked little Nettie, coming in soon after Jack had gone out.

"I think not, dear. It looks like rain."

Nettie broke into her usual pout and whine.

"I don't think it's going to rain. I want to go. There's wild flowers, and berries, and"—

"Come out into the garden with me, Nettie, and help me make some bouquets for the dinner-table."

"I don't want to go to the garden. I want to go to the woods."

The whine grew into a howl as Aunt Margaret left the room, and Nettie threw herself into the chair in which she had been sitting.

"I'll ask papa—he'll let me, I know. I think Aunt Margaret's real mean. I want to go-o-o-o."

The sound of the small rebel's voice was cut off with astonishing suddenness as she chanced to look into the glass. What a tangle of wrinkles and scowls and pouts her face was! She had never seen it so before, and her amazement brought a very different expression upon it.

"I don't care—I do want to go!" She let the tangle come back, but partly because she wanted to see again what it looked like, it had gone so quickly before.

It did not look well at all. She tried it again, but liked it still less. It was rather funny to see the puckers and the knots, and before she knew it she was beginning to laugh at them. And what a different thing that little face was when the dimples began to come, and the little white teeth showed between the rosy lips!

"That's exactly the kind of smile papa will want to see when you give him his button-hole bouquet," said Aunt Margaret, peeping into the room.

In course of time, the glass was hung in the dining-room; and among all the guesses as to the why and wherefore of its being done, no suspicion ever arose that their designing Aunt Margaret was desirous of an improvement in the table manners of the family.

Dear girls and boys, does it ever occur to you that you do not carry your real, every-day face to the mirror? You look into it when dressing and smoothing your hair, and it is your company face which you see there. Go straight to it when you are angry or discontented, and study the flashing eye or the sullen frown. And go when you are slovenly and untidy. And as you look, bear in mind that the good Lord has given you your bright eyes and pretty hair and rosy cheeks in order to make you lovely, and attractive to those about you, and that no one has a better right to enjoy all that is best and sweetest in you than those who love you in your own home.—*Sydney Dayre, in S. S. Times.*

### CHRONIC GRUMBLERS.

THERE are many who actually seem to consider it a virtue to find a flaw in everything rather than accept "the goods the gods provide." They "can't help it," they claim. For such the weather is never right. They see no beauty in the sunset, because, forsooth, "Dear knows how long such weather will last. It is very nice now, but likely as not it will rain to-morrow."

Present good is invariably swallowed up in evil. The word "sympathy" is advisedly avoided, and the word "pity" used instead. Such people are truly to be pitied, but not in any degree to be sympathized with. The persons with whom to sympathize, are those daily compelled by force of circumstances to listen to their vain repinings and their puerile complaints.

If one does them a kindness, they are sure to see some sinister motive behind it. If ordinary accidents happen, they look wise and insinuate that it was all design.

The power to notice and enjoy that which is really to be enjoyed in our lot, is as possible of cultivation as the power to learn to read, and it is quite as necessary if one would regard life in any other way than as a long, painful grind. This latter we have, for the sake of humanity, no right to do.

It is also possible to be very miserable without making of ourselves absolute nuisances to all around us.

One of our first duties to our children should be to inculcate in them a sense of gratitude—not gratitude to us, but the gratitude which is really thankful that things are not worse. This is our duty no more to them than to mankind. It is to be done, not only that they personally may be benefited, but lest society and the home circle be cursed in them with the most disagreeable of all bores—habitual grumblers.—*Self.*

## Our Tract Societies.

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

### PURITY.

BY ELI. L. D. SANTRE.

"There is no peace, saith my God, to the wicked." Isa. 57: 21.

WEARY soul, that's hungering, thirsting,  
Aching heart, all bleeding, bursting,  
Drink, oh drink of waters pure;  
Cease your search in sinful pleasure  
For the prize beyond all measure  
That forever shall endure.

Not the pomp of pride or fashion,  
Not the burning lust of passion,  
Can the spirit's need supply;  
But a life that's pure and holy,  
Though the station may be lowly,  
Will obtain reward on high.

Chetopa, Kan.

### ILLINOIS TRACT SOCIETY.

THE fourteenth annual session of this Society was held in connection with the camp meeting at Clinton, Ill., Sept. 8-14, 1886. At the meetings held, an interest was manifested in the proceedings that promised well for the coming year. The meeting was called to order by the president, Eld. R. M. Kilgore. The reading of the minutes of the last annual meeting was waived, and the report accepted as printed in the REVIEW.

The Chair was empowered to appoint the usual committees, after which the following annual reports were given:—

#### REPORT OF LABOR.

No. of members.....	375
" reports returned.....	607
" members added.....	74
" " dismissed.....	16
" missionary visits.....	2,189
" letters written.....	1,516
" new subscriptions obtained.....	500
" pp. tracts and pamphlets distributed.....	253,106
" periodicals distributed.....	15,804

#### TREASURER'S REPORT.

##### CASH RECEIVED.

Received on periodical fund,	\$1,230 84
" tract	3,174 12
" ten-thousand-dollar fund,	1,315 00
" Scandinavian mission,	11 09
" English	592 35
" Australian	426 05
" French	11 52
" European	17 78
" Chicago	164 98
" Arkansas relief fund,	25 10
" International Tract Society,	73 38
" South Lancaster Academy,	166 30
" Christmas offerings to mis-	
sions,	540 25
" Illinois S. S. Association,	9 17
" Florida tent fund,	5 00
" tuition at B. C. College,	10 00

Total, \$7,772 93

##### CASH PAID OUT.

To balance,	\$ 18 40
" S. D. A. Pub. Association,	2,692 54
" Pacific Press,	880 00
" Health Pub. Co.,	31 18
" J. E. White Pub. Co.,	87 00
" College Press,	67 55
" Michigan Tract Soc.,	15 70
" mission and other funds,	3,372 28
" Sabbath-school fund,	30 06
" individuals,	21 95
" depository account,	236 99
For incidentals,	146 09
Cash on hand,	173 19

Total, \$7,772 93

#### FINANCIAL STANDING.

##### ASSETS.

Value of publications on hand,	\$1,205 78
" sundries in depository,	86 50
Due from districts,	688 90
" ministers and agents,	1,238 41
T. and M. reserve fund,	990 00
Cash on hand,	173 19

Total, \$4,382 78

##### LIABILITIES.

Due S. D. A. Pub. Association,	\$1,945 21
" Pacific Press,	446 04
" Health Pub. Co.,	40 25
" individuals,	49 52

Total, \$2,481 02

Balance in favor of Society, \$1,901 76

The Committee on Resolutions submitted the following:—

Whereas, Great importance is attached to the missionary work, and it is necessary that each one should engage in it, in order to cultivate the missionary spirit; and—

Whereas, Some have become discouraged, because they have failed to receive responses from those to whom they have sent letters and periodicals; therefore—

Resolved, That we will take hold of the work anew, by the adopting of some one of the following methods by each church:—

1. Let each church take a club of five or more Signs, and let one of their number canvass the community, and furnish the paper free for four weeks, on trial, to those who are interested to read it. Visit each family weekly, to inquire how the paper is liked, and to call attention to different articles, especially the one upon the first page of the paper. The last week, make a special effort to obtain their subscription for "Volume IV." and the Signs, and prosecute the work further by holding Bible readings and doing other missionary labor as the providence of God directs.

2. Where we are unable to do this canvassing work ourselves, let us correspond with some city mission that will attend to it, and send the paper to the individuals on trial.

3. Let a club of Signs be taken; and, having secured the address of the people in some locality, re-mail the papers, and correspond with the individuals, until the entire territory has received the paper, and all the interested ones are found.

Resolved, That we will take one day of each week, both in secret and at the family altar, to seek for the special blessing of God upon the efforts thus put forth.

Resolved, That we consider it to be the duty of our directors to visit our churches, to instruct them, and to encourage them to carry out the proposed plans; and that those who do this should present their accounts at the time of the Conference, that they may be audited with those of other laborers.

Resolved, That we believe that the Gospel Sickle has an important place in the field, and that we will do all we can to sustain it by obtaining subscriptions for it.

Resolved, That we will continue as far as possible the aid furnished our city missions the past year, by sending them liberal donations of provisions and other essential supplies that will be of service to them.

The above resolutions called forth very interesting and encouraging remarks from Elds. Haskell, Kilgore, and others, and many felt that new avenues of labor were opening to them, and resolved to go forward in the work of the message with new zeal and activity. The resolutions were unanimously adopted.

The President was authorized to appoint an agent to look after the interests of the canvassing work in the State; also to appoint a committee of three, himself being one, to re-district the State, and report at the next annual meeting.

The following changes were made in district boundaries, for the ensuing year only: Dist. No. 1 was added to Dist. No. 2. Cook county was cut off from Dist. No. 2, and with Dist. No. 12 formed Dist. No. 1. All the territory of Dist. No. 5 lying east of the Illinois River, was added to Dist. No. 3; and all the territory of the same district lying west of Illinois River, was added to Dist. No. 4.

The following officers were elected for the ensuing year: President, R. M. Kilgore, 3652 Vincennes Ave., Chicago, Ill.; Vice-President, A. K. Atteberry, Six Mile, Wayne Co.; Secretary and Treasurer, L. S. Campbell, 3652 Vincennes Ave., Chicago; Directors: Dist. No. 1, Robert Vickery, 3652 Vincennes Ave., Chicago; No. 2, J. K. Housel, Yellow Creek, Stephenson Co.; No. 3, R. M. Huffington, Normal, McLean Co.; No. 4, S. I. Greer, Aledo, Mercer Co.; No. 6, Wm. Penniman, Woodburn, Macoupin Co.; No. 7, Geo. Thompson, Willow Hill, Jasper Co.; No. 8, L. A. Logan, Centralia, Marion Co.; No. 9, F. T. Poole, Onarga, Iroquois Co.; No. 10, J. B. Sweet, Oakland, Coles Co.; No. 11, S. Glasscock, Morrison, Whiteside Co.

Adjourned sine die.

R. M. KILGORE, Pres.

L. S. CAMPBELL, Sec.

### A FRIENDLY CONVERSATION.

As I was returning from our camp-meeting held in Grand Rapids, Mich., I sat in the horse-car near an interesting and intelligent lady, with whom I had some little conversation. She remarked that it was the first time she had ever attended a camp-meeting held by our people, and that she was surprised at the quiet and order prevalent in the camp. I told her that as a people we design to be consistent and orderly, to which she replied that every denomination have their own rules to walk by and govern them.



It is never best to force our opinions, or a truth we may hold, upon any one; but I felt this to be a favorable opportunity to give a thought on present truth; so I said it was the seventh-day Sabbath that had brought us as a people into church relations. "Why, Monday is the first day of the week," she answered; "and that makes Sunday the seventh day." I replied that I trusted she read her Bible; and if so, she must remember the account of the pious Marys who, after seeing where our Saviour was laid after his crucifixion, returned and rested the Sabbath day, "according to the commandment." Did they rest on Sunday? Was that, to them, the Sabbath?

She hesitated before replying; and as I was about to leave the car, I could only add, "Now, take your Bible, and look this matter over; let us have it right."

Brethren, let us embrace every favorable opportunity to say a word for the truth we hold as so important.

J. BYINGTON.

## Special Mention.

### NONE SHALL HELP HER.

EUROPEAN statesmen, in discussing the necessities likely to arise in the near future touching the Eastern Question, are beginning openly to announce the necessity of abandoning Turkey to her fate. The nations have interests to look to more vital to their own existence than the maintenance of Turkey. The pressure is daily growing more heavy upon them, forcing them into attitudes more sharply defined. A dispatch dated, "London, Oct. 2," which the *Detroit Evening News* prints under the heading, "The Eastern Trouble—No Plans to Prevent Russian Occupation of Bulgaria," reads as follows:—

"Notwithstanding the speech of Premier Tisza in the Hungarian chamber of deputies on Thursday last, in reply to the questions of Count Apponyi, the opinion prevails in diplomatic circles that Russian desires in Bulgaria will not be seriously interfered with by either of the Central European powers. Negotiations between Austria and England are progressing very satisfactorily, so far as compliments and expressions of friendship are concerned. But up to the present no practical, business-like arrangements have been reached in view of the possible occupation of Bulgaria by the troops of the czar.

"At all events Count Kalnoky will wait until he is satisfied that Austria's interests will be overlooked before he takes a definite stand.

"It is no secret that the relations between Germany and Russia are just now close, firm, and more cordial than they have been for a long time past, notwithstanding the popular dislike evinced in Germany to Russia's action in Bulgaria. It is generally believed that Prince Bismarck will finally help smooth the difficulties between Russia and Austria by paving the way for a concession by Russia to Austria.

"The Bulgarian episode is but one link in a chain of incidents about which neither Germany, Austria, France, nor Italy ought to be more concerned than England. Already established in Batoum, Russia, once mistress of Bulgaria, will not find it a difficult task to absorb the whole eastern coast of the Black Sea, seize the Asiatic side of the Bosphorus, and strike a blow at Armenia. British statesmen cannot shut their eyes to the rapidity with which Russia is consolidating her annexation in Central Asia, developing her means of communication, and pushing forward her out-works.

"In considering the contemporary action of Russia in Bulgaria, Roumania, the Caucasus, Central Asia, Corea, and the Pacific, they readily perceive that the day cannot be far distant when England will be compelled to give up much of what she calls her own, or make a determined stand to retain it.

"It is generally believed that the only safe policy for England is to actively prepare for the defense of her Indian possessions and abandon Turkey to her fate."

Under the heading, "Hungary's Bold Attitude," the same paper has the following editorial:—

"Herr Tisza's speech goes much farther in the boldness of its tone toward Russia than the Austrian section of the monarchy desires, and not so far as the Hungarians wish. The former desire to remain on good terms with Germany, and would be willing to concede much to Russia to please Germany. The latter are so incensed at Russia that they chafe at the German alliance which holds them back from attacking Russia. Austria, which is chiefly concerned in maintaining the Teutonic portion of the dual monarchy, would make any sacrifice in the east to remain on good terms with Germany. Hungary, which now regards herself as the most important part of the monarchy, and indeed enjoys its practical hegemony, thinks only of resisting Russia's southward encroachments, and would be willing almost to see Germany absorb Teutonic Austria, rather than permit Russia to advance farther into the Balkan country. It is a situation full of danger to the Hapsburgs, who may soon have to choose between the alternative of becoming all German, or all Slav and Magyar.

"Tisza's speech to the Hungarian parliament, with the extended interpretation passed upon it by the Hungarian leaders, is a clear notification to the world that, so far as Hungary can control the policy of the dual monarchy, the conditions of the German alliance will be broken when Germany consents to any further advance of Russia southward toward Constantinople. The line is drawn by the Hungarians at the Danube, which is now Russia's southern boundary.

"England, of course, is highly pleased at this bold attitude of Hungary; for it assures her, in any future struggle with Russia, an ally who alone is able to cope with the czar in the Balkan Peninsula, and who can compel the small States of that region to join their military resources with hers."

### NOVEL-READING.

AMONG the evil effects of novel-reading we find in a recent paper the following, which does not seem to have been dwelt upon as prominently as it evidently deserves to be. We believe the writer is entirely correct in laying at the door of this pernicious practice a large share of the skepticism which is casting such a moral blight over even the church as well as the world.

"A writer in the *New York Evening Post* makes the point that a pernicious effect of the habit of novel-reading may be that it induces an incapacity for realizing truths and facts. This danger is increased in proportion to the realism of the novels; for the habit of admitting an illusion as reality, and then dismissing it as unreal must weaken the power of distinguishing between fiction and fact,—the power of apprehending what is real. May not this habit become a cause of skepticism in religion? May not Abraham, Isaac, and Jacob, Moses and the prophets, our Lord and his apostles, come to be regarded with the same sense of illusion as *Ivanhoe*, or *Henry Esmond*, or *David Copperfield*? The habit is directly antagonistic to the faith which 'is the substance of things hoped for, the evidence of things not seen.'"

### FALSE CHRISTS.

OF all the many religious delusions which have sprung up in such profusion the past few years, none, perhaps, is stranger or more potent than that which leads its victims to believe that Christ has already appeared in the person of some man or woman laying claim to divinity, and possessed of some fascinating power which makes this claim more easy of reception to those affected by the delusion. An example of this kind, of which there are many more, is said to be now manifested in a small circle in Cincinnati, O. The account says:—

"A party of thirty or forty people, most of them prominent and above the average in intelligence, believe that Mrs. John B. Martin, of Walnut Hills, is Christ manifest in the flesh, and that her sister, Mrs. John F. Brook, is the Holy Ghost. The followers of these two women meet at Mrs. Brook's house, and worship them both. Mrs.

Martin has exerted some strange and wonderful influence that has put them completely in her power, and they are fanatics on the subject. One of the followers of this woman Christ is named Jerome. He is a book-keeper for the Cincinnati agency of D. Appleton & Co., the New York publishers. He gave up his position of \$1,800 a year to serve the female Saviour of mankind. To an *Enquirer* reporter who saw him he said, in an earnest and eloquent conversation: 'I have seen God face to face in the last half hour.'

"A young man named Cook, who works in the auditor's office of the Adams' Express Company, has also been captured. He has resigned his position, and attached himself to the new sect. They believe that all churches are frauds, and that the preachers are a set of fools. . . . This movement has been going on quietly for a year without being generally known. The women seclude themselves, and will not be seen by any one who is not a worshiper, or vouched for by one of them. Many have sold their homes and taken houses near the women on the hill."

That intelligent people in this enlightened age should ever be led into such a delusion is evidence of the potency of that power which in the last days was to be manifest in the arising of false Christs and false prophets, and which should, if possible, "deceive the very elect." And this work of deception we believe is to become more and more extensive as the earth passes into that fearful experience which is to culminate in the scenes of the final day.

L. A. S.

### WHY ROME LOVES DARKNESS.

THE Roman Catholic idea of the dangers of intellectual culture may be gathered from the following passage in the *Dublin Review*:—

"We are far from meaning that ignorance is the Catholic youth's best preservation against intellectual danger, but it is a very powerful one, nevertheless; and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic destitute of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which (in the Catholic view) is an immeasurably greater calamity than any of these or all put together; viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative."

We are free to say that we believe the more intellectual culture abounds among the laymen of the Romish Church, the more will they be likely to drop Rome's superstitions. But there is nothing contrary to true culture or intelligence in the unadulterated gospel of Christ. Of course, the perverted gospel that Rome proclaims, thrives most luxuriantly on the soil of ignorance. There is, undoubtedly, danger in educating human beings in the knowledge of the books, if the wisdom of the book of books is withheld from them. A little human knowledge serves at times to make men self-satisfied, and in their pride of intellect they refuse to consider their need of the knowledge that alone insures life eternal. A man would surely need very little intelligence, however, to make him doubt the truth of a religion that would classify such doubt as "an immeasurably greater calamity" than idleness, frivolity, gambling, and sensuality "all put together." God puts the sensual and the unbeliever in the same catalogue. They are alike hell-bound, the children of wrath, only to be saved by turning from their evil ways, and seeking pardon through Christ. The Church of Rome has much to answer for in forcing such falsehoods as it does upon a people whom it purposely keeps in the darkness of ignorance.—*N. Y. Observer*.

—When there is room in the heart there is room in the house.

—The threads of a spider's web are very fine; but the spider by weaving them around and around its victim, often captures and destroys insects larger than itself. It is so with little sins; if repeated again and again, they become a habit, and are like fetters to bind the soul.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 12, 1886.

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

### FOLLY EXPOSED.

#### IMPORTANT LETTER FROM AN ENGLISH ASTRONOMER.

TIME-SETTERS well understand that their first necessity is to break down the chronological theory maintained by S. D. Adventists; for if this latter be correct, all the prophetic periods have terminated, and there are absolutely no data upon which to base any calculation of definite time for the Lord to come. The strongly fortified dates of 457 B. C. for the beginning of the 70 weeks, A. D. 27 for the beginning of Christ's ministry, the spring of A. D. 31 for the crucifixion, and the autumn of A. D. 34 for the termination of the 70 weeks, the first 490 years of the 2300, must all be disproved, or it is certain that the whole period of the 2300 years terminated in 1844, and we are now in the indefinite waiting, watching time described by the prophet when he says, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

The efforts to overthrow our position on the dates above named have been characterized by a recklessness of assertion, and an utter disregard of historical testimony, which are truly astonishing. As a leader in this work, one Wm. Sheldon has seemed to take delight in thrusting himself to the front through the *World's Crisis*. His point of attack has been the date of the crucifixion of Christ. Christ, according to the prophecy of Daniel 9, was to be cut off [be crucified] and cause the sacrifice and oblation [the Jewish ceremonial system] to cease in the midst, or middle, of the last, or seventieth, week. Now if the date of this event was in the spring of A. D. 31, where it was placed by the most intelligent interpreters of prophecy in the great movement of 1844, and has been placed by S. D. Adventists ever since, it fixes the end of the 70 weeks in A. D. 34, and the end of the 2300 days in 1844. Hence that date must in some way be overthrown by any one who would extend the 2300 days to a point later than 1844.

To do this, Mr. S. some time ago manufactured this assertion: that if Christ was crucified in A. D. 31, he was crucified on Tuesday; for he claims that the passover fell in that year on Tuesday; and as Christ did not rise from the dead till the first day of the week, he must have lain in the grave five days. Then with a degree of effrontery most astounding, inasmuch as it must have been based either on utter ignorance in regard to the matter, or on a knowledge of facts to the contrary, he asserted that all the leading astronomers of America and England agreed that the passover in A. D. 31 fell on Tuesday. Then with an air of triumph he flourished the assertion about in every conceivable attitude that S. D. Adventists had no alternative but to give up their date of the crucifixion and abandon their whole prophetic scheme, or admit that Christ, contrary to all the testimony in the case, lay in the tomb five days.

A moment's thought is sufficient to convince any one that it is impossible from astronomy to tell the day of the week on which any event so long ago as the beginning of the Christian Era occurred, on account of the different method of computing months and years then in use. While we can tell the year and the day of the Jewish month on which an event occurred, we cannot tell the day of the week. And the object of Mr. S. in making such an assertion is very apparent. He thought that many would take for granted the truthfulness of his assertion, and none would be prepared to dispute it, and thus an impression could be carried against our views and in favor of his own. He did not seem to think, though he was careful not to mention the names of any astronomers who held that the passover in A. D. 31 fell on Tuesday, that it would be a very easy matter, with the present facilities for the interchange of thought, to ascertain the views of leading astronomers on this subject.

When the assertion came out, simply for the purpose of testing the matter notes of inquiry on the point were sent to the astronomers connected with

the leading institutions of learning in our country, and not one was found who was willing to take any such position or was prepared to indorse it in any one else. Eld. Webber, of Maine, also corresponded with several parties concerning the matter. In preparing to reply to one of his inquiries, Mr. Swift, of the Warner Observatory in Rochester, N. Y., wrote to an English astronomer, celebrated for his chronological researches, in regard to the matter. In due time Mr. Swift received a reply, which he forwarded to Eld. Webber, and which the latter placed in our hands at the late Maine camp-meeting. We have before us the original letter, which reads as follows:—

"THE VICARAGE, FLEETWOOD.

"DEAR SIR: I cannot claim for myself to be such an expert in matters of chronology as you describe, but I will do my best as regards your question.

"The fact is that in the early ages of science so little was known respecting the 'precession of the equinoxes,' and other causes which affect the computation of time, that it is impossible to connect with accuracy such epochs as the observance of the Jewish passover at that early period with the time of its observance in the present day. All we can do is to say that if the modern computation of time had then prevailed, such and such *would have been* the date of its observance. In this view I am supported by the late Professor de Monjou, whom I consulted, and who characterized a calculation which I made on the supposition alluded to, as '*much too bold*.'

"If in the year A. D. 31, the Jews had used the present system of reckoning years (regard being had only to *change of style*), they would have found the full moon on which the paschal feast depended, to have taken place on March 25. The year with them began at the equinox, but their instruments for observing the phenomenon were very imperfect. We must be content therefore if we can rely upon the correctness of the years in which the facts of history took place, without prying too curiously into the exact day of the years. I fear if you make a determination you will have to make many hypotheses in order to show that it is reliable. The best work to consult is Sir Harris Nicolai's '*Chronology of History*.' But Ferguson's *Astronomy*, p. 377 in the edition of A. D. 1770, will give you some information.

"Believe me,

"Yours faithfully,

"JAMES PEARSON."

In the card accompanying the foregoing letter, Mr. Swift says: "I do not believe it is in the power of man to determine the exact day. If it was, there would be no question arising in regard to it."

To such an ignoble end comes Mr. Sheldon's false and foolish assertion that the passover in A. D. 31 fell on Tuesday, and that the leading American and English astronomers agree in that position. It does not pay to resort to such tricks to oppose the truth. In the light of the foregoing facts, whenever our readers in the future meet with anything from the pen of Wm. Sheldon, they will be able at once to determine the scale of its importance, and rate it at its true value.

### THE 144,000.

A BROTHER sends us the following statements taken from a sermon by a first-day Adventist, saying that an inquirer handed them to him, and wished our opinion on them. The statements relate principally to the 144,000 of Rev. 7 and 14, and are as follows:—

"The 144,000 were all Israelites. Not one of them were of the Gentiles. They were the ones that came up after Christ's resurrection, and were the first-fruits of the resurrection. They were of the twelve tribes of the children of Israel; therefore they were not the living that are translated when Christ comes. The wave sheaf represented those raised after Christ's resurrection. God foreknew and predestined that this company should be raised." Again he said, "Prophetic time has not run out because there can be no tarrying time; for Daniel will stand in his lot at the end of the days, and he is still in the grave. The 1290 years reach to 1844, therefore we are about at the end of the 1335 years."

If our brother has a copy of "Thoughts on Daniel and the Revelation," as all should have, to show to this inquirer, he will there find the reasons given in full to show that the 144,000 are gathered out of the last generation of the living before Christ comes. Space will allow only a brief recapitulation here.

1. The 144,000 are indeed all Israelites and all from the twelve tribes; but if it is a fact that all Christians to the end of time are called "Israel," and are reckoned as the "twelve tribes," the 144,000 can be taken from the last generation as well as from any other, and still be from the twelve tribes. Now the Scriptures are very explicit in their teaching that all Christians are Israel and the twelve tribes, and are the only ones who are now recognized of Heaven as

such. All who are Abraham's seed are Israel. But Paul says, "If ye be *Christ's* then are ye *Abraham's seed*." Gal. 3:29. Then all Christians are Israel.

2. Since the first advent of Christ, the literal descendants are not counted as the seed; but only those who are connected with Abraham through Christ; that is, Christians. Rom. 2:28, 29; 9:6-8. How a person can read these passages and deny that Christians are the only Israel now recognized as in existence, is past comprehension. Paul declares plainly that being a literal descendant of Abraham does *not*, of itself, now constitute a man an Israelite at all; it does not make him a child of God, nor connect him with the "seed" to which the promises of God pertain. And who then are the real Israel, the true seed, since the days of Christ?—They which are Jews inwardly, not outwardly; they which are children after the Spirit, not after the flesh; they who are "children of the promise." These Paul says positively are the ones who "are counted for the seed." These and no others are Israel; but these are Christians.

3. Israel is represented as a tame olive tree having branches. There were twelve of these; for there were twelve tribes. By rejecting Christ these were broken off; and then wherever a Gentile was found who was willing to become a sincere, humble child of God, and believe in Christ, he was grafted in, and became a part of the Israelitish tree. Rom. 11:17. And the Jews themselves, if they will renounce their unbelief, and accept of Christ, may be grafted in also (verse 23); but there is no other way for them now to be reckoned as Israel. The whole basis of relationship to God is changed since the introduction of the gospel dispensation; that is, people are not now connected with him as nations, but as individuals, and our acceptance with him is secured, not by having the blood of Abraham in our veins, but by having the Spirit of Christ in our hearts. Was the olive tree destroyed because the natural branches were broken off?—No; it was perpetuated by the Gentile grafts. Were all the branches compressed into one, so that now the tree has but one limb?—No; such a supposition would be ridiculous. Every branch of course is grafted; and the twelve branches are continued by the grafts. And when the Gentiles began thus to be grafted in, did the tree become a Gentile tree?—No; but these Gentiles lost their foreign and alien character, and became members of "the commonwealth of Israel." Eph. 2:12, 19. And the same process continues to this day. Every man who is out of Christ is a Gentile; and just as soon as a man accepts Christ, and is accepted of him, he is no longer a Gentile, a stranger and foreigner, but a member of "the commonwealth of Israel;" and the whole flourishing top of the true Israelitish tree, with its twelve branches, is now composed *exclusively* of these Christian grafts. So "Israel" and the "twelve tribes," the twelve branches, are now found only in the Christian world. Any other position is squarely contrary to this plain teaching of the apostle.

4. No one can reasonably deny, and we presume no Adventist will be disposed to deny, that the epistle of James is addressed to believers who were to live in the last days, when "the coming of the Lord draweth nigh," and when "the Judge stands before the door." James 5:3, 7-9. But James addresses these Christians under the title of "the twelve tribes scattered abroad." James 1:1.

5. The genealogical distinction of tribes is not preserved during the period of the development of the spiritual seed, because it is not necessary, there being no object to be gained by it. This distinction was kept up strictly till the seed, Christ, came, that it might be demonstrated that he sprang from Judah, according to the Messianic prophecies. That being accomplished, this distinction is no longer needed among men, and has consequently disappeared, even the Jews themselves having been unable to preserve their own genealogy. But the church of the first-born (Christ) is "written," or "enrolled" (margin) in heaven. Heb. 12:23. And in this record, for a purpose to be hereafter secured, the distinction of tribes is doubtless preserved.

6. This purpose, it would seem natural to conclude, is that the company of the redeemed from all lands and all dispensations may be properly classified, as they enter through the gates into New Jerusalem. For this Christian city, which has on its foundations the names of the twelve apostles of the Lamb, has on its twelve gates the names of the twelve tribes of the children of Israel. Hence all who ever enter there, Christians as well as Jews, will be reckoned as be-



longing to some one of these twelve tribes of Israel. These reasons are certainly sufficient to show that the 144,000 may come from the last generation of Christians, and still be Israel and from the twelve tribes.

That the 144,000 are the ones who are translated when Christ comes, is evident from what John says of them in Rev. 14:4. They are redeemed "from among men," not from among the dead. This can be spoken only of the living. The first five verses of Rev. 14 belong to the line of prophecy of Rev. 12 and 13. They are a company whose religious experience closes with a terrible conflict with the beast and his image. Rev. 13:15-17. But these powers are just what the world is warned against by the third message of Rev. 14:9-13,—a message which goes forth just before, and reaches to, the second coming of Christ. Verse 14.

Those raised with Christ are doubtless the ones referred to in Rom. 8:29, 30; but they are not the 144,000. There is no intimation that that was the number of that company. Nor are they the "first-fruits;" for Paul declares plainly that *Christ* is the first-fruits. 1 Cor. 15:20. The wave sheaf did not typify any of the human family raised from the dead; but it typified the resurrection of Christ. For Paul says again that the "body" of all the types "is of Christ," not of the church, or any part of it. Col. 2:17.

As to the prophetic periods, the idea that the 1290 years ended in 1844 is pure assumption. Nothing occurred in 554 from which to date them. The prophet says that they begin from the taking away of "the daily" in order to the setting up of the abomination that maketh desolate. Dan. 12:11, margin. The "daily" refers to paganism, and the abomination that maketh desolate, to the papacy. The latter was set up in 538, and paganism was broken down preparatory to this event, thirty years before in 508. See testimony of Apollos Hale in Advent Manual, as quoted in "Thoughts on Daniel." The two periods, the 1260 and 1290 years, ended together in 1798. The 1335 years extended 45 years later to 1843. The days at the end of which Daniel stands in his lot are not the 1335, but the longer period of the 2300. The word "lot" does not mean a piece of real estate, and Daniel's standing in his lot does not refer to his resurrection. It simply refers to the favorable decision to be rendered in his case in the preliminary Judgment work of the sanctuary before Christ comes, just as the Israelites had the land divided to them by lot (the same word), before they entered into Canaan. The 2300 days bring us to the opening sanctuary work in heaven; and there Daniel stands in his "lot" in the decisions of that tribunal, previous to entering upon the actual possession of his portion of the heavenly Canaan.

#### MICHIGAN MATTERS.

THE Michigan annual Conference and camp-meeting are over, and changes have been made in the officers of the Conference which will doubtless surprise many of our membership. They will hardly be able to understand why one should be selected to act as president of the Michigan Conference and Tract Society who is already overburdened with cares and perplexities, and unfitted by past labors and weariness to take the duties of the positions already laid upon him. For the last four weeks the writer has been really unfit to do business, not having fully recovered strength from the attack of fever mentioned in a previous number of the REVIEW. Several partial relapses have resulted from trying to attend to various matters, so that we have been unable to attend any of the later camp-meetings; but with a few weeks' rest we hope to be able to attend to business once more. We shall doubtless have to retire to some place for a few weeks where there are not so many burdens constantly pressing as at Battle Creek, to obtain the needed rest before General Conference. We would not speak of these personal matters, only that many may be surprised that business sent to us is not attended to more promptly. They will understand from this that the lack of usual health and strength is the cause.

During the past week, we invited Elds. Fargo and Ostrander to be at Battle Creek for counsel in regard to matters left by the Conference for our consideration. It will be remembered that only Eld. Ostrander and the writer were put on the Conference Committee, but were given authority to select the remaining member. After careful and prayerful consideration,

Eld. Fargo was chosen to fill this vacancy. It was thought that through his extensive acquaintance with the brethren and sisters throughout the State, his excellent judgment and well-known devotion to the cause, the general confidence reposed in him by the brethren, and his thorough knowledge of the cause in Michigan, he would be a great help to the other members of the Committee, who have not much personal knowledge of matters in this Conference at the present time. The only reason which seemed to make this questionable was the condition of his health; but we felt that his counsel would be invaluable whether he was able to labor actively in the field or not, and that he could rest much more than while occupying the position he has held in the past. We have felt that it would not be consistent for him to retire wholly from the work, and that with his well-known interest, it might not even be best for his health to do so. We shall try to make it so easy for him that he will not feel the pressure of responsibility to such a degree as to injure his chances for full recovery. We trust that this selection will be pleasing to all the friends of the cause throughout all the Conference, and we know that his counsel with reference to the future progress of the work will be of great value.

Another important question was also considered at our Conference meeting. Eld. H. W. Miller was selected to superintend, under the direction of the Conference Committee, the city missions established or to be established in the State. We feel that this is a most important enterprise. We are exceedingly glad of the successful mission which has been established at Grand Rapids, and Bro. Miller has gained valuable experience in connection with his labors there. Reports concerning it have been favorable, and we believe that this training school may be very successful, and result in great usefulness to the cause. We expect there will be but one training school for preparing Bible workers to labor in the city missions in this State; but we hope that from this school many will go forth well qualified for canvassing and Bible work. The mission work is small in comparison to what we hope to see in the near future. The Conference has voted that other missions shall be established in Saginaw, Detroit, etc. With the large number of young people of intelligence, the school teachers, and others similarly qualified within the bounds of our Conference, and with the means at our command, we ought to have a mission in every city in the State in a comparatively short time; and by the grace of God we hope to see this accomplished. We expect that the mission work will receive a great impetus at our next General Conference. We hope to have all the representatives of our city missions throughout the field present, that there may be a chance for comparison of views, and for all to receive the benefit of the experience of those who have adopted new methods for accomplishing any important object in this branch of the cause.

The great work of the future will be to educate laborers, bringing to bear all our forces to induce our young people to consecrate themselves to the work of God, so that all our strength can be exerted in the advancement of the glorious cause of the present truth. It has been at no small sacrifice of home interests on the part of Bro. Miller to consent to enter the work of our city missions. There are many perplexities and trials connected with this, and it is a matter that constantly calls for the most sacrificing labor if true success is attained. But what can be more important than the proper education of our young people to become successful workers in the cause of God? One great difficulty in training them is their lack of perception as to what is necessary in order to become workers. Some come to the missions with high ideas of simply laboring in the Bible work, without expecting to bear the burdens which result from the bringing together of so many into one family. There is very much work connected with such a family,—washing, ironing, cooking, and all the other household matters,—which becomes quite a heavy burden upon some one. There are some who think themselves above such work, that they are lowering their dignity to wash their own clothing. Perhaps their fond parents have taught them that they can never do such menial labor, and they have thus grown up to feel above it. Such ideas can have no place in our missions. The apostle Paul was not above making tents or doing any menial labor when it was necessary. Labor is honorable; and it would be absurd for young people to come to a mission feeling that

they could not take hold in the general responsibilities connected with such a work.

It makes it very hard for those who have to superintend such establishments, to meet the difficulties growing out of early training, and the peculiar habits in people grown up to manhood and womanhood. They think it hard for them to conform to the requirements connected with the mission; and it takes great care, labor, devotion, and consecration to bring all these things into harmony with the requirements of the situation. We are glad, however, that the problem is being wrought out in different parts of the country, and especially that such success is attending the Grand Rapids mission. We expect to see a great advancement in city mission work in this Conference during the coming year. We have no thought of losing what has been gained, but of making it a stepping-stone to still greater progress. Our cities have remained long in ignorance in regard to present truth; and city mission labor is a blest and honorable work. We expect to see Michigan take her proper position in this as well as in other important enterprises.

Another step taken at the meeting of the Committee was the appointment of Bro. F. E. Belden to superintend the canvassing work throughout the State, and act as our book agent. The Committee feel that there is a great lack in Michigan in the canvassing work. What a startling fact that in the small Conference of Texas more books have been sold during the past year than in the State of Michigan. The canvassing interest here has been very low. A few of our brethren have been working hard to increase the interest in this important branch, but they have had but little success, not because of failure on their part, but because there is such apathy concerning this subject among the great mass of our people. What an amount of publications might be sold if the four thousand Sabbath-keepers of Michigan felt the importance of disseminating our literature as they should! There is no lack of intelligence and ability in our Conference; but there is a feeling that canvassing is a difficult work, and that we might better become preachers, or something else more useful and agreeable; and thus this great work of circulating our literature in every part of the State is neglected. Through this neglect books remain piled up on the shelves of the REVIEW AND HERALD Office which would enlighten thousands and thousands of people who no doubt would accept the truth and be saved in the kingdom of God.

Brethren and sisters of Michigan, this state of things must not continue. Unless we greatly misinterpret the necessities of the cause and the feelings of our leading brethren, there will be a stir made on the subject of canvassing the present year. Depend upon it, we mean that something shall be done. Bro. Belden has had a successful experience in canvassing for other books in other parts of the country. We believe that he has ability and a true sense of the importance of the work of circulating our publications, and consecration to labor with all his heart in this branch of the cause. We do not by this appointment detract one iota of credit from other brethren who have given their earnest labor to this work; but we have thought that Bro. Belden could help, and with the assistance of those already engaged in it be a real source of strength to this neglected field of labor. He will try at once to become acquainted with the field and with our brethren, and will talk with persons to try to induce agents to engage in canvassing for our publications. We want our brethren and our ministers to assist him in every way they can, notifying him of suitable persons in different parts of the State who might be induced to enter the canvassing field, so that he can see or correspond with them.

I regret that my state of health and strength is not sufficient to enter at once upon the work here in Michigan; but we do trust that at General Conference still further steps will be taken, that the work may be increased in every department. We expect general meetings will be held in all parts of the State. We hope to be able personally to visit many districts in the State, and become better acquainted with the dear brethren and sisters throughout Old Michigan. May God add his blessing, that this Conference may be filled with new courage and life, and new vigor enter into every branch of the work throughout its limits.

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

—If our eye be toward God in duty, his eye will be toward us in mercy.

## A FEW WORDS ABOUT THE NEXT GENERAL CONFERENCE.

FROM the time this REVIEW reaches the most of its readers, it will be only about a month till November 18, when the next General Conference assembles. We feel the deepest interest that this annual gathering shall be a solemn, profitable, and precious season. Every revolving year makes these occasions more important. The work is growing, and extends its influence wider and with more powerful effect as time flies. Therefore we should reasonably expect the coming Conference to be of greater importance than any which has preceded it. We know that many important questions will come before it for consideration, which will require the best judgment of the denomination, enlightened by a large measure of the Holy Spirit. We ask, therefore, that every Conference send as its delegates its wisest and best men, those to whom it looks for counsel and good management in its own affairs. We ask also that every delegate be present at the opening meeting of the Conference, which will commence at 9 A. M., Thursday, Nov. 18. This is specially important.

All delegates should come at the beginning and remain till the close of the Conference. Being late in attending to important interests in God's work is treating it with negligence and disrespect. The Conference has been appointed to commence late in the week so that all living this side of the Rocky Mountains can reach Battle Creek in season by starting after the close of the Sabbath. It always interferes with the arrangements and the progress of business for delegates to come after the meeting begins. Let every Conference see that its delegates are furnished with credentials in season.

In the first meeting of the Conference, all the leading committees are appointed, who are to serve during the session. It is very important that a large number of delegates be present from whom to select these committees, that suitable persons can be chosen. It is customary for the chairman to make statements in this first meeting, concerning the progress of the work during the past year, and the wants of the cause, and give facts which should be of general interest. If this is worth being done, all the delegates should be present to hear it.

Let no delegates make appointments which will require them to leave before three weeks from the beginning of the Conference. We are often greatly annoyed by delegates serving on important committees leaving before the work to which they are assigned is over, because they have made some very important appointments, and therefore they must go. We speak thus early to head off this very reprehensible practice. These annual anniversary meetings are of very great importance, and must not be injured by carelessness.

Above all, let us come together with a humble, prayerful spirit. Let us have special seasons of seeking God before the Conference begins, asking that he will make it a season of great profit to his cause.

GEO. I. BUTLER, Pres. Gen. Conf.

## THE HARVEST TIME.

AUTUMN is the time of the harvest, when crops are gathered in. It is a season of joyous labor, when vigorous efforts are put forth to secure the results of the season's toil. Much of the work before was only in hope; now the husbandman realizes the fruits of his toil. More can be secured in a short time than for a much longer period at a different season.

Autumn is also the favorable time for canvassers. The long evenings of winter are rapidly approaching, when there will be more leisure for reading. Many people also handle more money then, and are better prepared to buy reading than at any other season of the year. A certain class of books, such as those designed for holiday presents, can be sold at this season when it is hard to dispose of them at other times.

The sale of our books is an exceedingly important matter. We trust that all our Conference and tract society officers are making all possible efforts to encourage this branch of the work. We are glad to see that book agents are being appointed in many Conferences, who we hope will exert themselves to appoint other agents to sell our books. Of course we regard our denominational works as most important, and we hope all who can successfully sell these will do so; but such works as "Sunshine at Home" can be rapidly sold at this season of the year. Many who have had little experience could learn to canvass with

this book, and well pay themselves as well as assist the Office. All profits coming to the Office from this source help the cause, and give it strength to carry on its work. Many thousands of this useful book might be sold between now and the holidays, to the pecuniary benefit of the agents and the Office, and to the pleasure and profit of the reader. Many would thus learn to canvass, and be prepared to work with our other books. Let us not neglect the sale of our publications.

G. I. B.

## SOUTH AUSTRALIA.

THE southern part of this colony lies directly west of Victoria, and extends in a northerly direction half way through the continent. The interior being very hot and dry, no extensive settlements are found very far from the coast, which extends only along the southern border. Adelaide, the capital of the colony, is situated on the eastern shore of Gulf St. Vincent, eight miles inland. The city proper is not very large, having somewhere from 12,000 to 15,000 inhabitants; but it is situated in the same plain or, more properly, valley, and within a radius of nine miles are numerous suburban towns, which swell the population to 40,000 or 50,000.

Adelaide, like Zion of old, is "beautiful for situation." Lying east of the city is a low range of mountains, which trend in a nearly northeast to southwest direction, thus shutting it out from the world on that side. Nestling directly under these hills is the business center, entirely surrounded by its twenty or more outlying districts, with large public reserves sandwiched between. The city is neatly laid out with wide, clean streets, and is adorned with modest stone villas surrounded, in most cases, with trimly-cultivated gardens or graceful evergreens. Public squares, inclosed in pretty iron fences, and decorated with shrubbery and tropical evergreens, invite the weary footman to turn aside to rest during the heat of the day, while citrus fruits of the different varieties hang in rich abundance from boughs that overtop the garden walls.

In the city proper is a large botanical garden, covering probably a hundred acres. Here may be seen every known tree or plant in the world. This garden is grandly laid out in walks, and adorned with statuary, monuments, and fountains. On its artificial lakes gracefully sail black and white swans, with numerous other kinds of web-footed birds, some of which are very rare. Forest birds of every hue flit through the branches of trees planted inside of huge wire inclosures, and domestic fowls of every grade stalk within the inclosure allotted to them.

Everything possible has been done to add to the natural attractions of the town, and give pleasure to its inhabitants; and yet perfection is not found here. Even peace and prosperity do not reign; for at this very time great depression is felt because of a continued drought of two years, which has just ceased. The population has decreased greatly in the last year, many having gone to other colonies on account of the hard times. But just now, since the late copious rains, everything looks fresh and green, and it is said that the prospect for good crops of wheat was never better at this time of year than now.

It may be that the present is God's opportunity for bringing his truth before this people, that they may be led to know of his last message of mercy to the world. It may be, too, that some will be led to see the vanity of these earthly attachments, and embrace the truth with all their hearts. God grant that it may be so. To this end we have come a journey of 500 miles or more by sea, to hold meetings in the place. We have engaged a hall in a central location, and have advertised to commence work Sunday evening, Sept. 5. Although this is considered a very religious community, we undertake the work with much trembling, for some reason. While every one we meet treats us kindly, yet we see a spiritual pride and religious prejudice under the exterior which indicates that the truth will meet far greater opposition here than in Victoria. There is also now being agitated, during the present session of Parliament, the question of having more strict Sunday laws, and many are clamoring for them. We see many indications of the near approach of the Master; and we desire to be found humbly walking with and working for him.

We would express thanks to those of our friends who have written us words of good cheer from the other side of the world. If any of these have not received answers in return, let them understand that it

is not because the letters are unappreciated, but mostly for lack of time. These letters have been very precious to us because of being a source of much encouragement, they having said to us louder than words that the Australian mission is remembered at the throne of grace by the brethren in our far-off native land. We hope to live so as to insure the continual blessing of God upon our efforts in his work. Our address will remain the same as heretofore, *Bible Echo Office, North Fitzroy, Victoria, Australia.*

J. O. CORLISS.

## The Commentary.

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

## SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

510.—NO NAME.

N. H. H.: The reason your questions are not answered is because they are not accompanied by name and address.

511.—HOW MANY ETERNAL THRONES?

Will God the Father dwell in person on the new earth? If so, what will become of his throne in heaven? Will there be two thrones to all eternity—the Father on one in heaven, and the Son on the other in the new earth? R. H. B.

The new earth will be emphatically Christ's kingdom. See Micah 4:8. Christ came to redeem a lost world as well as a lost race. While God the Father will ever be the Supreme Ruler of the universe, and have his throne in heaven, he will reign jointly with the Son in the new earth. See Rev. 22:1.

512.—THE WILLFUL SIN OF HEB. 10:26.

Please explain Heb 10:26.

T. B. S.

On this text, Dr. Adam Clarke comments as follows, which seems to be the consistent and correct view:—

"The case is that of a deliberate apostate—one who has utterly rejected Jesus Christ and his atonement, and renounced the whole gospel system. It has nothing to do with backsliders in our common use of that term. A man may be overtaken in a fault, or he may deliberately go into sin, and yet neither renounce the gospel nor deny the Lord that bought him. His case is dreary and dangerous, but it is not hopeless; no case is hopeless but that of the deliberate apostate, who rejects the whole gospel system, after having been convinced of the truth of the gospel. To him there remaineth no more sacrifice for sin; for there was but the one, Jesus, and this he has utterly rejected."

513.—THE BREAD OF LIFE.

In John 6:50 we read these words: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Are we to understand that we may partake of this bread in this life, or not until immortality is given us at the resurrection? If we partake of this bread in this life, how can it be said that we do not die? J. D. C.

The death that is referred to in this text is not merely the cessation of this life, but the second death, which is eternal. The Bible nowhere gives information whereby the physical death, to which we are all subject, may be avoided, but it does give a method whereby we may escape the second death, which is eternal in its duration. That method is the plan of salvation, which we must accept of and conform to in this life, in order to enjoy at last the benefits it offers. The efficacy of this plan, so far as its Author was concerned, all depended upon Christ. By his act in offering himself as the perfect sacrifice, the plan became perfected, and thus it is eminently fitting to call him the "bread of life;" for no other medium exists whereby we may obtain the favor of God and an assurance of escaping the second death. Thus it is that by complying with the conditions of the plan of salvation, and having faith in the efficacy of Christ's atoning blood, we partake of the Living Bread in this life, which eternally perpetuates our life beyond the grave. The physical food we partake of in this life does not benefit us until it is converted into life forces by the organs of digestion. So also, we partake of the Bread of Life in this life, and realize its benefits at a later period, namely, at the resurrection of the just.

514.—COMPLETION OF THE TEMPLE UNDER ARTAXERXES.

How do you explain Ezra 6:14, which states that the temple was finished according to the command of Cyrus, and Darius, and Artaxerxes? How could Artaxerxes be included, since he did not begin his reign until B. C. 465, while the temple was completed in B. C. 515, fifty years before? J. D. C.

According to Ezra 7:20, 27, it is evident that the work done on the temple by the order of Artaxerxes was that of ornamenting and beautifying the building, from which we may conclude that the finishing referred to in chapter 6:15, was that of the building proper, excepting the ornamenting done by Artaxerxes.

## Progress of the Cause.

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

### "THE MORNING COMETH."

"The morning cometh!" Soul-inspiring message!

Sent forth in love from heaven's far distant light,  
To kindle hope in men grown faint and weary,  
Those anxious watchers through the cold, dark night.

They need the hope; for long o'er earth hath rested

That awful darkness, murky with its sin,

Whilst cries most pitiful have sadly echoed:

"When will God's sunlight once again come in?"

"Faint gleams we see, and then the clouds but deepen,

The shadows gather darkly as before;

When will the everlasting doors be opened,

And Jesus be our light forevermore?"

Peace, peace, sad hearts! The morning surely cometh,

The hours fly fast, the dawn is very near;

Perchance before ye think, those doors will open,

And Christ, the King of Glory, will appear.

Yet listen: men who wait, these words hear also:

That morning of God's everlasting light

Will bring to some a darkness deep and awful,

A heart-despairing, agonizing night.

Then, whilst ye wait and watch, be working also,

Give warning of that darkness drawing nigh;

Oh, tell of Him whose beams are life-creating,

That Sun who shineth yet in Mercy's sky!

—Charlotte Murray, in *London Christian*.

### GEORGIA.

MARIETTA.—We pitched our tent and commenced labor here Sept. 8, and have held twelve meetings, with an attendance of from fifty to two hundred. Several are deeply interested, and many acknowledge the truth. Bro. O. G. Lipsey is with me as tent-master.

Sept. 20.

### VIRGINIA.

MARKSVILLE, PAGE CO.—Sept. 25, 26, I held quarterly meeting at this place. I found the members of the church of good courage, and harmony and a spirit of brotherly love prevailed throughout the meetings. On the Sabbath the Spirit of the Lord was manifestly present. An invitation was given to those who wished to start to serve the Lord, when five came forward, and on Sunday they followed their Lord in baptism. I believe a good influence was left, and hope others will soon follow.

Sept. 29.

### IOWA.

WINTHROP.—Our meetings still continue with a good interest. Seventy discourses have been given. Forty-two adults have signed the covenant, twenty of whom have embraced the truth since we came to the place. Four have commenced to keep the Sabbath who have not yet signed the covenant. Yesterday, thirteen followed their Lord in baptism. Arrangements have been made for meetings and Sabbath-school to be held regularly. Fifteen copies of the *Instructor* are taken, and ten of the *REVIEW* have been ordered. Donations amount to \$32.51; book sales, \$41.35. Bro. Jacob has been with us, and has rendered valuable assistance. The outside interest is still good, and we hope others will soon obey the truth.

R. C. PORTER.  
W. H. WAKEHAM.

### MAINE.

CORNVILLE, PORTLAND, ETC.—I met with the church at Cornville Sept. 18, 19. Spoke four times, held one Bible reading, on tithing, and two social meetings. The house was well filled on Sunday, and good attention was given to the word spoken.

Sept. 25, 26, I was with the church in Portland. The meeting was not largely attended, but after the reading of the missionary articles written by Sr. White and Bro. Haskell, some good testimonies were borne, and a good spirit came into our meeting. The brethren and sisters were encouraged. They have arranged to hold their vigilant missionary meetings again. Monday, Sept. 27, we went to Long Island and baptized five, three of whom are to unite with the Crotch Island church, and two at Portland. It was a solemn and impressive time, and we felt to thank God and take courage.

J. B. GOODRICH.

### WASHINGTON TERRITORY.

LINDEN.—For the past few days I have been holding meetings with the church at this place. Some obstacles which have stood in the way of their prosperity have been confessed and removed, and a very precious experience and rich blessing enjoyed. The

ordinances of baptism and the Lord's house were celebrated, and four united with the church. Steps were taken to secure the erection of a meeting-house. Two town lots were donated, and liberal subscriptions were made. A building committee was elected, and the work will soon commence. This is a new country, and its temperate climate and cheap land are bringing a class of enterprising settlers, which gives this church an excellent opportunity, by a godly example and faithful missionary labor, to gather out subjects for the soon-coming and everlasting kingdom.

CHAS. L. BOYD.

### DAKOTA.

EMMONS COUNTY.—For the past few weeks I have been visiting scattered ones in this county. Found the friends of good courage to press on in the work. At Gayton we organized a family Sabbath-school of six members, with *Instructors* and records. Others of the neighbors, we think, will attend. Spoke to the people on Sunday, which was the first sermon ever heard in that section. The people are very friendly, and seem anxious to hear the truth. Some are already convinced by reading, that we have the truth on the Sabbath question. At Roop a Sabbath-school of nine members was organized, with papers and records. One lady has recently commenced the observance of the Sabbath through missionary work; and as the result of visiting and Bible readings, her husband has become convinced of the truth, and has promised to obey God. All the brethren and sisters in this county have signed the covenant to pay into the treasury of the Lord an honest tithe. If the friends here will continue their missionary efforts among their neighbors, I believe God will bless them, and that others will be brought to the light of the truth. Have sold some books, and taken two yearly subscriptions for the *REVIEW*. I feel of good courage.

W. B. WHITE.

### PENNSYLVANIA.

DARLINGTON, ETC.—We pitched our tent July 1, at Middletown, Allegheny Co., and remained there four weeks. The attendance was very small. After we left, two commenced to keep the Sabbath. From Middletown we moved to Shoustown, where we remained five weeks, with a better attendance than at Middletown. As the result of our second effort, many seemed to manifest an interest, but none as yet have taken a stand for the truth. Sept. 14, we moved to Darlington, Beaver Co. As a temperance lecturer is holding meetings in the place, we have concluded not to commence meetings until he closes his work, which will be to-night.

In connection with our tent labor we have met with the friends at Service, Clinton, and Pittsburgh. Three have been baptized at Service, who united with the Seventy Six church; four at Clinton, who united with the church there, and ten at Pittsburgh. The city work seems to be doing well. They have a good company, and are gaining an influence that is much felt in the part of the city where they meet. By request, we lectured the 12th inst. for the W. C. T. U. of Pittsburgh, on the subject of Bible temperance.

Sept. 19.

E. RUSSELL.  
L. A. WING.

### TENNESSEE.

GRAYSVILLE.—I pitched the tent and commenced meetings here Aug. 24. This is the first time a tent has been pitched in East Tennessee by our people. About one year ago, a brother and his wife from Monroe, Wis., moved here, and as soon as practicable commenced colportage work. They aroused quite an interest by holding Bible readings from house to house. By their earnest efforts two commenced to keep the Sabbath. I did not find that interest to hear that I had hoped for; yet there was a fair interest throughout the meetings, which lasted five weeks. I met no opposition, and the ministers took quite an active part in the meetings. Almost every one admitted the truth on the Sabbath question; but when you undertake to prove to Southern people the destruction of the wicked, you will find it a very difficult subject to convince them upon.

I succeeded in organizing a small Sabbath-school. All commenced with "Bible Lessons, No. 1," first lesson. Each Sabbath, a Bible reading will be given after the lesson is recited. Although money is scarce here in the South, I sold books amounting to \$5, and received in donations and tithes \$18.10. I leave fifteen keeping the Sabbath. Thirteen signed the covenant, four of whom were keeping the Sabbath at the beginning of the meetings. The people here are not surrounded with such favorable circumstances for keeping the Sabbath as are found in some other States. The laws here oblige them to keep Sunday, else they must pay a fine or go to jail. Hence it is difficult for them to obey; but there are some willing souls everywhere who obey God rather than man. I see no reason why East Tennessee may not become a good field, if we only could find good help to work it now. Now is the time to work here; for every day the work grows harder.

I now go to Paris, Tenn., where some of our brethren have been tried for violating the Sunday law. I shall

hold tent meetings there in company with Eld. Fulton, during the trial. Brethren, while we try to strengthen the dear souls who are being persecuted for conscience' sake, pray that by their bonds and our earnest efforts others may be brought to the light of the precious truth.

J. M. REES.

Sept. 27.

### KANSAS.

TECUMSEH AND COLONY.—June 10 we began meetings at Tecumseh, five miles east of Topeka. Eight or ten acknowledged the truth. We did all we could to get them to decide in its favor, but the cross seemed too heavy for them; yet we feel confident that some of them will obey the Lord. Closed our meetings July 5. Began meetings in Colony, Anderson Co., the 9th. There was a fair interest. Congregations varied from seventy-five to one hundred. A few scattered Sabbath-keepers were in this vicinity, but were holding no regular meetings. Twenty-eight signed the covenant, fourteen of whom were new converts. Three more were making arrangements to keep the Sabbath, and a few others are somewhat interested. We appointed a leader, and the brethren and sisters will hold regular Sabbath meetings. Near the close of the meetings we discussed the Sabbath question three nights with a Disciple minister. This seemed unavoidable, as the people demanded it. As the result, some kept the next Sabbath, and the truth gained many friends. We gave in all sixty-eight discourses. Donations amounted to \$37.94; book sales, \$5.51. We organized a Sabbath-school, ordering a club of ten *Instructors*; also a tract society of fourteen members. In our labors we have earnestly sought the Lord's help, and he has not disappointed us, for which we feel to praise his holy name.

Sept. 15, commenced meetings at Reeve, seven miles east of Colony, with about one hundred in attendance. This is a promising field. The brethren of Colony will meet with us on Sabbath while the tent is here.

H. G. BUXTON.

Sept. 16.

R. H. BROCK.

### MINNESOTA.

ST. CLOUD, CROW WING, ELM DALE, ETC.—I left Lake City the 1st inst., and spent Sabbath and Sunday, Sept. 4, 5, at St. Cloud. But few were out to the meetings, but we enjoyed a good degree of the blessing of God, and the word spoken seemed to be appreciated. Sept. 11, I was at Crow Wing. I esteemed it a great privilege to meet with this Sabbath-school, where in the past we have enjoyed so many pleasant hours together. Was at Elm Dale Sept. 18, 19. After the Sabbath-school, which was held in a private house, I spoke on the Sabbath-school work. Besides this, I spoke to them three times. At our last meeting Sunday afternoon, hearts were softened as all took hold, promising improvement in the future. Two signed the covenant. These friends are rather limited in this world's goods; yet all promised to pay a tithe, and I expect they will do so. I came to Brainerd Thursday. Learning of some Swedish brethren six miles away, I went on Friday to make them a visit. Found eight adults, who left Minneapolis over two years ago, having at that time but just commenced to keep the Sabbath. They came here and took a piece of land, so as to obey God in keeping the Sabbath. They had met with no one of like faith since, and were rejoiced to meet me, although a stranger, and of another tongue. All assembled Friday evening, also Sunday evening, when I held a Bible reading, and spoke to them through an interpreter each evening. All were much encouraged by these meetings.

The 25th, I met with the Sabbath-school near Little Falls. This school, now consisting of parts of two families, met with a great loss in the death of their superintendent one year ago, and, as a consequence, the loss of one family. But amid opposition and discouragement they are trying to press on in the good work. At all of these places I talked of our camp-meeting at Sauk Center. May the good work speed on. But wherever I go, I see the necessity of more thorough efforts in the health and temperance work, as I see some who call themselves Seventh-day Adventists still clinging to their idols, yet too poor to take our papers, or get the necessary Sabbath-school supplies, or pay tithe; and I ask myself, Are we doing all we can do in this important part of the work? Am I as faithful as I should be?

H. F. PHELPS.

### WISCONSIN.

SEXTONVILLE.—We closed our regular series of meetings last evening. We have been here over seven weeks, holding services continuously. Yesterday afternoon and evening, we reviewed two opposition sermons preached in the M. E. church by a Baptist minister. The tent was well filled on both occasions, and a favorable impression seemed to be a result, which we hope will tend to the advancement of the truth. Our work has increased in interest



from the first. Thirty-seven have signed the covenant, and one or two more are keeping the Sabbath. Others are still interested, and we hope will yet take their stand with us. Regular Sabbath meetings will be held, and there is a very interesting Sabbath-school. Last Sabbath about seventy-five were present, and took part in the exercises. Firmly believing that an interest like this should not be left to decline, we now expect to stay till all become established in the truth.

Oct. 4.

W. S. HYATT.  
F. W. FIELD.  
S. D. HARTWELL.

RIVER FALLS, KNAPP, AND BELDENVILLE.—According to appointment, I spent five days with the River Falls church. We had good meetings; all seemed to take new courage to go forward in the work of the Lord with more earnestness than ever before. One was baptized and received into the church. If the members of this church will let their light shine as they are taught to do by the Lord, they may gather in many who will rejoice with them in the truth. This I urged them to do.

I had one meeting with the little company at Knapp. The heavy rains made the attendance small; yet those who were present, were much interested. I next went to Lucas, and commenced meetings on Thursday evening. On Friday, Brn. Breed and Mead arrived, and we labored together until Monday, when they left. I continued meetings until Wednesday. Evil surmisings and misunderstandings had brought about a wrong state of affairs; but the word of the Lord was presented in such a manner as to show wherein they had neglected to follow the counsel of the Saviour. After free confession of past wrongs, light came in, and the love of God, and peace and harmony prevailed. An elder was ordained, the Sabbath-school and vigilant missionary work were considered, and the importance of the work of the Third Angel's Message was urged upon the people. If this church will faithfully follow all the counsel of Jesus in all things, the Lord will add to their number such as shall be saved.

I spoke again at River Falls on my way to Beldenville, where I have held nine meetings, which were profitable. I trust, in advancing the interests of the precious cause we love so much. Brethren from River Falls were present, as it was to be the quarterly meeting for both these churches. It being the fourth Sabbath also, the day especially set apart for missionary meeting, the reading for the occasion was read, and the plans set forth by Bro. Haskell for special work were well received, and will be acted upon at once.

Sabbath-school interests were not forgotten; in fact, much counsel and instruction were given, and were well received. I entertain bright hopes for these three churches, knowing that they will prosper if they follow the counsel that the dear Saviour has given them in his word and by his Spirit.

I. SANBORN.

#### VERMONT CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the Vermont Conference of S. D. Adventists was held in connection with the camp-meeting at Vergennes, Aug. 10-17, 1886.

FIRST MEETING, AUG. 11, AT 5 P. M.—Prayer was offered by Eld. E. W. Farnsworth. Twenty-four delegates were present, representing fourteen churches. Five additional delegates were appointed to fill vacancies from the churches of Jamaica, Bristol, Orange, and Troy. Ministering brethren from abroad were invited to participate in the deliberations of the Conference. By a unanimous vote, the church at Burlington was admitted to the Conference, with its delegate.

The Chair, being so instructed by the Conference, appointed the following committees: On Nominations, John Clayton, J. F. Colby, A. A. Cross; on Resolutions, U. Smith, H. W. Pierce, T. H. Purdon; on Credentials and Licenses, H. W. Barrows, A. M. Litchfield, L. W. White; on Auditing, C. M. Densmore, C. F. Worthen, E. P. Cram, J. F. Colby, P. F. Bicknell.

Adjourned to call of Chair.

SECOND MEETING, AUG. 12, AT 9 A. M.—The Committee on Nominations presented the following names for officers of the Conference, which report was accepted, and the persons named elected: For President, I. E. Kimball; for Executive Committee, H. Peebles, H. W. Pierce; Secretary, T. H. Purdon; Treasurer, A. W. Barton; Camp-meeting Committee, H. H. Smith, C. F. Worthen, F. J. White, Joel Cady, C. C. Drown.

Responding to a request from the President, a number of the brethren gave verbal reports of the nature and extent of their labors, the management of the missions, and different features connected with the work during the year.

Adjourned to call of Chair.

THIRD MEETING, AUG. 13, AT 5 P. M.—The Committee on Resolutions submitted the following:—

Whereas, The experience of the last year has proved that a continual changing of laborers is detrimental to the best interests of the cause; therefore—

Resolved, That as far as possible when laborers enter a field, they should stay and finish the work.

Whereas, Quite a number who have accepted the truth have given up because of discouragement in consequence of being left alone; therefore—

Resolved, That we deem it advisable, when a company has been raised up, for one of our workers to remain with them until the work becomes established.

These resolutions were adopted after the first had been so amended that the final decision was left to the judgment of the Conference Committee.

Committee on Credentials and Licenses presented the following report: For credentials, A. S. Hutchins, Albert Stone, M. E. Kellogg, H. Peebles, H. W. Pierce, I. E. Kimball; for ordination and credentials, T. H. Purdon; for license, C. L. Kellogg, G. W. Page, H. J. Farman, F. S. Porter, A. A. Cross, E. P. Auger, John Clayton, Danford Ayers, W. C. Walston, Mrs. S. E. Pierce. The report was accepted, and credentials and licenses voted as per report.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 13, AT 5 P. M.—The following resolution was presented and unanimously adopted:—

Resolved, That we rejoice in the prosperity of the South Lancaster Academy, which calls for an addition to the buildings to accommodate its increasing patronage; and we hereby renew to it our last year's pledge of good will and material aid.

Elds. Haskell, Smith, and Farnsworth addressed the Conference on the subject of education.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 15, AT 5 P. M.—Committee on Resolutions further presented the following, which, after discussion, were finally adopted:—

Whereas, Through the blessing of God nearly one hundred have been brought into the truth during the past year; therefore—

Resolved, That we hereby express our gratitude to God for his blessing in this respect, and that we will seek him for grace to make greater efforts in time to come.

Whereas, We have listened with pleasure and gratitude to an appeal from Sr. White; therefore—

Resolved, That we will try to put into practice its timely counsels and admonitions.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 16, AT 5 P. M.—An additional report of Committee on Credentials and Licenses recommended that colporters' license be granted to the following persons: C. N. Pike, B. F. Colby, C. M. Nichols, A. W. Barton, H. D. Ayers, Wm. E. Fortune, Wm. Burlison, Cummings Hale, Herbert Buzzell, Mrs. R. T. Foster, S. R. N. Barrows, Edith Pierce, Alice Wheeler, and Cynthia Fuller. The report was adopted, and licenses were granted.

The Treasurer's report was read and accepted.

Further resolutions were adopted as follows:—

Resolved, That in accordance with the call of God and a sense of duty, we urge certain of our leading brethren to consecrate their time and means fully to the cause of God.

Resolved, That we render a vote of thanks to the various railroads for the favors shown us in a reduction of fare, and to the Central Vermont road for allowing trains to stop at the grounds.

Adjourned *sine die*.

I. E. KIMBALL, Pres.

THOS. H. PURDON, Sec.

#### MAINE CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Maine Conference of S. D. Adventists was held at Portland, in connection with the camp-meeting, Sept. 1-7, 1886.

FIRST MEETING, SEPT. 1, AT 5 P. M.—Prayer by Eld. A. O. Burrill. The President, Eld. S. N. Haskell, not having arrived, the meeting was called to order by the Secretary. Fifteen delegates presented credentials, representing nine churches. Eld. J. B. Goodrich was chosen chairman *pro tem*. Delegates were chosen for the following churches: Richmond, Hartland, Brunswick, Linneus, Canaan, East Washburn, and Deering. On motion, all ministering brethren from a distance and all other brethren in good standing in their respective churches were invited to take part in the deliberations of this Conference. The minutes of the last annual meeting were read and approved.

The Chair was authorized to appoint the various committees, whereupon the following were announced: On Nominations, J. L. Prescott, I. C. Choate, and R. S. Webber; on Resolutions, U. Smith, S. J. Hersum, and T. Bryant; on Credentials and Licenses, T. S. Emery, T. Bryant, and I. C. Choate; Auditing Committee, J. L. Prescott, W. J. Duncombe, E. C. Taylor, Henry Davis, Wm. Morton, and I. L. Ricker.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 3, AT 9 A. M.—Additional delegates were appointed for Deering, Hartland, Canaan, and Brunswick, and a brother was chosen to represent the Burnham Sabbath-keepers. On motion, the Clinton church was dropped from the records of the Conference, the scattered members having united with the Canaan church. A church having been organized on Cross Island, it was received into the Conference by vote.

The Committee on Resolutions submitted a partial report, as follows:—

Whereas, In the providence of God it has become necessary to enlarge the buildings connected with the South Lancaster Academy; and—

Whereas, This will involve quite a large outlay of means, which should not fall on the New England Conference alone, as the Academy is designed to benefit other localities as well as its own; therefore—

Resolved, That we, the believers in Maine, will endeavor more earnestly than ever to support it by our means and our patronage.

Whereas, The call for laborers in every branch of the work is increasing each year; and—

Whereas, There are some in this Conference who would find a brief course of study at the South Lancaster Academy a great aid to them in preparing to act some part therein; therefore—

Resolved, That this Conference encourage those to attend this school who in their judgment should do so.

On motion, this report was accepted by considering the resolutions separately. Interesting and important remarks were made by Brn. Smith, Butler, Ramsey, and others, after which the resolutions were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 5, AT 5 P. M.—One additional delegate took his seat in the Conference. The Committee on Nominations reported as follows: For President, J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay; Treasurer, S. H. Linscott, 135 Cedar St., Bangor; Auditor, T. S. Emery; Executive Committee, T. S. Emery and Henry Davis; Camp-meeting Committee, E. C. Taylor, Geo. B. Umberhind, Geo. W. Whitney. Motions to amend this report by substituting the name of A. O. Burrill in place of J. B. Goodrich for President, and of G. W. Witham in place of E. C. Taylor on Camp-meeting Committee, were lost. The report was accepted by considering each name separately, after which each nominee was unanimously elected.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 6, AT 5 A. M.—The Committee on Credentials and Licenses presented the following report: For credentials, J. B. Goodrich, A. O. Burrill, R. S. Webber, and S. J. Hersum; for license, P. B. Osborn, A. Barnes, G. W. Howard, S. H. Linscott; for colporter's license, Samuel Leighton, P. Nickerson, A. K. Hersum, C. W. Guerrier, J. E. Baker, C. Jones, B. F. Davis. Credentials and licenses were granted according to the recommendation.

The Chair was authorized to appoint a committee of three to devise a plan to raise means to cancel the indebtedness of the Conference, whereupon the following were announced: J. L. Prescott, J. A. Davis, I. L. Ricker.

Adjourned to call of Chair.

FIFTH MEETING.—The committee appointed at the previous meeting to propose a plan by which to raise means to cancel the indebtedness of the Conference, proposed that pledges be solicited from those present, and that the church elders do what they can to raise means for this purpose in their respective churches. The Committee on Resolutions reported further, as follows:—

Whereas, This Conference pledged itself a year ago, to strictly adhere to the tithing system; and this has not been done; therefore—

Resolved, That we can but express it as our conviction that it is only adding sin to sin to vow and not pay; and that we cannot expect God to open the windows of heaven and pour upon us the promised blessing unless we comply with his expressed condition, and bring all the tithes into the store-house. Mal. 3:10.

According to the report read by the Secretary, there are 21 churches in this Conference, with 430 members, and 285 Sabbath-school scholars.

#### TREASURER'S REPORT.

##### RECEIPTS.

Balance in treasury Sept. 1, 1885,	\$ 12 81
" hands of A. O. Burrill,	381 24
Rec'd from \$4,000 fund,	67 00
" on pledges to Maine Conf. fund,	98 45
" on tithes,	2,172 87

Total, \$2,732 37

##### EXPENDITURES.

Tithe to General Conference,	\$ 202 86
Paid to REVIEW AND HERALD for camp-meeting posters,	3 75
Paid REVIEW AND HERALD for Conference books,	2 75
Paid for postage,	2 46
" for legal counsel,	5 00
" to ministers and laborers,	2,453 80
Expense,	50
Cash in treasury to balance,	61 25

Total, \$2,732 37

Adjourned *sine die*. S. N. HASKELL, Pres.  
TIMOTHY BRYANT, Sec.

## ILLINOIS CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Illinois State Conference was held at Chicago, Ill., Sept. 8-14, 1886.

FIRST MEETING, SEPT. 8, AT 10:30 A. M.—The President, Eld R. M. Kilgore, in the chair. Thirteen churches were represented by twenty-one delegates. The reading of the minutes of the last annual session was waived until a later meeting. It was voted that the Chair appoint the usual committees.

Adjourned to call of Chair.

At the evening service, the President announced the committees as follows: On Nominations, C. Turnipseed, Robert Vickery, and L. A. Logan; on Resolutions, D. M. Canright, J. F. Hanson, and B. F. Merritt; on Licenses and Credentials, Geo. B. Starr, A. O. Tait, and F. D. Starr; on Auditing, Alfred Hobbs, J. H. Bennett, Cary Dryden, Paul E. Gros, R. M. Huffington, and Wm. Herald.

SECOND MEETING, SEPT. 10, AT 9:30 A. M.—Twenty-one additional delegates were invited to represent other churches, and to fill up the delegation of those already represented. The Committee on Resolutions reported as follows:—

Resolved, That we indorse the action of the last General Conference relating to the improvement of the ministry, and that we will carry it out in this Conference.

Resolved, That the plan of reporting our camp-meetings through the papers is worthy of the best attention that can be given to it, and of the liberal support of all our people.

Resolved, That the President is hereby authorized to appoint the usual committees for next Conference in season to begin their work with the workers' meeting.

Resolved, That it is the sense of this Conference that the work of fitting up the camp and looking after the necessary business of the meeting should not be done by our ministers, but that they should be left free to look after the more important interests of the Conference and the spiritual interests of the people.

To the first resolution Eld. Haskell spoke very earnestly for about one hour, presenting the scriptural arguments in favor of education on the part of ministers and people, and appealing to the Conference to come up on this important subject. Interesting remarks were made by Elds. Kilgore, Canright, and Hanson, and others. The resolution was adopted by a rising vote of all present.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 12, AT 5 P. M.—The second resolution was spoken to by Eld. Haskell, and passed by a unanimous vote. The third resolution was spoken to by Elds. Canright, Kilgore, Haskell, and others, and a substitute was offered by Eld. Haskell. After an interesting discussion, an amendment was passed as follows:—

Whereas, Our camp-meetings, continuing only one week, are too short to do the necessary business; and—

Whereas, If the delegates were here at the beginning of the workers' meeting, all difficulties could be avoided; therefore—

Resolved, That we hereby recommend that the churches elect their delegates in season, and instruct them to be on the ground at the very beginning of the workers' meeting preceding the regular camp-meeting.

The fourth resolution met with a hearty response, and was adopted. A motion was made by Eld. Tait that resolution six, offered before the tract society meeting, be brought before the Conference, and discussed. The resolution read as follows:—

Resolved, That we express our thankfulness for the aid furnished the Chicago mission in the way of provisions and other essential articles sent in by our brethren, and that we urge our people throughout the State to donate still more liberally in the future, of flour, fruit, vegetables, butter, eggs, etc., to the mission located nearest to them.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 13, AT 9 A. M.—Resolution six of the tract society was re-read, and, after remarks by Eld. Kilgore, adopted. Eld. Haskell suggested that resolutions be adopted to sustain the general missionary interests by our means, and that we raise a fund of \$25,000 to build a church in Chicago; and the following resolutions were offered and adopted:—

Resolved, That we are in sympathy with the various missions in the different parts of the field, and that we will do what we can to assist them financially.

Resolved, That we will continue the mission in Chicago, and that it is the sense of this body that we should raise at least \$26,000 for building a house of worship in Chicago, and pay for tents and other delinquencies in the Conference.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 13, AT 9:30 P. M.—Committee on Nominations reported for President, R. M. Kilgore; Secretary, Geo. B. Starr; Executive Committee, R. M. Kilgore, F. D. Starr, A. O. Tait; Camp-meeting Committee: Superintendent of Grounds, A. F. Ballenger; Committee, F. Rothrock, A. Foreman, Geo. Vickery, A. Chrisman, F. Schjerrig, G. Parmelle.

Committee on Licenses and Credentials reported as follows: For credentials, R. M. Kilgore, A. O. Tait, Geo. B. Starr, F. D. Starr, J. F. Hanson, B. F. Merritt, G. F. Shonk, E. O. Hammond; for license, Paul E. Gros, A. K. Atteberry, A. F. Ballenger, Geo. A. Droll, A. W. Rothwell, Geo. Thompson, Zacharias Schjerrig; for colporter's license, L. A. Logan, Rob-

ert Vickery, Mrs. J. F. Hanson, Mrs. Geo. B. Starr, Fannie Bolton, Susie Hoxie, Jennie E. Owen, Hiva Starr, Linnie Stowell, Belle Stowell, Jennie Wheeler, Alice Brayshaw, Lillie Bland, Lila Brayshaw, Lillie Froom, Ellen Pearson, Charles Staal, Chas. E. Sturdevant.

The Auditing Committee presented the following, and recommended its adoption:—

Resolved, That we indorse the action of the Illinois Conference Executive Committee in buying the small tents and trading the old tent for the large new pavilion, for camp-meeting purposes; and, further—

Resolved, That we raise a tent and camp-meeting fund of \$10,000 or \$15,000, to meet the expenses thus incurred, and like expenses that will arise from time to time in connection with our camp and tent meetings.

Resolved, That we recommend the building of a depository at Bloomington, for our tents and other Conference property that needs to be stored.

Eld. A. O. Tait presented the following:—

Resolved, That we recommend that the names of churches that do not correspond to the name of the post-office at which the members receive their mail, be changed to the name of the post-office.—Adopted.

A printed report of the membership and title of the Conference for the year was presented, a summary of which is as follows:—

Membership,	784
Number paying tithe,	296
Amount paid State treasurer,	\$5,177 32
“ per capita on membership,	6 47
“ “ “ number paying,	17 49

The above report called out spirited and profitable observations from both ministers and people. The meeting was prolonged until 12:45 A. M., to give time for instructions to church officers, and to answer questions which arose, all of which it is hoped will prove of real practical benefit to the work in this State.

Meeting adjourned *sine die*.

R. M. KILGORE, Pres.

G. B. STARR, Sec.

## TEXAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE eighth annual session of the Texas Sabbath-school Association convened on the camp-ground at Midlothian, Texas.

FIRST MEETING, AUG. 17, AT 3 P. M.—President in the chair. Minutes of the last annual session were read and approved. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, W. T. Johnston, A. S. Chrisman, and A. W. Jensen; on Resolutions, Geo. B. Starr, A. A. Gregory, and J. F. Bahler.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 2:30 P. M.—The committees not being prepared to report as expected, meeting adjourned to call of Chair.

THIRD MEETING, AUG. 22, AT 5 P. M.—Committee on Nominations reported as follows: For President, W. S. Greer; Secretary and Treasurer, Mrs. S. Greer; Executive Committee, W. S. Greer, W. S. Cruzan, John McCutchen. The report was adopted after considering each name separately. Committee on Resolutions submitted the following:—

Whereas, The attention of the smaller children in our schools can best be held by the use of illustrations, and the lesson can be more forcibly impressed upon the mind through the sight than through the other senses; therefore—

Resolved, That it is the judgment of this Association that small blackboards should be purchased for this purpose, and that crude drawings should be made by the teacher before the class.

Whereas, The interest of the children and youth in the Sabbath-schools will correspond very much to that of the parents; therefore—

Resolved, That it is the duty of the parents and older members of our churches to give their influence to the advancement of the school, both by their presence and study of the lessons.

The resolutions were adopted by considering them separately. The Sabbath-school held on the camp-ground Sabbath, Aug. 21, was the largest ever held at any of our camp-meetings in this State. More than three hundred took part in the school. Donations amounted to \$17.25.

W. S. CRUZAN, Pres.

MAMIE M. CRUZAN, Sec.

## MAINE S. S. ASSOCIATION PROCEEDINGS.

THE annual session of this Association was held in Portland, in connection with the camp-meeting, Sept. 1-7, 1886.

At the first meeting, prayer was offered by Eld. R. S. Webber. The Secretary being absent, W. J. Dunscombe was appointed secretary *pro tempore*. The President was authorized to appoint the usual committees, which were announced as follows: On Nominations, H. A. Davis, W. J. Dunscombe, I. C. Choate;

on Resolutions, R. S. Webber, B. F. Davis, S. H. Linscott.

At the second meeting, held Thursday, Sept. 2, at 5 o'clock, the minutes of the last annual session were read and approved. The Nominating Committee reported for officers of the Association for the ensuing year.—President, S. J. Hersum; Secretary, Mrs. A. K. Hersum; Executive Committee, R. S. Webber, Richmond; S. H. Linscott, Bangor. The report was adopted as a whole, electing the nominees to their respective offices.

The Committee on Resolutions reported as follows:—

Whereas, We believe the Sabbath-school to be a great power and an efficient means, under God, of bringing our youth and children to the fold of Christ; therefore—

Resolved, That we make every effort to establish Sabbath-schools among our people, that the children may be more perfectly instructed in the ways of righteousness.

The report of the standing of the Association showed 22 schools in the State, with 389 members, and an average attendance of 267.

## FINANCIAL STANDING.

Cash on hand at beginning of year,	\$39 24
Donations and tithes from schools,	18 15
Total,	\$57 39
Tithes and donations to Gen. Ass'n,	\$26 78
Paid for camp-meeting supplies for 1884,	2 35
“ postage and stationery,	2 36
Total,	\$31 49
Balance in favor of Association,	\$25 90
Adjourned <i>sine die</i> .	S. J. HERSUM, Pres.
W. J. DUNSCOMBE, Sec. <i>pro tem</i> .	

## MAINE H. AND T. ASSOCIATION PROCEEDINGS.

THE Maine Health and Temperance Association held its eighth annual session in connection with the camp-meeting at Portland, Me., Sept. 1-7, 1886.

FIRST MEETING, SEPT. 1, AT 5:30 P. M.—President in the chair. Prayer by Eld. R. S. Webber. At the request of the President that all who had signed the teetotal pledge would make it manifest, nearly all present responded. Minutes of the last annual meeting read and approved. On motion, the Chair appointed the following committees: On Nominations, B. F. Davis, C. W. Guerrier, and Wm. J. Dunscombe; on Resolutions, Henry Davis, S. H. Linscott, and P. B. Osborn.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, AT 6:15 P. M.—The Committee on Resolutions presented the following report, which was accepted:—

Whereas, Our people in the past have not had much regard for resolves; therefore—

Resolved, That we pay less attention to resolves, and have more regard for the real principles of temperance.

The following names for officers for the ensuing year were presented, and the nominees duly elected: For President, R. S. Webber, Richmond, Maine; Secretary, S. H. Linscott, Bangor, Me.

Adjourned *sine die*. J. B. GOODRICH, Pres.

S. H. LINSCHOTT, Sec.

## THE TENNESSEE PROSECUTIONS.

OWING to the ill health of Eld. Fulton, I was requested by him to attend the trial of our brethren, which was to take place at Paris, Tenn., Sept. 27. The charges against them, as reported to the court by the Attorney-general, read as follows:—

“The Grand Jurors for the State upon their oaths present that ———, on the — day of April, 1885, in said county and State, and at divers other times before and up to the time of taking this inquisition, did unlawfully and unnecessarily engage in his secular business, and did perform his common avocation of life, on Sunday, by working on the farm, plowing, hoeing, grubbing, chopping wood, making rails, and doing various other kinds of work on said Sabbath day, said work not being necessary or a matter of charity; and it was and is to the great disturbance of the citizens, and a public nuisance in that community, prejudicial to the public morals, decency, etc. So the Grand Jurors aforesaid present and say that the said ———, at the date aforesaid, in the manner and for aforesaid, was guilty of a public nuisance which was and is prejudicial to public morals, contrary to the statutes in such cases made and provided, and against the peace and dignity of the State.”

“JOSEPH E. JONES, Attorney-general.”

When men can call the pursuit of our lawful labor on the first day, according to the Scriptures, “prejudicial,” “immoral,” “nuisance,” “indecent,” etc., it would be going but a step farther to clothe the persons so charged with fantastic garments, as in the days of the inquisition, branded with the word “heretic,” and ornamented with pictures of devils.

## THE COURT ROOM.

The building is of brick, situated in a town of twenty-five hundred inhabitants. It makes a nice appearance from without; but upon entering, we are reminded of what Christ said about the whited sepulchers. On one side is a rostrum for the judge. In

front is an inclosure for the attorneys, inside of which are tables for their convenience. The floor is well saturated with tobacco. The tables reminded us of boxes in front of country stores, where loafers while away their time in whittling the boxes. The fume of strong drink mingled sensibly with that of the tobacco.

#### THE TRIAL.

In this place three men, one thirty-five, the others between sixty and sixty-five, years of age, were brought to trial on the religious question of first-day observance; for which there is no law nor instruction in all the Scriptures. On examination, the question was asked if the defendant had worked on Sunday. He said he had. The reply from the judge, without another question or privilege to speak, was,—"We fine you ten dollars and costs [amounting to nearly forty dollars]. Sheriff, take this man in charge until this amount is secured."

This case is a sample of all the rest.

#### THEIR LAWYER.

Having employed a lawyer to defend them, and contracted with him for forty-five dollars, they supposed that he at least would be a friend, and try to do something in their behalf; but not so. After the trial was over, he having made no plea in the matter whatever, gave his clients this advice:—

"Pay your fine and costs, and be more careful hereafter; and if you can't keep from working on Sunday, I should go to another land."

#### THE JAIL.

The brethren, knowing that they had done no evil, and feeling that to pay their hard-earned money on such a charge would be to put a premium on injustice, decided to go to jail, and suffer for the truth's sake. The jailer manifested a spirit of kindness, taking them home to supper with his own family, and otherwise doing all the law allowed him to do for their comfort. Being desirous of seeing the jail, I was permitted to enter. From the hall we entered the rooms occupied by the prisoners. The one our brethren occupy is about 8x10 ft. Upon the floor were mattresses made of sea-grass, with blankets for covering; but no pillows or bed linen, nor a piece of furniture of any kind. In this apartment our brethren are placed, to remain nearly six months, for serving God according to their own consciences and in obedience to the Scriptures. Is it any wonder the prophet, as he was shown the actions of this Government, said that it spake like a dragon? Can our opponents say longer that observers of the seventh day will never be persecuted? To deny it to be religious persecution would be to deny the plainest facts in the case. If it is not, why do business men, hack drivers, livery-stable keepers, saloon keepers, hunters, fishers, etc., do whatever they please on Sunday, and yet go free, while these men who conscientiously keep the seventh day, and then go quietly about their work on Sunday, are torn from their homes, deprived of their freedom, and imprisoned? As I bade our brethren farewell, I realized as never before the truthfulness of our position. Never had I so felt the importance of doing what lies in our power to advance the cause while it is our privilege to do so.

#### THE EFFECT UPON THE CAUSE.

Bro. Fulton informs me that this treatment of our brethren has tended strongly to the advancement of the work. Before this, canvassers were hard to obtain. Since the prosecution commenced, men have given their time to the work, and hundreds of dollars' worth of publications have been sold. I am sure nothing will advance the cause so fast, and nothing will drive us so near to God.

May God grant grace to these brethren to be faithful. Especially do the cases of the two aged brethren call for our sympathy. They have served the Lord for years in the past, and should be granted peace in their declining days. Now that they are thus taken from their homes, deprived of their means and their freedom, the sympathy of every heart should be aroused. Let us "remember them that are in bonds as bound with them." G. G. RUPERT.

#### THE ARRESTS IN WORCESTER, MASS.

The arrest of Brn. Albert Ware and G. W. Bailey for working last Sunday, is a matter of intense interest, and has caused the right to labor on the "Lord's day" (Sunday) to be quite freely discussed here. Truly, God's word standeth sure, and the enemies of the cause of Christ can do nothing against the truth, but for it.

Our brethren were arrested while quietly pursuing their usual vocations, following the example of the great apostle in laboring on the first day of the week. But why should these two brethren be singled out, and a fine or imprisonment be imposed upon them, while many of our citizens carry on their business every day alike, and no notice is taken of them by the city authorities? At the time the officers came to arrest our brethren, a score or more of men were celebrating the Sunday by laying tracks for our street cars on one of the principal thoroughfares in the city of Worcester. And furthermore, it was estimated that between four and five thousand of our good citizens were enjoying a gala day at Lake Quinsigamond. Why not arrest these railroad contractors and the pleasure-seekers who make no pretense of

keeping God's Sabbath? The one solution we can give is that people cannot endure that any should keep the commandments of God. Rev. 12:17.

The law on the statute-book of the commonwealth of Massachusetts reads thus:—"That all persons who conscientiously observe the seventh day of the week as a day of rest, shall be exempt from a fine imposed on those who violate the Sunday law or ordinance, providing they do not disturb or annoy their neighbors." Yet the only witnesses brought against our brethren were the officers who made the arrest.

The writer had the privilege of saying a few words in defense of our brethren, and in vindication of God's holy law; and after the judge passed sentence upon them, we appealed to the superior court. So one case, which we expect will be a test case, will come off this month. We greatly desire the prayers of God's people, that we may be guided by his Spirit, and that when we are brought before judges and magistrates for the truth of God, it may be seen to be a complete fulfillment of the spirit of prophecy.

M. WOOD.

## News of the Week.

FOR WEEK ENDING OCT. 9.

#### DOMESTIC.

—Snow fell Saturday in Northern Michigan, to a depth of three inches.

—The New York crematory has reduced sixty-one bodies since last December.

—General Stanley thinks the Indians will finally be sent to Florida for safe keeping.

—Natural gas has been struck on the farm of Joseph Atkinson, near Oxford, Ind.

—Three severe shocks of earthquake were felt at Summerville Thursday night, and Charleston experienced a slight quake Friday morning.

—M. De Lesseps will attend the dedication of Bartholdi's Statue of Liberty Enlightening the World, which takes place at New York, Oct. 28.

—Heavy shocks of earthquake have been felt near Ninety Six, S. C., and it is believed that the center of the disturbance has shifted from Charleston to that point.

—Paris green which had been spread on the cotton fields to kill worms on the Foster place, Boesier Parish, La., poisoned a number of field hands, causing their death.

—The steamer *Alameda*, which arrived in San Francisco Saturday from Sydney via Auckland and Honolulu, made the trip in twenty-three days, six hours, and thirty minutes, the fastest on record.

—An attempt to wreck the Missouri Pacific east bound passenger train was made Sunday, near Greenwood, Mo., rails, ties, and rubbish having been piled on the track. A farmer discovered the obstruction, and flagged the train in time to prevent a disaster.

—By the explosion of the steamer *La Mascotte*, near Cape Girardeau, Tuesday evening, six of the crew were burned to death by escaping steam; sixteen persons are known to have been drowned, and five deck hands and one passenger were fatally burned. It is feared that others perished whose bodies have not been recovered.

—By a new discovery, using phosphorus and boron in glass made for microscope lenses, the power is said to be increased to an incredible degree. The full power of the old glass was the discernment of the 500,000th part of an inch; with the new glass it is claimed that the 204,700,000th part of an inch can be distinguished.

—The steamship *Achoria*, which left Glasgow on Sept. 16, and due at New York on Wednesday last, had not arrived up to midnight Oct. 9. In all she had about 450 passengers on board. The company officials profess to believe that nothing has occurred beyond the breaking down of some machinery. This would necessitate the steamer's having to resort to her sails.

—The tenth annual convention of the Knights of Labor assembled at Richmond, Va., Monday forenoon, Governor Fitzhugh Lee welcoming the delegates to the city and State. General Master Workman Powderly then delivered his address, remarking that the lash of the slave-owner had been stricken from his hands twenty-five years ago, but the new slave-owner—the monopolist—is more dangerous than his prototype of ante-bellum days; and that it should be the duty of the Knights of Labor to clutch anarchy by the throat with one hand, and strangle monopoly with the other.

—Dispatches have been received by the Department of Mounted Police, from the Crow Creek agency, Northwest Territory, that the Blood Indians from the reservation have gone on the war-path, and are devastating about there, in revenge for the killing of six of their band recently by the Grosventres. They left their reservation Monday morning, after a war dance, and went south to Hudson, N. W. T., where they came on a small settlement of whites, sixteen in number, of whom ten were women and children. These were all killed and scalped, the besieging party carrying off as trophies the scalps on poles. They then continued on their way to war toward the Grosventres' settlement. Along their tracks were many farm houses of settlers. These were all laid in ashes, and the inhabitants killed and scalped. Not less than one hundred whites have so far fallen victims to the hostiles. A general Indian uprising is feared.

#### FOREIGN.

—The wheat crop in England is said to be the worst since 1879.

—Violent earthquake shocks have occurred in Thuringia and other parts of Central Germany.

—The London *Daily News* says Austria intends to oppose further Russian advances in Bulgaria.

—Two shocks of earthquake were felt throughout Balta, one of the Shetland Islands, Oct. 4.

—All of the revolutionists who were sentenced to death in Madrid, Spain, have been pardoned.

—*La Liberté* says that French cruisers are ready to sail for Madagascar to blockade the coast.

—The Canadian Pacific Railroad claims to have the highest bridge in the world. It is 248 feet above the ground.

—Lawrence's cotton-mill and four houses at Chorley, Lancaster county, England, have been destroyed by fire. The loss is \$1,000,000.

—France and Russia have been urging the Porte to demand that England evacuate Egypt. Turkey rejects the overture, and maintains her alliance with England.

—China has paid \$10,000 to the Canada Presbyterian mission as an indemnity for its property destroyed by mobs in Formosa in the late war with France.

—Count Yongi, son of the Prime Minister of Japan, is said to be arranging with Chicago publishers for text-books in English for the use of Japanese schools, as the Mikado has ordered that English be taught in all their schools.

—Vital statistics in Vienna, Austria, for the year 1885, make a very unfavorable showing. There was a large increase in the number of deaths, while there was a marked decrease in the number of births. There was also a large decrease in the number of marriages.

—The condition of King Otto, the mad king of Bavaria, is becoming worse. He refuses warm food, but devours great quantities of cold viands. Often in the middle of the night he talks loudly to himself, and gesticulates wildly. He insists upon remaining in solitude.

—It is estimated that the matter ejected in the recent volcanic eruption in New Zealand amounts to 5,000,000,000 cubic yards, weighing 6,000,000,000 tons, not quite a cubic mile, but it would take more than the national debt of England to excavate it. It would take a good workman 1,000,000 years to shovel it into carts, but it was all done in four hours!

—The recent sixteenth anniversary of the entry of the Italian troops into Rome was celebrated with unusual enthusiasm, owing to the submission of the pope to the Jesuits. A large procession with an immense crowd marched to the Porta Pia, where the troops entered the city in 1870, and deposited wreaths in honor of the soldiers who fell in the breach.

#### RELIGIOUS.

—The Evangelical Alliance has issued its fortieth annual invitation for the Week of Prayer, Jan. 2-9, 1887, with the topics for the successive days of the week.

—Rev. Dr. Thoburn, of the Methodist mission in India soon after landing in this country called for twenty-five missionaries for that field. Within thirty days forty-five men had offered to go.

—The second Sunday in November is to be observed as "Bible Day" in the Baptist Sunday-schools, who will then contribute in aid of the wide distribution of the Bible over all this continent.

—The pope has appointed a commission of cardinals to report upon the divorce laws of different countries, so as to enable him to instruct the bishops of his church over the world as to their duty on this subject.

—The new Canadian Cardinal, Taschereau, has issued an order to the Catholic priests under his direction forbidding them to take any part, or exercise any influence over their parishioners, during the coming elections.

—A young layman, an earl's son and an accomplished Oriental scholar, proposes to establish a mission at his own expense among Mohammedans in Arabia, and to be the director of it in person. He is an elder in the Free Church of Scotland.

—The Church Army is an evangelistic agency of the Church of England, and is modeled somewhat after the pattern of the Salvation Army. In some of the towns of England, but particularly in London, south and east, it has been doing excellent work. The Army has now concluded to extend its operations to India, where the members will adopt the native costume.

—The Sunday question is being agitated on the continent of Europe. At Berlin 1,000 carpenters and joiners have petitioned the Reichstag to pass a law to make it a day of rest from labor. In the Canton of St. Gall, Switzerland, all liquor-saloons are to be closed on Sunday morning, and in several towns in Canton Vaud druggists and habers have agreed to close at noon. At Dresden a large glass manufactory dismissed 1,000 men for refusing to work on Sunday.

—The pope has signed and sealed with the fisher's ring, a brief headed, "*Dilemus inter alia*," in which he restores to the Jesuits all the privileges which were conferred on them by Paul III. and other sovereign pontiffs. He sets aside the brief of the equally infallible Clement XIV., who suppressed the order. That brief for their suppression began with the words, "*Dominus ac Redemptor*." The Jesuits have now virtually been rehabilitated by the papacy, and





# The Review and Herald.

BATTLE CREEK, MICH., OCT. 12, 1886.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW, will be printed in SMALL CAPITALS; to selections, in *Italics*.]

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### News.

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### Editorial Notes.

The Appeal from sister White on our first page is the one which has been read at some of the recent camp-meetings, and for the publication of which a desire has everywhere been expressed. We are happy to lay before the reader its impressive and timely words of exhortation and counsel, for the study and reflection which we trust all will give them. We have some interesting reports from sister W. of her further labors in Europe, which will appear in following numbers of the REVIEW.

## TENNESSEE'S SUPREME COURT.

In view of the report of the trial of the cases of prosecution for Sunday labor in Tennessee, before the supreme court, as given by Eld. Rupert in another column, the reader will be curious to know who compose the bench of that supreme court. One of the official documents which has fallen into our hands bears the following printed title: "State of Tennessee. Judicial Department. Supreme Court. Hon. James W. Deaderick, Chief Justice; W. F. Cooper, J. B. Cooke, Peter Turney, Thos. J. Freeman, Associate Justices; Jno. W. Buford, Clerk."

## A GOOD DAY.

SABBATH, the 9th, was an exceptionally good day for the church in Battle Creek. In the morning, Eld. Whitelaw, formerly a Baptist minister, who has heartily accepted many of the cardinal points of the present truth, spoke to edification and exhortation and comfort concerning "the good will of Him that dwelt in the bush" (Deut. 33:16). In the afternoon Eld. Canright by request made timely remarks in reference to the ordinances of the Lord's house, it being the day of our quarterly meeting. At the close of the sermon Bro. Gage buried ten penitent souls in the old Kalamazoo River, most of them being College students, eight of them dating the commencement of the better life with their recent connection with the school and the Michigan Camp-Meeting. The friends of the College will be pleased to learn of the precious work of grace in the school. In the evening the Tabernacle was filled at an early hour, when our Redeemer's dying love and humility were commemo-

rated by almost the entire assembly. The foregoing are a part of the interesting features of the last Sabbath at Battle Creek. G. W. A.

## LOANING MONEY TO GENERAL CONFERENCE.

WE have stated in past numbers of the REVIEW that the European and Scandinavian missions were in debt, and have asked all who have made pledges on these missions, or on the \$100,000 fund raised the present year (a portion of which goes to these missions), to pay on their pledges if they can. These missions greatly need it. It is very important that the work now being done by them be not hindered. A large amount has been already pledged for them, much of which will be paid in the coming year. The REVIEW Office has advanced large sums of money to them, and cannot be expected to go further in that direction, as it needs its money with which to do its own business. The management of these missions is in the hands of the General Conference Committee; and the General Conference Association is a legally organized body under the laws of the State of Michigan.

Have we not brethren and sisters who will loan the General Conference money without interest to assist these missions, until pledges are paid so that it can be returned? We cannot think our brethren will consent to have our missions located in important positions in the Old World, crippled, or our missionaries left to suffer, for lack of means. This cause in any of its departments has never failed to pay all monies promised. Those who have faith in the work will not now fear to loan money for such an important purpose as this. We shall feel it a great accommodation if our brethren will assist us in this manner till the pledges are paid up.

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

## NAMES WANTED.

THE names and addresses of worthy and intelligent people of the Danish-Norwegian, Swedish, and German nationalities, in this country, are wanted for use in missionary work, the design being to supply such persons with our periodicals in those languages. Parties who can furnish such names and addresses will help the work along by sending them to the *Tidende*, *Harold*, or *Stimme*,—according to the nationality,—Battle Creek, Mich. PUBLISHERS.

## NOTICE!

BRO. H. HAYEN has been appointed general agent in Texas for our publications, including "Sunshine at Home" and "Women of Mormonism." Any person desiring terms and territory should address the State secretary, Mrs. Lee Gregory, Denton, Texas. C. ELDREDGE.

## TO THE BRETHREN AND SISTERS IN NEW YORK AND PENNSYLVANIA.

As it is my present intention to go from the European Council, which convenes in Great Grimsby, England, Sept. 24 to Oct. 4, to America, to attend the coming session of the General Conference, I would be glad, if possible, to hold a general meeting with the brethren in each of these States, at such places as the officers of those Conferences might deem best to appoint. I would suggest the following dates as those which would perhaps be as convenient as any which could be chosen: New York, Oct. 30 to Nov. 1; Pennsylvania, Nov. 6-8. The presidents of these Conferences will make such arrangements as they think best, and give notice through the REVIEW. It seems hardly necessary for me to add that I shall hope to see as large an attendance as possible at these meetings. B. L. WHITNEY.

Sept. 22.

## "BIBLE ECHO" SUBSCRIPTIONS.

I HAVE received letters from friends in America saying that they have not been able to learn the subscription price of the *Bible Echo*, and would like to know in order that they may become subscribers. For the benefit of such, I would say that the regular price of the paper in Australia is eighty-four cents for a volume of twelve numbers. To send these by mail to America costs two cents per copy, or twenty-four cents a year for postage. But we will send the *Bible Echo* to any address in the United States or Canada for one dollar a year, postage prepaid. We had hoped to have a large list of subscribers from the home country, not because the *Echo* is superior

to papers published there, but because we need the support of our friends who are interested in the prosperity of the Australian mission. We would like to see the subscription list of this young paper run up into the thousands very soon, so that it may be self-supporting. Those who wish to have the monthly visits of this Australian journal, can send in their subscriptions, with the cash, to REVIEW AND HERALD, Battle Creek, Mich., or *Signs of the Times*, Oakland, California, and in due time they will receive the paper. But one word of caution: Do not send American money or U. S. postage to us, as neither are current in this country. J. O. CORLISS.

## KANSAS MINISTERS, ATTENTION!

Will all ministers in Kansas who have organized one or more Sabbath-schools during 1886, please send to me, at Ottawa, Kan., the names of such schools, with names and addresses of superintendents. I am very anxious to have a full report this quarter, from all the schools in the Conference.

JOSEPHINE GIBBS, *Sec.*

## NOTICE TO DIST. NO 6, VERMONT.

WE will try to have a district meeting at Northfield, commencing Friday, Oct. 29, at 2 P. M., and continuing over Sunday, the 31st. We desire to see the missionary work increased greatly in this district, and hope our brethren will attach much importance to the meeting. The churches in the district are widely separated, and some may think themselves excused. But let not even the Cabot church thus decide. We hope our former director will be present, and as many of all the churches as can possibly attend. Eld. Kimball is expected to be at the meeting.

MRS. R. T. FOSTER, *Director*.

## NOTICE FOR OGDEN CENTER, MICH.

It will not be possible to hold a Sabbath-school convention at Ogden Center Oct. 16, 17, as intimated in last week's REVIEW; but we will meet with the church at that time, and look after the Sabbath-school work. We invite brethren within reach to meet with us. M. B. MILLER.

## THE SANITARIUM TRAINING SCHOOL FOR NURSES.

THE third annual session of this excellent school for the training of nurses will open about Nov. 15. The last session was largely attended, and at the conclusion of the course a considerable number of well-trained nurses were graduated. A number of improving changes have been made in the plan of the school for the future, and there is no doubt that this is by far the best opportunity for thorough training in practical nursing afforded by any school in this country. In fact, there is no other school to be found anywhere which affords such advantages as are offered here. A number of persons who can come well recommended, will be given a chance to pay their way while taking the course of instruction; and persons who are in very limited circumstances may earn something in addition, if very desirous of doing so.

Friends of the institution everywhere are called upon to bring a knowledge of this school to those of their acquaintances who may be benefited by the information. For full particulars relating to the school, address at once for circulars,—

SANITARIUM,  
Battle Creek, Mich.

## THE DEBATE AT DES MOINES, IOWA.

As several of our people are calculating to attend this discussion, we deem it necessary to say that the latest news from Eld. Dungan leaves it uncertain as to whether or not it will take place. At our camp-meeting there this season, the Disciples came on the ground and urged a discussion, which we did not encourage; but they were so anxious for it that they offered to furnish a hall for the debate, and also my board. Finally, we consented upon their own terms. Eld. Dungan and several of their leading men came to our camp, and we arranged for the debate on these terms, only that I did not ask them to board me, as they offered to do. Now Eld. Dungan writes that they are unable to furnish the house, as was agreed, and requires us to assume half the expenses, which, of course, we shall not do. So unless they live up to their agreement, the debate will not take place. I hope to be able to make a definite statement about it next week. We are ready on our part to do just as we agreed. D. M. CANRIGHT.