

# The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

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JERUSALEM.

BY ALICE M. HARPER.  
 (Vernon, Mich.)

BRIGHT are the robes the ransomed wear,  
 When freed from pain and anxious care.  
 In that celestial city fair,  
 We all shall meet,  
 And cast our crowns of jewels rare  
 At His dear feet.

Glad palms of victory we shall hold,  
 And tread the streets of burnished gold,  
 When He shall bring us to His fold,  
 Where all is mild—  
 No death, with visage, pale and cold,  
 No danger wild.

That city knows no shade of night;  
 For in that home, so fair and bright,  
 All things shall bask in sweet delight,  
 In beauty grand,  
 And joy, which sorrow ne'er shall blight,  
 At his right hand.

No shadows dark bedim the way;  
 There all is one bright endless day,  
 And he to each dear child shall say:  
 I give you rest.  
 And all shall share his love for aye;  
 For all are blest.

## The Sermon.

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

### INDIVIDUAL RESPONSIBILITY IN THE CHURCH.\*

BY MRS. E. G. WHITE.

WE should each feel a responsibility resting upon us in regard to the prosperity of the church. There should be an individual sense of what constitutes a Christian's duty in the church of God. New churches will be raised up constantly in different cities and villages, and it is necessary that we should know just how to deal with them. It is of the greatest importance that those who are associated together in the capacity of church members, should be learning how to build up the church of Christ in the most holy faith.

We cannot expect that ministers will be permanently located in settled charges, as they are located in other denominations; but each church member must individually learn to bear responsibility, and become a worker, making the advance of the cause of truth the first and highest interest of his life. Each one must devote his God-given power to the work of God; for every one has a part to act if the church is to be successfully established and carried on. The ignorance

and inexperience of church members in regard to their duty in the church cannot be pleasing to God. The religious life of some is characterized by impulsive movements. They are as likely to be erratic as to be correct. Some are impatient and restless, while others are indolent and indifferent; and there is such a diversity of opinion and action that there is division instead of harmony in the church.

If each member of the church felt an interest to bless and benefit the church, he would have a keen anxiety to see it prosper. It is simple mismanagement that demoralizes our churches. It is because the members of the church do not act their part with fidelity, that the cause of truth is not further advanced. Development and discipline are essential if we would see growth and prosperity in every church. There must be concerted action, and the members of the church must move together like a band of well-trained soldiers. The mind requires constant discipline in order to be trained to do acceptable work for Jesus. The mental faculties must be constantly expanded by exercise, that their highest usefulness may be developed. If church members are educated to be silent and useless members, instead of benefiting the church, they will be a hinderance to its advancement and growth. If they are educated to lean upon the minister, they will become only inefficient and demoralized members, and the church will be powerless, instead of active and efficient.

God has given to his ministers intellectual ability, and this ability they have sought to bring into the work of God under divine direction. But the fact that God has called the minister to a special work in the cause of Christ, is no reason that all the burden and all the responsibility should be laid upon the minister. God has given reasoning powers to all the members of the church; and he says to the members as well as to the minister, "Ye are the light of the world." The minister must set a godly example before the members of the church. Says Christ, speaking of his disciples, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The light of truth is shining upon our pathway, and it is not one light that is shining upon the minister's pathway and another light upon the pathway of the members of the church, but it is the same light. Every one who professes the name of Christ should be a laborer together with God. We are members one of another, and every member should feel a responsibility to train himself to bless and benefit the church. The members of the church should feel that the house of God is their house, and that they are of the family of heaven. They should so conduct themselves that God will be pleased to abide with them.

Those who profess the name of Christ should not neglect to establish the family altar, where they can seek God daily with all the earnestness with which they would seek him in a religious assembly. They should make the season of

family prayer a season of special interest, and in this way they will be obtaining an education that will fit them to become a benefit to the church. You may obtain a knowledge of how to serve God acceptably in the home. You may learn how to pray, you may learn how to believe in God; and those who neglect this means of grace in their families, are not preparing themselves for usefulness in the church.

If parents educate their children to have the fear of God before their eyes, if they command their households after them as did Abraham, to keep the way of the Lord, to do justice and judgment, they are educating themselves and their children to bear responsibilities in the cause of Christ. But if they are content to omit the daily season of family prayer, then they are disqualifying themselves and their children to take part in the work of the church. It is of more importance to pray and bear testimony in an intelligent manner, than it is to be intelligent about matters of secular business. In association with the family, we have an excellent opportunity to bring religion into our home, and to present our petitions to the throne of grace. Church members should never feel so pressed with secular business as to neglect family prayer. It is impossible to estimate the loss sustained by such neglect, for from what source can you obtain light to guide your feet in the paths of righteousness, except through the channel of prayer? Where will you obtain the light that you are to reflect to the world, if you do not seek God often and earnestly? God is the source of our help and strength, and we should desire the light and blessing which he has to bestow upon us, that we may reflect the light upon others.

We should arouse every energy that God has given us, and should pray without ceasing. We should press our petitions to the throne of grace. We should plead with God to give us the spirit of supplication, that we may seek for those things which he has pledged himself to bestow upon us. If you pray in faith, you will gain a rich experience, because you will be living as in the sight of God; and when you come together on the Sabbath in the capacity of a social or prayer meeting, the angels of God will accompany you, to be round about you in the house of worship. You will not be without a testimony to bear to the glory of God.

Says the prophet, "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." You can see from this text that the burden of the social meeting does not rest upon one individual, but upon all. We are to speak one to another. There is nothing that will so completely kill out the true spirit of devotion in social worship as for one to occupy the time to the exclusion of others. When one person takes up twenty or thirty minutes in a long-drawn testimony, it is not for the glory of God, but that self may be exhibited; it is not for the prosperity of him who does it, or for the prosperity of the church. It is death to the meeting. Those who are willing to let some one else do their talking for them, are willing to rob themselves of the blessing that God has for them, and they are failing

\*Sermon in Basel, Switzerland, Feb. 22, 1887.

to obtain the experience which it is necessary for them to have in order that they may grow in grace and in the knowledge of the truth. It is essential that every member of the church should keep himself in working order, so that he can have freedom in speaking his thoughts intelligently to the members of the church.

When one person takes up an undue proportion of the time, he is depriving some one else of his privilege to speak in meeting, and is giving an entirely wrong mold to the service. It would be entirely proper for the one who is appointed to lead the meeting, to call upon others frequently to take his place; and let every one who names the name of Christ have a testimony to bear in social meeting. Let it be right to the point, relating personal experience as to what God has done for your soul. No one has a right to take up time that belongs to another, and so deprive a brother of his privilege to bear testimony. This long sermonizing does not benefit any of the hearers. But while one person should not occupy all the time, there should be no waiting one upon another. Those who have an abundance to say out of meeting, should not be found silent in meeting. We have certainly subject matter enough about which to talk. We have the great principles of salvation revealed in the word of God, which concern our eternal welfare, and our very souls should be all aglow with the love of God. We should be ready to speak forth his praises. Christ should abide in our hearts by faith, that we may learn of him, and be laborers together with him. We should unitedly go forth, determined, through the help of God, to bear testimony to his glory in every act of our life.

## 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.

### THE SABBATH BEFORE MOSES.

BY ELD. D. T. JONES.  
(Battle Creek, Mich.)

In a work entitled, "The Mine Exploded: or Helps to the Reading of the Bible," a book of 382 pages, published by the American Sunday-school Union, at Philadelphia, in 1853, are found some interesting facts concerning the pre-Mosaic Sabbath. The authorities that stand committed for the correct theology of this little book, make its testimony on this subject of special interest. In a note following the title page, we find that the book was written by Benjamin Elliot Nichols, M. A., of Queen's College, Cambridge, England, and was originally published in London by the "Society for Promoting Christian Knowledge." In another note on the same page, we read:—

No books are published by the American Sunday-school Union without the sanction of the Committee of Publication, consisting of fourteen members, from the following denominations of Christians; viz., Baptist, Methodist, Congregational, Episcopal, Presbyterian, Lutheran, and Reformed Dutch. Not more than three of the members can be of the same denomination, and no book can be published to which any member of the committee shall object.

Having satisfied ourselves as to the authority of this work, we shall now examine the testimony it bears in favor of the Sabbath as a recognized institution, before it was formally proclaimed with the other precepts of the law from Sinai. On page 161, under the heading, "The weekly Sabbath," we find the following questions with references to the verses quoted:—

When was the Sabbath first appointed to man? Gen. 2: 2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Were the Jews reminded of the duty of its observance before the giving of the fourth commandment? and on what occasion? Ex. 16: 22-26: "And it came to pass,

that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day: for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none."

How were the Jews reminded of the antiquity of its institution in the fourth commandment? *Ans.*—By its being spoken of as an ESTABLISHED festival, and by the reference made to God's having hallowed the seventh day at the creation of the world.

In a foot-note cited from the last question, the author says:—

The restoring and ascertaining the Sabbath was the first point of religion that was settled after the children of Israel came out of Egypt, as being of the greatest moment; and this in relation to the original institution, for the law at Mount Sinai was not then given.

This all has the genuine ring of sound doctrine, because it is supported by an abundance of testimony from the Scriptures and sound reason. We are glad to know that as late as 1853, the Baptist, Methodist, Presbyterian, Congregational, and other influential religious bodies, through their representatives on the Committee of Publication of the American Sunday-school Union, bore such positive testimony to the origin of the Sabbath in Eden, and its binding obligation as a religious institution between that time and the date of its formal proclamation from Sinai. We should be glad to see the large and influential Protestant denominations of the present day, that are clamoring so loudly for Sunday laws, show to the people from pulpit and platform that the Sabbath of the fourth commandment—the seventh day of the week—was set apart by the Creator from the beginning, and made obligatory on the whole human family, and has continued so without change to the present day. They could find abundance of scripture to sustain this position, and the people once convinced by sound Bible argument, that the seventh day is the Sabbath, and that God requires all men to keep it holy, would need no civil laws, state or national, to compel them to do so.

### MELCHISEDEC.

BY A. SMITH.  
(Grandville, Mich.)

It is said of Melchisedec that he was "king of Salem" and "priest of the most high God." Gen. 14: 18. Various traditions have been conjectured concerning the personality of this wonderful character, the most popular of which is the one long entertained by the Jews, that he was Shem, the second son of Noah, who was then living, and through whom is traced the lineal descent of the Messiah. But there are some facts and considerations that appear to disprove the theory. According to patriarchal usage, Shem, by birthright, was chief priest of the post-diluvian race in the days of Abraham; but Melchisedec's priesthood was by special appointment of God. Under the Levitical priesthood, one assuming the priest's office who could not trace his lineal descent from Aaron, was said to be without father or mother. So Melchisedec, who held his priestly office anterior to that of Aaron, could, as priest, be without father or mother, in that he did not receive his office as a patriarchal inheritance, as Shem, no doubt, received the patriarchal priesthood from Noah.

The statement that Melchisedec had "neither beginning of days, nor end of life" (see Heb. 7: 3), strengthens the supposition of some that he was none other than the Son of God. But the fact that he was said to be "made like unto the Son of God" (*ibid.*), and that the priesthood of Christ was "after the order of Melchisedec," disproves them to be identical personages. It is said of Melchisedec that he "abideth a priest continually" (Heb. 7: 3); of the Aaronic priests, that they could not continue in the priest's office

"by reason of death" (verse 23); and that Christ, "because he continueth ever, hath an unchangeable priesthood," and "ever liveth to make intercession." Verses 23-25. In the eighth verse Paul says: "And here [under the Aaronic priesthood] men that die receive tithes; but there [in the days of Abraham] he [Melchisedec] receiveth them, of whom it is witnessed that he liveth."

In this text the contrast is drawn between the Aaronic priests and Melchisedec, and not between their respective offices; and constitutes an unfortunate association of terms in the argument, or a strong indication that Melchisedec was translated, like Enoch, and continued his priestly office in heaven. See Rev. 5: 9, 10. The term "forever," referring to the duration of Christ's priesthood, extends from the period of his ascension to the close of the investigative judgment, or the close of probationary time, and that of Melchisedec from his installment to the end of his natural life, no other like priesthood preceding or following it; or if he was translated, by limitation, to the time when priestly offices shall be no more. In Smith's Bible Dictionary the term "priest" is thus defined: "The English word is derived from the Greek *presbyter*, signifying an 'elder' (Hebrew, *côhên*)." This may cast some light upon the office of redeemed man as a priest in heaven.

But it is said of Melchisedec that not only was he "priest of the most high God," but he was also "king of Salem." Josephus says that Salem was afterward called Jerusalem. But the preponderance of evidence locates it as the Salim of John 3: 23, about forty-eight miles northeast of Jerusalem, and two miles west of the river Jordan. The term "Salem" as used in Ps. 76: 2, upon which the Jews base their tradition of the identity of the Salem of Gen. 14: 18 with Jerusalem, is doubtless only a euphonious, poetic substitution for the latter term. It is the priesthood of Christ more especially than his kingly office, that is likened to the prerogative of Melchisedec.

While Jesus is king with the Father on the throne of universal dominion, in the dispensation of grace, Christ is Mediator, the Father being the King of grace. This kingdom of grace, or the kingdom of heaven, so called, has existed since the fall of man under modifications growing out of the patriarchal, Jewish, and Christian dispensations. As a prince of the house of David, Jesus was heir to the throne of Israel, and by right it was his. But the Jewish nation, as such, having rejected Christ, a new order of things was introduced, Jesus becoming king of justified believers under the new covenant, though to the sinner not a king, but an intercessor with the King of grace, God the Father. Not until the kingdom of grace shall have come to an end, having accomplished its design in making up the full number of the redeemed, will Christ's kingdom of glory be ushered in. In what sense the kingdom of Melchisedec particularly typifies that of Christ, it is not easy to see, except that he being a king was also a priest, an unusual association of official prerogatives, one not allowed in the days of Israel. See 2 Chron. 26: 16-20.

Concerning Melchisedec, it is useless to speculate. Although a personage declared to be greater than Abraham, he appears suddenly, briefly, and brilliantly upon the stage of action, and is as suddenly lost in the obscurity of the past. But the priesthood of the Son of God is intimately interwoven into the experience of God's people for ages. "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16.

—Four things come not back—the word spoken, the sped arrow, the past life, the neglected opportunity.

## MARRIED IN THE POTTER'S HANDS.

BY FANNIE BOLTON.  
(Battle Creek, Mich.)

THE potter wrought a work upon the wheels.  
He thought to make the vessel on the reels,  
With fair design,  
A thing divine.  
He touched the clay with hands of love and skill,  
And molded it according to his will.

The vessel grew in marvelous shape and grace.  
He molded there the glory of his face,  
So high and fine,  
So all divine;

To make the clay as fair, he patient wrought,  
Till it should show the beauty of his thought.

He sang how angels would its grace behold!  
How it would shine in radiant pearl and gold  
In courts above,  
And show his love!

How its fair beauty and its faultless line  
Would tell his love could make lost clay divine!

Alas! the clay within the potter's hands  
Rebels 'gainst the fulfilling of his plans,  
Resists his will,  
And mars his skill.

As some new pang its heart is made to feel,  
It writhes rebellious on the potter's wheel.

It shrinks, and moans, "Potter, forbear thy hand.  
Lessen thy whirl. Let me return to sand.  
Forbear thy turn;  
Make me no urn.

If through such suffering I am made complete,  
O let me be but clay beneath thy feet."

The potter weeps with great heart-breaking love.  
He cannot turn his wheel the clay to prove.  
To make it fair,  
He must forbear,

Unless the clay, with unresisting will,  
Submits in love to his divinest skill.

He promises his patience and high grace;  
He promises his power for every place  
That grinds the wheel—  
Each wound will heal.

He unveils the beauty of his fair design,  
And pleads to make the clay a thing divine.

The drops of woe stand on the potter's face.  
He feels each pang that molds the vessel's grace,  
And grieves o'er much  
At every touch.

He weeps, he bleeds, and yet his love must smite,—  
Must mold the clay until 'tis shaped aright.

But at the sacrifice and pain it reels.  
The work the potter works upon the wheels  
Is broken, marred,  
The clay grows hard,  
And the lost one fails of his high design,  
Rejects his love, and wounds the heart divine.

O Saviour, we are clay, lost clay, and thou  
Bearest the heavenly beauty on thy brow;  
And we would shine  
With light divine.

Give us thy grace, that Thou mayest purge and prove.  
Nor have bestowed in vain thy suffering love.

## THE THRONE OF INIQUITY.

BY MRS. L. D. A. STUTTLE.  
(Bancroft, Mich.)

"SHALL the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Ps. 94:20. Who is there that is at all acquainted with the Sunday bill lately before Congress, but can see the force of this text at once? The psalmist with prophetic eye looked far down the dim vista of years, to the time when the throne of iniquity should flourish, and when the laws which should be framed, would embody the mischievous designs of the enemies of God.

We have many examples of iniquitous laws in the Bible. Take the case of Manasseh, Israel's idolatrous prince, under whose unhallowed reign the most horrible of heathen rites were practiced. Read the account of how he caused that nation to sin, until the Lord said he would "wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." In this instance, the throne of iniquity had indeed no fellowship with God. In the days of Daniel, we read of the proud king of Babylon—how he caused the gigantic image to be upraised upon the plains of Dura, and issued that heaven-daring decree, that

it should be worshiped. Could not the three brave Hebrews who defied that iniquitous law have reasoned that it would be far better to bow,—ostensibly worshiping the image,—while in their hearts they might be praying to the God of heaven? But thus they did not reason. Well they knew that the proud king had been framing mischief by a law, and they determined to have no fellowship with it.

Nor was this heaven-daring crime confined to the days of Manasseh and Nebuchadnezzar. Coming down to the time of the apostles, we are told how those in high authority sought to bind the consciences of men, and usurp those high prerogatives which belong to God alone. We read how Saul, the persecutor (afterward the defender of the churches), armed with letters from the chief priests, was hurrying over to Damascus to hunt and bind the poor fugitives (not from justice, but from the intolerant zeal of the rabbis), and how the throne of iniquity was made to tremble by a vision on the way, of the crucified and risen Man of Calvary: "Saul, Saul, why persecutest thou me?" In trembling and astonishment, he exclaims, "Who art thou, Lord?" Ah, he was altogether unacquainted with Jesus of Nazareth, which accounts for his acting the part of a persecutor.

What, Saul, persecuting the Lord of glory! Why, you are just going down to the city to capture a lot of prating fanatics! "Why persecutest thou Me, Saul?" Well, but they are teaching a doctrine that is altogether out of harmony with all the ideas of the world in general; in fact, these people are vastly in the minority, and therefore should receive small consideration. Indeed, they should be compelled to submit themselves to the "powers that be."

Again, methinks I hear that voice so potent to rebuke wrong, and so earnest to defend the right: "Saul, Saul, beware! Thy zeal is not according to knowledge. Thou art persecuting thy Saviour."

Go back with me to the time when the Romish Church—that throne of iniquity—made and enforced, under the shadow of the Inquisition, the most rigorous laws binding the consciences of men. Then the Bible was a forbidden book. Many were the heretics put to the rack for daring to peruse its sacred pages. Who will admit that this throne of iniquity had any fellowship with God? Did it not frame mischief by a law? And is not this exactly what the National Reformers are doing or seeking to do? Did the Romish Church legislate in matters of religion? So would they. Did they make the obedience to their creed a test of citizenship? So would they. Did Rome ever tolerate a dissenter? Neither do the National Reformers propose to do so. Did religious persecution follow in the wake of the Church of Rome? So will it as truly follow in the path of religious legislation in this nineteenth century. Did the throne of iniquity which framed mischief by a law, and put to a cruel death millions of martyrs in the Dark Ages, have fellowship with the Eternal God?—Never.

And when our country shall have formed an image to the papal beast, and undertaken to usurp those powers which alone belong to God, to legislate in matters of conscience, I repeat it, How "shall the throne of iniquity have fellowship with" God?

## HOW TO WORK FOR GOD.

BY ELD. A. J. BREED.  
(Madison, Wis.)

"WHAT shall we do, that we might work the works of God?" John 6:28. God has always had a work to carry forward in the world, and he has employed men to do it. It will help us to know how to do this work, if we will study the work Christ came to do. When Christ took upon himself the work of redeeming man, he sought to help him wherever he was found. The work he came to do, has been left for us to

carry on. The way to do this work is illustrated by the case of the cripple whom Peter healed at the gate of the temple which is called Beautiful. Acts 3. "Silver and gold have I none," said Peter, "but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." So we should be ready to give to others the truth God has given us. When we walk in the counsels of God as did these disciples, God will add his blessing to our works as he did to theirs.

Again, the unjust judge rewarded the woman because she was persevering in her efforts. Such faith Christ desires us to have. It is our privilege to walk with such faith as to establish the kingdom of God in the earth. When we can begin to exercise such faith as this, as laborers in Christ's cause, we shall have his blessing in our work. The Pharisee had no cause to plead. He had no request to make. He had all he desired. He could only thank God that he was not as other men. How unlike the poor publican who felt a sense of his need, and cried out, "God be merciful to me a sinner." Christ said that this man was justified rather than the other.

The life of Christ presents a picture gallery. We rejoice with the shepherds on the plains of Bethlehem when the angels announce the birth of the Saviour. Our hearts sink within us as we see him dying on the cross of Calvary; but hope returns again when, after his ascension, the angel says to the disciples, "This same Jesus" will come again. See the woman who in the crowd pressed forward and touched the hem of Christ's garment. Christ said, "Who touched me?" for he perceived that virtue had gone out of him. Christ always answers to the touch of faith. Faith is the first round of Peter's ladder of sanctification, and love is the last.

If we would work the works of God, we must be crucified to the world. How seldom can we look back upon a day's work with the feeling that we have done just as Christ would have done! But let us not be discouraged, for God is merciful; and as the mother commends the work of her little daughter, though she must do it all over again, so Christ looks not so much upon the amount and quality of the work which we do, as upon the motives which prompt us to do it.

## THE EVIL HEART AND THE REMEDY.

BY C. M. CHAFFER.  
(Brazee City, Minn.)

THE wise man says: "Keep thy heart with all diligence; for out of it are the issues of life." The heart here mentioned does not simply allude to that little organ within us that forces the blood through our system, but it is the knowing, intelligent part of man that has power to think and to construct thoughts into words. The prophet Jeremiah gives us a description of the heart. He says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Surely, with such a heart as here described—and we all have it as a result of the fall—we shall need much of the spirit and grace of Christ to subdue it, and make it susceptible of truth.

The Saviour tells us of some things that defile a person, and also where they come from. In Matt. 15:18, 19, we read: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." "For out of the abundance of the heart the mouth speaketh." Matt. 12:34. The apostle Paul says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12. This "evil heart of unbelief" was given to Adam and Eve while in the garden of Eden, by the great deceiver (see Gen. 3:1-7), and has been transmitted to every son and daughter of Adam.

The greatest sin, yes, the sin from which all

others emanate, is the sin of unbelief; it is the besetting sin. Heb. 12:1. There is but one besetting sin, and that is the sin of unbelief; and it originates from an evil heart. There is one thing that an evil heart is not subject to: "Because the carnal mind [or heart] is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Then it is the law that reads the heart, and lays bare its contents. "For the word [or law] of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. The expression "word of God," as used here, must certainly allude to the law. (See Matt. 4:4; Ps. 111:7-9; Matt. 23:37-39; Ex. 20:2-17; Deut. 5:22; Ps. 19:7.) The law of God is the instrument of death to the evil heart. It shows no quarter; it gives no hope; and surely if we were to look to the law for help, we could but exclaim with the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

While the picture looks dark and sad, as we view it from the fall to the present in the light of God's law, and while we read, "Wherefore, as by one man [Adam] sin [the transgression of the law] entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12), we see no hope in the direction of the law.

Pursue whichever way we may, that standard of righteousness condemns the proud, evil heart; and when despair seems almost to settle down upon us, the words of Jesus come to our ears: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Such love and mercy are beyond our comprehension. We read in Rev. 7:14 of a company who have washed their robes, and made them white in the blood of the Lamb. That fountain of life is free to all. "Whosoever will, may come." Rev. 22:17. And as the psalmist meditates upon this theme of righteousness through Christ, he says, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. Let us look away from self and evil to "Jesus, the author and finisher of our faith;" and may our hearts become pure and holy, and our lives be hid "with Christ in God." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3:11.

#### COMMON SENSE.

BY C. C. LEWIS.  
(Minneapolis, Minn.)

FROM the frequency with which this term is used, one would suppose that everybody understood its meaning; but it is easier to say that a person has or has not common sense, than to state definitely just what he has or lacks. When a man's judgment in common things is such as to commend itself to the great majority of average minds, when he pursues a consistent course of conduct, and is modest and unassuming in manner, we say he is a man of sound common sense. On the other hand, if he repeatedly makes wrong moves, and does not seem to have clear ideas of the relation and fitness of things, we say that he lacks common sense. Common sense has been called "the first degree of reason," and has been defined as "the power to judge of things self-evident."

Common sense usually renders her decisions instantly, and frequently without assigning reasons for her judgments. These judgments are none

the less to be trusted, however, because they do not rest upon assignable reasons. The following examples, illustrative of this point, are abridged from Carpenter's Mental Physiology:—

David Hume was so noted for the excellence of his judgments that he was continually resorted to for advice. This was readily and explicitly given, and was almost invariably justified by the event; but he could seldom assign reasons for his conclusions. All he would say was, "Such is my opinion, but I cannot tell you how I arrived at it." Mr. Carpenter thinks his judgments were the result of his originally strong common sense, improved by discipline.

A literary man who has acquired by culture the art of writing correctly and forcibly, without having ever formally studied either grammar or the logical analysis of sentences, or the artifices of rhetoric, will continually feel, in criticising his own or others' writings, that there is something faulty in style or construction; and he may be able to furnish the required correction while altogether unable to say in what the passage is wrong, or why his amendment sets it right.

Common sense is of great value. It bridges over chasms unspanned by text-books, and helps us put into successful practice what we learn. It is useful at all times and in all places. It helps one to judge between right and wrong. It commands respect among all classes of people. Common sense is a valuable companion to learning—nay, an indispensable one if usefulness be desired. Learning without common sense is like a ship without a rudder. Above the surface of the water, she may look as well as any ship; lying at anchor, she may present an imposing appearance; but at sea she is without aim or purpose, and is soon overwhelmed and lost. So it is with learning without common sense. It may do to look at; but when it comes to real usefulness, to sailing upon life's ocean and battling with the winds and waves, it is dashed against the rocks of error, and sinks to the bottom, unless guided by the rudder of common sense.

#### SABBATH OR SUNDAY.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

#### A DIALOGUE.

WORLDLY WISEMAN.—I do not think it is of much importance which day one observes as the Sabbath, if only one day is kept as such.

BIBLE READER.—Suppose your friend A should consult your opinion on matrimonial affairs, would you reply that the person of his choice might be of any character whatever, inasmuch as the main point to be gained was matrimony, without regard to character?

W. W.—The comparison you institute is not to the point.

B. R.—I think it is. The seventh-day Sabbath comes down to us from paradise, by the word and example of Jehovah, unstained by worldly alliances; while Sunday comes to us from Constantine and the popes of Rome, indorsed by courts and wicked states and nations; and its very name—Sunday—proclaims it an institution of the most ancient form of heathenism, sun-worship. In fact, its origin, its precedents, are generally bad; while the seventh-day Sabbath has its origin and its associations and authority above suspicion.

W. W.—Would you not approve of laws compelling all to observe the seventh-day?

B. R.—Not for a moment. The fourth precept is emphatically a family institution, and gives no authority to the head of the family to compel Sabbath observance beyond his own gates; and he has no authority over even his wife in this matter; much less has he authority over his fellow-citizens in enforcing Sabbath observance.

W. W.—Then you would keep it as the Jews did.

B. R.—No, indeed; the fourth precept commands us to keep the Sabbath holy, not as the

Jews kept it. (See Amos 8:5.) Too generally it was only formal service. (See Eze. 20:13.)

W. W.—You take the position that the Sabbath of the fourth precept is a family institution; yet the Jews, as a nation, were commanded to keep the Sabbath.

B. R.—The nation of Israel was a theocracy, from Abraham to the Messiah. Our Lord, in all his teachings, laid down the principle he maintained while at Pilate's tribunal,—“My kingdom is not of this world.” His example is a forcible illustration of this principle, in meekly submitting to the Roman power. Here was a great change in the position of the people of God; henceforth, from the death of Christ, the Church is to maintain its purity by its separation from the world, and to abstain from meddling with the affairs of State.

W. W.—Then what is the result of this principle as applying to National Reform?

B. R.—The conclusion is this: National Reform, so-called, as at present developed, is a stupendous mistake. This mixing religion with politics, prohibition with sabbatizing, will divide the friends of prohibition, will unsettle the very foundations of Civil and Religious Liberty.

W. W.—Do you object to all legislation on the Sabbath or Sunday question?

B. R.—Certainly I do. What right has the Church or State to enact a law, controlling a man's conscience in matters pertaining to his duty to God? When the church of Alexandria appealed to Constantine to settle her difficulties, it ended disastrously to both Church and State. It will be equally disastrous now for the State to legislate on religious matters, and for religion to seek the aid of the civil law. It will Mexicanize our once happy country, and bring us under such darkness and tyranny as existed when Rome ruled during the Dark Ages. I assure you, my friend Worldly Wiseman, that there can be no permanent treaty of peace between the wolf and the lamb.

#### SIN TO REFORM.

BY S. J. G. THAYER.  
(Shelburne Falls, Mass.)

A BAPTIST church near here, not long since, had the Sabbath question up for discussion in their Sunday-school. The greater part of them, and by far the more spiritual members, contended that there is no Bible authority for the change from the seventh day to the first, and that in reality the seventh day is the Sabbath now, just the same as it was when first set apart as such.

One would naturally suppose that after such frank confessions, we should see a turning away from traditions, and a practice which would be in harmony with their convictions of what the fourth commandment requires. But, no! they came to the conclusion that they would commit more sin by changing back to the seventh day now, than by adhering to the first; which is equivalent to saying, that more sin is committed by obeying God's law than by disobeying it; or he who is walking in the broad road that leads to destruction with the "many," commits more sin if he turns into the strait and narrow way with the "few," than if he still kept on with the multitude.

But it is noticeable how the elasticity of their conclusions speedily disappears when you try to stretch them onto any other commandment. This principle carried out, puts an end to all reform where such reform leads away from established customs; and Luther's work was not only a mistake, but a crime.

—It is one of the hard things in the Christian life to do the right duty at the right time. "A word fitly spoken is like apples of gold in pictures of silver;" but to speak the fitting word requires grace and skill.

—To obedience Jesus looks to find the true test of friendship and love to him.

## 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.

### TO-DAY'S DUTIES.

Is there a kindly word for you to say,  
Do not delay to say it;  
Is there a debt of love for you to pay,  
Do not delay to pay it.

The pleasant friend who walks with you to-day,  
May absent be to-morrow;  
Then loving words and deeds unsaid, undone,  
Will cause regret and sorrow.

Life is short; the days speed by so fast,  
With never a returning;  
Opportunities once gone are ever gone,  
In spite of weary yearning.

Time past is done, and time to come  
You cannot surely borrow;  
Do all the kindly deeds you can to-day,  
You may not have to-morrow.

—Lillian Grey.

### ONE KIND OF A MAN.

COURTESY to women, young and old, should be a part of every boy's home training. Without it, he is likely to be boorish and selfish; and a rude, overbearing brother and son is in danger of developing into an exacting, discourteous husband. He is likely to belong to the class of boys who come into the house, and say to their sisters: "Here, Mary, you've got the chair I always like to sit in, and Katie has the paper I want. Let me have them!"

He receives the chair and paper without a word of thanks, and then says: "There's a button off my overcoat, and I want one of you girls to put it on before morning. Mary, run and get my slippers."

His hat and gloves and overcoat have been thrown down in different parts of the room for his mother or sister to pick up and put away. His mother comes into the room, and he says: "Isn't supper most ready? I'm half starved." "It will be ready in a few minutes," his mother replies.

"Well, I wish you'd hurry it up." At the table he is served first, and always has the best of everything, a course well calculated to foster his selfishness and autocratic tendencies.

In his own house he is a sort of despot. He feels that his personal comfort should be the chief end and aim of his wife's life. A delayed dinner is an unforgiveable offense, and a missing button brings on an acute attack of that disagreeable mental order known as "the sulks."—*Sel.*

### CHOOSING AN OCCUPATION.

A BOY is too apt to be influenced in his life work by some accident or petty motive. His father and grandfather have been successful physicians, or manufacturers, or butchers, and it seems natural and right for him to follow in their footsteps. Or his intimate friend at college is going to study law, and he must do the same.

Sometimes a pious father and mother cherish a fond hope that the boy will devote his life to preaching the gospel, and rather than disappoint them, he does it, with no fitness nor zeal for the work.

In each case the lad's life is a failure for the want of a little deliberation and a careful examination of his natural abilities.

Do not be in a hurry, boys. Do not let an accident decide for you. Do not choose an occupation because it is more "genteel" than others. It is the man who gives character and dignity to his occupation, not his clothes.

Do not think, because you were rated dull at school, that there is no honorable place for you in the world. There are talents and powers that do not deal with books. God sends no man into the world without providing an occupation for

him in which he may earn respect. You have yours.

But take care that the work is that for which the tool is fitted. The mere fact that the work seems pleasant and attractive to you does not prove that it is fitted for your faculties. You may be ambitious, but you cannot climb a ladder without feet and hands.

Learn the strength of your feet and hands, find the right ladder, and then trust only in God and to yourself to make your way up.—*Sel.*

### FAMILY WORSHIP.

THE family is the germ of the life of the nation and of the Church, because both are made up of families. The prevailing condition of the families of a country indicate the position of that country in the scale of civilization and social progress. The component parts make up the whole. If the families of a nation are distinguished for intelligence, industry, and virtue, that nation is in the van of progress. The family home is the most potent training-school for the arena of active life. There an influence is exerted that stamps itself upon the character and habits. The habits, principles, and spirit of the parents commonly re-appear in the life of the children. If it is a matter of importance that the home be a place where knowledge, industry, and affection nestle, much more is it important that religious principle, integrity, and piety should be real and molding forces there. But piety cannot flourish without a recognition of God, and communion with Him who is the author and source of all good.

A prayerless home, in which there is no family recognition of the claims of God to reverence, worship, and loving obedience, is poor soil in which to raise plants of righteousness for the garden of the Lord. On the other hand, there are peculiar beauty and appropriateness in the members of a family who are bound together by mutual love and common interests, cares, and hopes, bowing together at the throne of grace, to present their common thanks, confessions, and petitions to the great Father, in whom they live and move and have their being. Many nominally Christian families have no family worship. In the evening there are no united thanks for the mercies of the closing day. In the morning there are no petitions for help and protection in the duties and temptations of the day. In such cases the parents practically deny that there is a great and holy Being whom they should acknowledge in all their ways. The children are likely to think that the faith of their parents is nominal and unreal.

It should not be forgotten that the influence of family worship upon the minds of children largely depends upon the spirit and manner of conducting it. Long, formal prayers beget prejudice and aversion, instead of awakening religious interest. Family prayers should be simple and pointed, fervent and brief. Every Christian household should have its family altar, on which the fires of devotion should burn continually. If there are any of our readers whom God has placed at the head of a family, who neglect this duty, we would say, Do not do so any longer. Gather your little ones together in prayer, and let your acts show them that you believe that every good and perfect gift cometh down from the Father of lights.—*Sel.*

### PLAIN LIVING.

THE rule of plain living and high thinking is in accord with the *dictum* of the philosopher who advanced the truism that we can all have what we like by simply liking what we have. The rule is liberal and the truism profound. If we could convince the poor man that he has enough, we could enrich him; but there is no escape from poverty while the appetite of possession grows as fast as the accumulation of wealth. It may be said of many eager, anxious, and dissatisfied people that what they have is a

great deal better than that which they desire. The most necessary things, and the most enjoyable, are the most abundantly supplied, and are the least expensive—air and sunshine, water and daily bread. It is one of the evils of our civilization that it creates artificial wants, and thereby men and women who are really prosperous, are made to feel poor. A thoughtful observer of American life has remarked that we are not as happy as we ought to be in this country, because so many of us are emulous of a richer neighbor's style of living. Something, indeed, might be said on the other side. We might reply, for instance, that the same tendency is observable elsewhere; or we might claim that this unrest is an incentive to industry and enterprise, and a great motive power which contributes vastly to the world's progress. But, in point of fact, we must confess not only an undue love of luxury, but also a vulgar passion for the display of luxury. For this reason many families live beyond their means, while others work and worry themselves to death in making haste to build new homes instead of trying to be happy in the old ones. There is a Latin proverb which says, "A little house, great peace." It is something easier to translate into our language than into our lives. The *nouveaux riches* are especially remarkable for ostentation. It is their ambition to appear not only fine, but gorgeous. The distinction of simplicity is the mark of a genuine aristocracy, or, at all events, of a higher order of mind and culture; but it is not so easily attained. We have observed with pride the conduct of certain Southern families whose fortunes were wrecked in the war of secession. Their wealth was gone, but not the force which achieved it or the refinement which graced it. The storm may strip the giant of the forest of his leaves, but the strength of his fiber and the fineness of his grain will be left intact. House, dress, equipage,—all circumstances of that sort are more or less adventitious; character alone is substantial and significant. It is related of Caius Marius that when defeated and a fugitive from Rome, he was cast into a dungeon, and a slave was sent to kill him. Looking at the man with all the superb scorn of his race and his rank, he said, "*Tu ne, homo, audes occidere Caium Marium?*" Dost thou, fellow, presume to slay Caius Marius? Whereat, as De Quincey puts it, the minion, affrighted by the majesty of the consular bearing and the terrors of the consular eye, shrank down on his hands and knees, and crawled out of the place like a reptile. The lordly prisoner remained alone, saved by the imperishable dignity of his own inborn superiority. Diogenes pushed the philosophy of plain living to an absurd extreme. He was ostentatious, not of luxury, but of self-denial. . . . He held that men can enrich themselves by reducing the number of their necessities rather than by an increase of property; but that doctrine is true only within limits. Certain wants and desires are natural and just, and the problem of life is not to be solved by the mere severity of asceticism. We hold that life is to be enjoyed, and that the true secret of enjoyment is to be found in moderation. Happy is he who can enjoy the possessions of another without robbing him, who can take pleasure in his neighbor's gardens and pictures, who can rejoice in the intellect and fame of a greater man than himself.—*New Orleans Picayune.*

—Live as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits; in fleeing all those pleasures which lay up bitterness and sorrow for time to come. *Take care of the first twenty years of your life,* and you may hope that the last twenty will take good care of you.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

### THE GOSPEL BANNER.

THERE comes a wail of anguish  
Across the ocean wave.  
It pleads for help, O Christian,  
Poor dying souls to save;  
The far-off heathen nations  
Who sit in darkest night,  
Now stretch their hands imploring,  
And cry to us for light.

We have the blessed gospel,  
We know its priceless worth;  
We read the grand, old story  
Of Christ the Saviour's birth.  
O haste, ye faithful workers,  
To them the tidings bear—  
Glad tidings of salvation,  
That they our fight may share.

Go plant the cross of Jesus  
On each benighted shore;  
Go wave the gospel banner  
Till darkness reigns no more;  
And while the seeds you scatter  
Far o'er the ocean's foam,  
We'll pray for you, and labor  
In mission fields at home.

—Sel.

### "THINK ON ME WHEN IT SHALL BE WELL WITH THEE."\*

OFTEN have these words been repeated by friend to friend since they were first spoken by Joseph, when in prison, to the chief butler, who was about to be restored to his former position. But we read, "Yet did not the chief butler remember Joseph, but forgot him." And often in like manner have they been forgotten. Let me ask you, dear brethren and sisters, with me to take these words as your motto; store them up in your mind, ponder them, and you will ever find them bringing before you stimulating thought for action, and reminding you of benefits likely to be forgotten. And now, for a few moments, we will apply them to the happy circumstance of our meeting this evening beneath the roof of our Australian publishing house.

Somewhat over forty years ago, on the other side of the great Pacific Ocean, God filled some humble hearts who were hungering and thirsting after righteousness, showing them wondrous things out of his law, which they, in turn, showed to others. Not despising the day of small things, they toiled on, taking heed to the sure word of prophecy, which shone with clearer luster as the clouds of disappointment and difficulty crossed their path; and as their minds became more and more impressed with these solemn truths, their hearts yearned that others, far and near, should know them.

Soon their publications were sent beyond their own borders, and there are some present with us who will ever remember with loving gratitude the dear brethren and sisters in America who first sent the *Signs of the Times*, from whose pages they were taught the nature and obligation of God's holy Sabbath. And many are with us, who can tell, and love to tell, of the dear ones who first brought to these Australian shores the precious and present truth of the third angel's message, which has been to them as anointing eye-salve, removing the film of error that had darkened their vision. And now they see that the commandments of God and the faith of Jesus must be their only rule of life; and all who have come to us since these first laborers came, have been animated with the spirit of our motto.

May we at this time feel our hearts drawn closer to those dear friends in America, unknown to us by name and face, who have given so liberally of their means that we might hear and receive the truth whereby we must prepare ourselves for the coming of our Lord Jesus Christ. Our indebtedness to them we can repay only by doing the same for those who are depending upon us for light.

\*An essay read at the opening of the hall in the new publishing house in Melbourne, Australia.

Thus we may, by the many means which God has put into our hands, send the same precious truths throughout this and foreign lands, whence comes the pleading voice, "Think on me when it shall be well with thee." As we review our deep obligation to others, may the Lord fill our hearts with praise to him, the Author and Giver of all these gifts.

We do not deserve more than others, yet God has given us more. It may be a matter of regret with many of us that we have seen so little return for our efforts in speaking to others upon these subjects so dear to our hearts, and in giving away tracts and papers. Is there not a reason for this? Have we not been doing this too much in our own strength? We read in Acts 2:37-39, these wonderful words: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Chap. 4:31: "And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness." Filled with the Holy Ghost! Yes, this was the secret of their success. Do we fully realize that it is our privilege to be thus filled? The word of God assures us that it is.

Dear brethren and sisters, let us wait upon the Lord, that we may be filled with the Holy Spirit. We perhaps have it in some degree, but not as God is willing, and purposes that we should. Oh, why this restraining of his power in us when it was never more needed than in these times—these perilous times? It is recorded of our divine Example, "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness;" "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all."

May we seek this anointing, that the glorious work with which we are connected may go forward, that all may see that God is with us in very deed by turning the hearts of many to accept his truth through the efforts of his servants. Let us realize that upon each one of us is laid the responsibility of carrying this work forward. Let us often remind ourselves of the way these precious truths were brought to us, and we shall find the Holy Spirit suggesting ways and means whereby we can reach the hearts of others, and so fulfill our motto, "Think on me when it shall be well with thee."

MRS. ANNIE MUCKERSEY.

### ITEMS ABOUT AFRICA.

THE great Kalahari Desert extends from the Orange River on the south to the 20th parallel; and from the pastoral Namaqua district on the west, to the strip of pasture and on the island slope of the Quathlamba Mountains.

The Sahara, which is 3,000 miles long by 1,000 wide, is by no means a monotonous expanse of sand, but has a great diversity of surface, including mountain groups 6,000 feet high.

The name of the continent is said to have been originally the proper name of Carthage. It means a *colony* in the language of Phenecia. The Arabs of the present day still give the name Afrygah to the territory about Tunis.

It is the most tropical of all the continents, and the hottest. The greatest heat is not under the equator, but in the deserts.

Ten Americans, twelve British, and thirteen continental societies are at work in Africa, besides many independent missionaries. More than half of all the missionaries laboring in South Africa are Germans.

The archbishop of Canterbury has consented to consecrate a clergyman as a bishop for work in the Yoruba country, West Africa. The permanent residence of the new bishop will be at Lagos. At first it was thought that it would be best that a native African clergyman should be appointed

to the bishopric, but it has now been decided that a European should be the first occupant of the see.

Mr. Henry M. Stanley says of the high inland plateau about the African lakes, "I consider it is the healthiest region under the sun, and there is no more picturesque country in the world. It is the Switzerland of Africa. All the people there are remarkably fine looking."

### HAVE AN OBJECTIVE POINT.

A PERSON who has no object in life is apt to run a vagrant and useless career. A man who aims at nothing cannot reasonably expect to hit anything. In military operations there is always what is called the objective point. The objective point is the point to be made, the thing to be done. All the forces of the army are concentrated on the making of that point; and when that point is made, success follows. In one sense life is a warfare—it is a succession of campaigns. And every one should have his objective point, —a clearly-defined purpose,—and work up to it with undeviating persistency. This is the only way to succeed.—*Sel.*

### ENCOURAGING REPORTS.

THE following interesting items concerning the canvassing work in Illinois and New England, are taken from condensed reports from these societies for week ending Aug. 16: No. of workers reporting sales, Illinois, 54; New England, 48; days employed, Illinois, 150; New England, 166; value of sales, Illinois, \$1,235.75; New England, \$1,080.25. The sales per individual range in Illinois from two dollars to \$66.25; in New England, from one dollar to \$122.50. In the latter society three canvassers sold over \$100 worth each during the week. Quite a number in each summary report but one day's work, and less than ten report a full week's work.

M. L. H.

### BE UP AND DOING.

How important that we act well our part in the living present! Life is short, the golden moments are rapidly passing by, and what we have to do, we should do *now*. How many there are who spend their days before they realize that they have any part to act in the drama of life! Is it not the case that we often spend much time in wondering if there is anything we *can do*, when there is an abundance of work for every disciple of Christ *to do*? We should heed the words of the wise man: "*Whatsoever thy hand findeth to do, do it with thy might.*" In youth we feel strong and gay. The cares of life do not lie heavily upon our shoulders. But after awhile the burdens of life rest with increasing weight upon us. It is then we manifest our strength. The load is borne with apparent ease; but finally the form becomes stooped, the eyes dim, the steps tottering, and then all is over.

How sad it must be for the man who has spent his days as "a tale that is told," in his last moments to look back over a misspent life! Fellow-laborers, let us press with vigor into the work, so that we may at last give an account of our stewardship "with joy and not with grief," and hear the welcome words, "Well done, thou good and faithful servant."

J. M. WILLOUGHBY.

—Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it is bestowed; yet it ever does a work of beauty and grace upon the heart of the giver.

—Every human soul has a germ of some flowers within, and they would open if they could only find sunshine and free air to expand in. Make people happy, and there will not be half the quarreling or a tenth part of the wickedness there is.

## Special Mention.

### THE CONGRESS OF AMERICAN NATIONS.

THE coming gathering at Washington of the delegates from the independent nations of North and South America, has become one of the leading topics of discussion on both sides of the Atlantic. Of the need and importance of such a congress, the press of this country has much to say. Speaking of the present condition of trade with the countries of South America, the *Philadelphia Times* says:—

A single statement will show that there is room for a wonderful increase in trade between these countries. Eighty-nine per cent of the imports of the South and Central American states come from Europe; eleven per cent from the United States. On the other hand, for every seven dollars' worth of goods we sell to these countries, we buy eighteen dollars' worth. We buy coffee and sugar from Brazil, wool and hides from Argentine and other La Plata republics, costly lumber from the Amazon and its tributaries, and allow the sellers to take our cash and go to Europe for goods that we should be able to supply from our own manufactories. That nothing practical has yet been done to facilitate this exchange of products is evidenced by the fact that even the delegates from the Argentine Republic were compelled to come to New York by way of Liverpool.

The following is a general view of the nature and purposes of the congress, from the *Philadelphia Press*:—

The possible consequences of this first conference of American powers at the invitation and under the auspices of the greatest of them, are many and momentous. The congress has not, thus far, awakened the interest nor received the attention in this country which it deserves. Its meeting is likely, nevertheless, to be an event of historic importance, and only the shallow and short-sighted will be disposed to treat it with indifference. The Republic of Mexico, the Empire of Brazil, the republics of Central and South America, and of Hayti and San Domingo, send delegates to the congress. Nineteen nations in all, including the United States, will be represented. The fact that the Dominion of Canada is not invited, has called forth some inconsiderate criticism. But this is a congress of independent states, and the possessions of foreign powers would be out of place, since they are unable to commit their territory to any strictly American policy. For this reason Cuba and the other West Indian dependencies, and the British, Dutch, and French colonies of Guiana were not included in the invitation. The congress will be one of American independent states only, and with one exception, that of Brazil, it will be a congress of republics having a community of feeling as well as of interest. It will consider how best to strengthen this bond of sympathy and to promote the common interest of self-ruling nations of the American Continent. The subjects proposed for the consideration of the congress are, in brief, the promotion of peace and prosperity between the American states; the formation of an American customs union; the promotion of trade between the states; of uniformity in customs, regulation of weights and measures, and of coinage; to propose laws to protect the patent rights, copyright, and trade-marks of citizens of either country in the other, and for the extradition of criminals; to promote the settlement of questions between the states by arbitration, and to consider such subjects relating to the welfare of the several states represented as may be presented. This is a program well worthy the best efforts of the best men which the nation interested can bring into conference and co-operation. It would be too much to expect this congress to accomplish all the objects so eminently desirable which it has been invited to promote. But meeting, as it does, under such favorable auspices, it can hardly fail to accomplish much in preparing the way for more intimate and mutually profitable relations between the independent states of North and South America.

### THE SPREAD OF OUR SPEECH.

At the opening of the present century there were, in round figures, 20,500,000 people who spoke the English language. They were chiefly in England. We were only a few millions in America. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. These four languages—French, German, Spanish, and Russian—were, therefore, very nearly equal in the number of their users, and were all far beyond the English in that regard. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese had three-eighths as

many users. Of the 161,800,000 people who are estimated to have been using these seven languages in the year 1801, the English speakers were less than thirteen per cent, while the Spanish were sixteen, the Germans 18.4, the Russians 18.9 and the French 19.6. This aggregate population has now grown to nearly or quite 400,000,000, of which the English-speaking people number close upon 125,000,000. From thirteen per cent we have advanced to thirty-one per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by somewhat more than 40,000,000, the Russian by about 70,000,000, the Italian by about 30,000,000, and the Portuguese by perhaps 13,000,000. The English language has enormously outgrown its competitors. It is used by nearly twice as many people as any one of the others, and its relative growth is sure to continue. Neither the French nor the German has much room in which to expand, while the English has taken as its own the North American Continent and nearly the whole of Australasia. North America alone will soon have 100,000,000 English-speaking people. There are 40,000,000 in Great Britain and Ireland. Australia will, a generation hence, have as many English people as England now has. South Africa is to be the seat of an Anglo-Saxon republic, with millions of people. The English language is having a marvelous growth in India, and it will ultimately replace the myriad dialects of the native population. There is serious talk in Japan of a national adoption of the English language. In Egypt, the English occupation is resulting in the substitution of the English language for the French, and throughout the Orient there is a growing eagerness to learn the coming language. —*Minneapolis Tribune.*

### SAFETY IN RAILROAD TRAVEL.

IN 1829, when Ericsson's little locomotive "Novelty," weighing two and a half tons, ran a short distance at the rate of thirty miles an hour, a writer of the time said that "it was the most wonderful exhibition of human daring and human skill that the world had ever seen." Today trains weighing 400 tons thunder by at seventy-five miles an hour, and we hardly note their passage. We take their safety as a matter of course, and seldom think of the tremendous possibilities of destruction stored up in them. But seventy-five miles an hour is 110 feet a second, and the energy of 400 tons moving at that rate is nearly twice as great as that of a 2,000-pound shot fired from a 100-ton Armstrong gun. This is the extreme of weight and speed now reached in passenger service, and, indeed, is very rarely attained, and then for but short distances; but sixty miles is a common speed, and a rate of forty or fifty miles is attained daily on almost every railroad in the country. When one reflects upon the destructive energy which is contained in a swiftly moving train, and sees its effects in a wreck; when he understands how many minute mechanical details, and how many minds and hands must work together in harmony to insure its safe arrival at its destination, he must marvel at the safety of railroad travel. In the year 1887, the passengers killed in train accidents in the United States were 207; those injured, 916. The employees killed were 406, and injured 890. These were in train accidents only, it must be remembered, and do not include persons killed at crossings, or while trespassing on the track, or employees killed and injured in making up trains. As will be seen later, the casualties in these two classes are much greater than those from train accidents. The total passenger movement in 1887 was equal to one passenger traveling 10,570,306,710 miles. That is to say, a passenger might have traveled 51,000,000 miles before being killed, or 12,000,000 miles before being injured. Or he might travel day and night steadily at the rate of thirty miles an hour for 194 years before being killed. Mark Twain doubtless would conclude from this that traveling by

rail is much the safest profession that a man could adopt. It is unquestionably true that it is safer than traveling by coach or on horseback, and probably is safer than any other method of getting over the earth's surface that man has yet contrived, unless it may be by ocean steamer. If one wants anything safer, he must walk. In considering the means that have been adopted to make railroad travel safe, it must be remembered that there are very few devices in use that are purely safety appliances. Nearly everything used on a railroad has an economic or mechanical value, and if it promotes safety, that is but part of its duty. The great source of safety in railroad working is good discipline. Of all the train accidents which have happened in the United States in the last sixteen years, nearly ten per cent were due to negligence in operation, and seventeen per cent were unexplained. Of these, no doubt many were due to negligence, and many that were attributed to defects of track and equipment would have been prevented, had men done their duty.—*H. G. Prout, in Scribner's Magazine for September.*

### A MEMORABLE YEAR.

THE year 1889 will be remarkable for the character of its calamities. These have not only been large like the floods in China and Japan that have drowned tens of thousands of people, but they have been extraordinary, like the breaking of reservoirs at Johnstown and other places; the explosion of millions of cartridges at Antwerp; the accident on the Irish railway; the fall of the rocky heights of Quebec; the ocean storms on the Atlantic Coast; the constant floods of one small section of the country, and, divided almost by a boundary line, severe droughts in the other; a narrow escape from one of the most terrible catastrophes at Milwaukee during the meeting of the G. A. R., when the bluff on which 100,000 spectators were seated, watching the naval battle, moved six inches, and was only prevented from drowning the thousands in the lake by a railway wall at the foot, but for which more would have probably lost their lives there than were lost in many of the sanguinary battles of the war; and for the latest of these catastrophic curiosities, the dropping out of the bottom of a furnace near Pittsburg, burning or roasting several victims in its molten iron stream.

The year has been a strange one. Though three-fourths done, there is yet plenty of time to reveal some still more ghastly novelty in the destruction of life and property. Let us hope that nature's ingenuity is exhausted.—*Detroit Journal.*

### THE LOST TEN TRIBES.

"THERE are no lost tribes," is Mr. L. N. Demnitz's verdict in *The Andover Review*. The ten tribes were never boldly deported to Assyria. Most of the Israelites were left behind in the country they always occupied. At the fall of Jerusalem, Titus carried off only the inhabitants of Judæa, who were sent across the Mediterranean to Italy and Spain. Hadrian afterward led the Galileans into captivity, and located them on the lower Rhine. From them—the "ten tribes"—the bulk of the Jews of Germany, Austria, Hungary, Poland, Russia, and Roumania are sprung; and these have in very modern times sent offshoots to Northern France, Holland, and the United States. Between Israel and Judah there has always been a rooted antipathy, and in America the Jewish families will not associate or intermarry with those of Israelitish descent. But the latter form more than nine-tenths of the Hebrew nation to-day.—*Religious Intelligence.*

—The Russians have recently improved on the sleeping-coaches of the railway and the perambulating school-master of the rural regions. They have provided a school-wagon, which is furnished with a room for the teacher, a class-room or study, and a library, all suitably supplied with the necessary material.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 22, 1889.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.  
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
EDITORIAL CONTRIBUTORS.

### THE GENERAL CONFERENCE.

THE opening meeting of the twenty-eighth annual session of the General Conference of S. D. Adventists, was called to order by the President, Eld. O. A. Olsen, at the appointed hour, 9:30 A. M., Oct. 18, 1889. The following list of delegates will show the extent of the field represented:—

*Arkansas.*—J. P. Henderson.  
*California.*—J. N. Loughborough, C. H. Jones, M. J. Church, S. N. Curtis, J. W. Scoles, T. A. Kilgore, Thomas Bighthouse.  
*Canada.*—R. S. Owen.  
*Colorado.*—E. H. Gates.  
*Dakota.*—W. B. White, W. W. Sharp, N. P. Nelson.  
*Illinois.*—A. O. Tait, Henry Shaw, G. H. Baber.  
*Indiana.*—F. D. Starr, D. H. Oberholtzer, J. M. Rees, N. W. Kauble, Victor Thompson.  
*Iowa.*—J. H. Morrison, H. Nicola, C. A. Washburn, L. T. Nicola, W. H. Wakeham, J. M. Wiloughby, W. R. Smith.  
*Kansas.*—C. A. Hall, L. Dyo Chambers, W. W. Stebbins, L. J. Rousseau.  
*Maine.*—J. B. Goodrich, R. S. Webber.  
*Michigan.*—I. D. Van Horn, J. Fargo, H. W. Miller, H. Lindsay, J. H. Durland, L. McCoy, A. O. Burrill, R. C. Horton, J. N. Brant, John F. Carman, E. H. Root, J. D. Gowell, G. H. Randall, L. G. Moore, W. C. Sisley.  
*Minnesota.*—Allen Moon, F. L. Mead, R. C. Porter, C. W. Flaiz, Emil Johnson, C. N. Woodward.  
*Missouri.*—R. S. Donnell, J. G. Wood.  
*New England.*—A. T. Robinson, E. E. Miles, A. L. Wright.  
*Nebraska.*—J. P. Gardiner, L. A. Hoopes, T. H. Gibbs.  
*New York.*—S. H. Lane, M. H. Brown, A. E. Place.  
*Ohio.*—Geo. A. Irwin, O. J. Mason, E. T. Russell.  
*Pennsylvania.*—J. W. Raymond, L. C. Chadwick.  
*Tennessee.*—E. E. Marvin.  
*Texas.*—W. S. Hyatt.  
*Upper Columbia.*—H. W. Decker.  
*Vermont.*—T. H. Purdon, H. W. Pierce.  
*West Virginia.*—W. J. Stone.  
*Wisconsin.*—A. J. Breed, P. H. Cady, S. S. Shrock, S. S. Smith, H. R. Johnson, W. H. Thurston.  
*Norway.*— }  
*Denmark.*— } O. A. Olsen.  
*Sweden.*— }

*Delegates at large.*—U. Smith, J. O. Corliss, J. G. Matteson, H. Shultz, O. A. Johnson, A. T. Jones, E. J. Waggoner, P. W. B. Wessels, J. C. Ottosen, J. H. Kellogg, W. W. Prescott, E. W. Farnsworth, R. A. Underwood, R. M. Kilgore, A. R. Henry, C. Eldridge, W. H. Edwards, Geo. B. Starr, W. C. White, D. A. Robinson, Dan. T. Jones.

Eld. J. N. Loughborough led the Conference in prayer, after which the President presented an opening address of great interest. He briefly reviewed the work of the past year, and taking a comprehensive survey of the already wide, and rapidly widening field, suggested many advance steps which he recommended the Conference to take the coming year, for the more rapid prosecution of the work in all its branches. A good degree of prosperity and progress has marked the work in all departments the past year. We have reason to enter upon the opening Conference year with a new degree of hope and courage. The address is published in full in the Daily REVIEW Extra, which will be issued during the Conference. The standing committees were then appointed. See list on last page.

### THE PRELIMINARY STEPS.

A MOVEMENT directly preparatory to the fulfillment of some important prophecies, has been for some years in progress in this country, and is enlisting in its favor men of high position and wide influence. It is the "Church Union Society, an organization instituted three years ago, whose object is to foster and encourage a desire for organic union of the different denominations on a catholic basis."

According to the *New York Sun* of Oct. 8, 1889, an enthusiastic meeting of this society was held in Temperance Annex Hall, New York, Oct. 7, in which Episcopalians and Presbyterians occupied the same platform most lovingly together. Bishop Neely, of Maine, presided, and among others on the platform were Phillips Brooks, Bishop Potter, Archdeacon Mackay-Smith, Dr. Philip Schaff, the ecclesiastical historian, and the Rev. Dr. Parkhurst, of the Madison Ave. Presbyterian church.

But the surprising thing in the meeting was the sentiment to which some of the speakers gave utterance. Thus of Dr. Schaff, when his turn came to speak, the *Sun* says:—

"Dr. Schaff said that he believed Christian union was in the air, and that the next generation would see it realized. He glorified the Greek Church for giving us the Nicene Creed, 'the creed we all believe in.' Speaking of the Roman Catholic Church, he said: 'It's a magnificent church. I have a respect for the Latin Church. I don't believe the bishop of Rome to be antichrist, nor that Roman Catholics are idolaters, although the Westminster Confession says so.'

"He thanked God for the beautiful liturgy of the Episcopal Church.

"Throughout his address, Dr. Schaff showed that he was all ready for unity.

"The Rev. Dr. Nevin, pastor of the American Church in Rome, spoke in a similar strain."

Such sentiments from such a source, are simply unaccountable, or would be, did not prophecy affirm that apostate Protestantism will turn around and pay deference to the beast, and make an image to it. Yet that one who, from his ecclesiastical researches, is acquainted with the bloody history of Rome, knows the unchanging policy and principles by which it is governed, knows the terrible oaths by which its evil-scheming hierarchy are bound, and knows how quickly it would quench every ray of Bible light, and strangle every impulse of religious liberty in our land, if it had the power;—that such an one should call the Romish Church a "magnificent church," and profess great "respect" for it, is nothing less than most surprising. Every true Protestant, every one who really reverences the word of God, will have just as much respect for that church as he would have for a character which that word plainly calls "the mother of harlots and abominations of the earth;" which it represents as holding hilariously "in her hand a cup full of abominations and filthiness of her fornication," and as being "drunken with the blood of the saints." Terrible arraignment! and terrible blindness which can lead a person, in the face of all the damaging facts, to go down on his knees before this corrupt old lady, and, lifting his hat, shout, "Magnificent"!

But in this land of many creeds and many churches, it is necessary that a sufficient degree of union should be secured between the denominations to lead to concert of action, before the image to the beast can be formed. That union is fast coming; and the image is not a great way off.

### THE OLD MISTAKE.

THOSE who have written of the attempts of the votaries of false or apostate religions to crush out truth and the true religion by fire and sword and every form of persecution, have had occasion to note the great mistake such persons made in calculating the results of their work. That mistake was, that they overlooked the power of conscience. Having none themselves, they were unable to estimate

its force as a factor in the great controversy. They thought others would yield, as they knew they would themselves in like circumstances yield, to the fear of loss and threats of punishment, and hence that all they had to do to clear the field of all opposition, was to bring down upon dissenters the strong arm of the law, and the fires of persecution. They could not conceive of a person's having in his bosom a conscience stronger than any human law, stronger than fire or sword, which would hold him true to convictions of duty in the very teeth of death.

So to-day those who are clamoring for rigorous Sunday laws, seem to think that a few legal enactments will root out seventh-day keeping, and bring all to conformity in hallowing the first day of the week. They forget that conscience will have some part to act in this matter. Conscience has not yet become wholly deadened in the hearts of all men, nor resigned its reins of control. And a soul convicted by the truth of God, and moved by a conscience quickened by the Spirit of God, has a principle within itself which floods cannot drown, nor fire nor gibbet stifle. God cannot be divorced from this world by man's penal statutes. As men cannot be made Christians by law, so no laws can overcome convictions of truth, nor restrain the impulses of a good conscience to the performance of duty. And before society reaches that condition in which faith will be dead, and no conscience will be found, the church's great Deliverer will be here. Amen.

### MORE VINEGAR FOR THE POPE.

PRIME MINISTER CRISPI, of Italy was honored with a banquet at Palermo, Oct. 14, 1889. In his speech on the occasion, according to a dispatch published in the *Detroit Tribune* of Oct. 16, 1889, he made the following significant remarks, relative to the position and claims of the papacy:—

"It is necessary," he said, "to combat all persons, high or low, who were seeking to undermine the political edifice of Italy. The temporal power of the pope, although it had existed for centuries, had been only a transition period. Rome existed before it, and would continue to exist without it. Complaints or threats either from home or abroad, would have no effect."

He declared unassailable the utterance of King Humbert, that "Rome forms an integral part of Italy, just as law forms a part of the modern world." He affirmed it to be the right of reason that the pope should be restricted from encroaching upon the sphere of national rights. "Let the church, now free," exclaimed Crispi, "now endeavor to frighten Prometheus with the thunderbolts of heaven. Our task is to fight in the cause of reason." Touching upon the subject of anarchism he declared that it was easier to combat that than the church.

With Italy throwing off its ecclesiastical shackles, and rising in proportion, and lying directly across his pathway, the pope will find his road to restoration insuperably blocked. So far Italy is proving itself a staunch guardian of the prophecy of Dan. 7:26.

### THE DICTATES OF NATIONAL REFORM.

As we draw nearer to the baleful era of Puritanism which the National Reform movement is to usher in, the blasts which ever and anon are wafted from that quarter indicate with unmistakable clearness what the reality will be when it is reached. The latest blast emanates from Secretary J. M. Foster, of the *Statesman* party, and presents a mixture of rank intolerance and reckless ignorance which makes it worthy of note as a typical expression of National Reform sentiment. Mr. F. has recently had put to him the question by a seventh-day observer, "Why have you any more right to labor for the passage of a national law that will compel me to observe the day you believe should be kept, than I have to labor for the enactment of a law compelling you to observe the day I believe should be

kept?" and in answer delivers himself through the *Statesman* of Oct. 10, of this remarkable utterance:—

This country was settled by Christian men who believed in keeping the first day of the week as the Sabbath. It was by them incorporated in our civil institutions as a part of the common law of the land. Our seventh-day brethren came here with this understanding. There was an unwritten agreement between them and this Government when they came here, that they would abstain from common labor on the first day of the week. It may be a cross for them, but they cannot charge us with oppressing their consciences. When they came, they agreed to respect our consciences so far as to abstain from common labor on the Lord's day. Suppose a colony of Seventh-day Adventists should emigrate to an uninhabited island. In setting up their government, they would embody a seventh-day law. Now I, an observer of the Christian Sabbath, go there. They say, "You are welcome here. We offer you full citizenship. But you will not be allowed to work on the seventh day. That is unlawful here. You may keep the first day if you choose. You may exercise your right of free speech, and advocate your views by tongue and pen, as to the first day. You need not keep the seventh day religiously unless you desire. But the law here forbids all common labor on the seventh day, and you must obey the law. The law will be enforced!" Now, would I have any ground of complaint?—Not at all. I located there on their conditions, and as a man I must comply with those conditions or leave the country. Well, my position there is precisely the position of the Seventh-day Adventists here. We do them no wrong.

And who, let us discover, is the man that presumes to dictate in this lordly manner to seventh-day observers? One would think he must be the chosen representative of the United States Government, delegated to convey its *ultimatum* to some class of offenders; at least that he spoke for the true American element of the country. But what class does he represent?—A denomination of aliens, who make it a sin demanding church discipline to become a citizen of this country! A denomination who show their hostility to the Government by refusing to vote under its Constitution, and disciplining any of their members who do so! We refer to the Reformed Presbyterian Church. They constitute the nucleus and backbone of the National Reform movement, and for them he speaks. They assume to dictate to loyal citizens of this country—the observers of the seventh day, a body many times more numerous than themselves—what they must do in order to have the privilege of remaining here! What depths of arrogant assumption and conceit are revealed in such an idea! The occupant of the papal throne could scarcely assume prerogatives further beyond his rights.

Such colossal arrogance and bigotry are fittingly accompanied by the most reckless disregard of truth. We wonder what event Mr. F. could have had in mind when he penned the assertion that seventh-day observers came to this country with the understanding that they were to abstain from labor on the first day of the week. We wonder if he ever read American history. We supposed it was a tolerably well-known fact that Seventh-day Adventists had their origin in this country less than fifty years ago, and that no religious test, expressed or understood, has ever been made a restriction upon immigration to our shores. Mr. F. probably does know this well enough, yet under the inspiration of the National Reform idea he can refer to seventh-day observers as arrivals from a foreign shore, and of his own little party of aliens as the possessors and rulers of the Continent! Or does he refer to the original Seventh-day Baptists who came to this country in colonial times? Perhaps they are the ones who made the "unwritten agreement" to which Mr. F. refers. Admitting (though it is not true) that they did, it is certainly a new and wonderful principle of domestic economy that a father has power to dictate to his son, and through him to all succeeding generations, the extent of his and their religious rights; or that one person can set boundaries in anything for others over whom he has no authority, and that for hundreds of years in the future. Where outside of the Reformed Presbyterian Church could be found such wonderful logic?

We emphatically deny Mr. F.'s assumption that

should a colony of Seventh-day Adventists emigrate to an uninhabited island, and set up a government, they would have one as narrow, bigoted, and intolerant as the one he and his party would set up. Mr. F. is probably not aware that there exists already in the Pacific Ocean an island inhabited and controlled solely by Seventh-day Adventists, and which affords, therefore, a practical test of his slanderous theory. We refer him to Pitcairn Island. Should it ever be his fortune to visit that favored spot, he will find its 117 inhabitants all observing the seventh day, but without any law making its observance compulsory upon themselves or any one else. He will be allowed as much freedom to labor on the seventh day as he has in any stronghold of National Reform.

But we call attention to these statements of Mr. F. not as particularly needing refutation before our readers, but as showing the degree of fairness which seventh-day observers may expect to have shown them when the National Reform party gets control of the reins of government. How much recognition of their rights, either civil or religious, can they hope for from persons of such sentiments as his? What impression can reason, even the most powerful, be expected to make upon such a rampart of bigotry? The utter hopelessness of the case will be apparent when the trial comes, if it is not so already.

In this article of Mr. Foster's we find the first allusion we have seen made through any of the journals of his party, to the recent persecutions of seventh-day observers in the South, and he breaks the silence only to give them a wholesale justification. He says:—

As to the alleged cases of persecution in three States, I have read the Adventists' description of the cases in Arkansas, and they are not of the public-spirited class that is willing to suffer for the common good. The old man and his son of seventeen whose horse was sold for twenty-seven dollars, and the man whose young wife and child died while he was in prison, brought that evil upon themselves by breaking the law.

Such an utterance speaks for itself. And who is it that thus accuses seventh-day observers of lacking public spirit, and of complaining without reason of the severity of Sunday laws?—A man who himself has not public spirit enough to vote, and who argues that it would be unjust for the Government to pass a law compelling him to do so! "Consistency, thou art a jewel!"

It is interesting to compare this bold inquisitorial utterance with one which appeared in the same journal fifteen years ago. In March, 1874, referring to the views of the Adventists, the *Statesman* said:—

From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they, as keepers of the seventh day, will endure when our Sabbath laws are revived and enforced. One can but smile at their apprehensions of the success of a movement which would not harm a hair of their heads; but their fears are sincere enough, for all that.

That was the way they talked in the early days of the movement, when public sentiment had not been molded to any great extent in their favor. It was not, they said, going to harm a hair of our heads. But now seventh-day observers are calmly informed that if their property is sold, and their wives and children die while they are sent to prison by the Sunday law, it is only what they may naturally expect. The Romish inquisitors in the Dark Ages told their victims upon the rack that if they suffered death for refusing to obey the mandates of Rome, it would be their own fault, and they would virtually commit suicide; and in like manner their successors say to-day, If you suffer fines, imprisonment, and death, you bring these things upon yourself. The parallel is fast being established between our own times and those of Rome's supremacy.

L. A. S.

#### THE MICHIGAN CONFERENCE.

THIS meeting convened according to appointment, at Greenville, Mich., Oct. 2-8. This was not a mass-meeting of our people, but was wholly made up of our representative people in the State, delegates from various churches, and was a very important meeting. Michigan has held three camp-meetings the past season,—one at Wexford for the North, another at Kalamazoo, and a third at Saginaw,—thus giving all the State opportunity to attend at least one of the camp-meetings. No business was transacted at these meetings, but all the time was given to the religious interest. This made a special meeting necessary for the transaction of the business connected with the Confer-

ence, T. and M. Society, Sabbath-school Association, and Health and Temperance Society, and the annual meeting of each was held at Greenville.

This arrangement of holding the business meeting separate from the camp-meeting was something of an experiment. As to its practicability, I am not prepared to decide. The plan has its advantages and its disadvantages. It certainly gives better opportunity to work for the religious interest at a camp-meeting when the leading men in the Conference can give all their attention to it, and be relieved from business matters that otherwise would occupy much of their time. But there are other considerations that should not be lost sight of. When the business is not transacted in connection with the State camp-meeting, a large portion of our brethren and sisters are deprived of the benefits to be derived from hearing the discussion of many important questions in connection with this work, which naturally come up in the business meeting. This matter is of much importance; for the more intelligent the mass of our people can become on all important measures, the greater will be their interest in the work. Taking all things into consideration, it is difficult to decide which has the greatest advantage. Under all ordinary circumstances, I should favor holding the Conference and important business meetings at a time when the largest number of our people can be present.

The meeting passed off very harmoniously, and all seemed to be of good courage. Still we had many serious reflections over the situation of the work in this most important Conference. It seemed to us as if there was a lack of that earnest aggressive spirit of the message that ought to be manifest. This Conference cannot plead inability or lack of facilities. Michigan is our strongest Conference, both numerically and financially; but in no Conference is there a more perceptible dearth of earnest and efficient laborers than right here. They have been heavily drawn on in the past, for many of our most successful laborers in other fields have come from Michigan. But we ought to have scores of young men coming up into the work, and filling the places made vacant by others. With this large number of believers, there must be a corresponding large number of young men and women that are just entering on the stage of action. With the College in their midst, and other facilities so near at hand, might we not expect to see a host of young laborers coming into the work? We feel sad over the state of ease and indifference into which so many of our people seem to have fallen. This state of things is faithfully pointed out by the True Witness in saying they feel themselves "rich and increased with goods, and have need of nothing." Instead of being aroused to the danger, many feel well satisfied to have it thus; this is the sad part of it.

There ought to be an earnest effort made to gather up and put into use all available talent. The city mission work has developed some very efficient workers, but the supply has not been exhausted as yet. There must be many more persons who have qualities to become just as efficient as those already in the field. The great dearth of faithful laborers everywhere demands earnest effort in this direction. With all these facilities on hand, and these resources to draw from, it is evident that there should be an earnest, well-organized, and aggressive policy in the management of the Conference, to develop the different lines of work which the time demands. We feel a deep interest in this most important of all our Conferences. We are glad to mention that the Conference, by unanimous vote, donated \$5,000 of its funds to the General Conference. We would recommend that other Conferences which may have funds on hand for which they do not have immediate demands, follow this worthy example.

At our closing meeting Monday afternoon, three brethren were set apart by ordination to the ministry; viz., L. G. Moore, G. H. Randall, and Eugene Leland. The Lord witnessed to the action by the presence of his Holy Spirit. May the blessing of God go with these brethren, and make them strong and efficient workmen.

The meeting closed Monday evening with a discourse by Eld. Lamson. We were made very comfortable at the hospitable home of Eld. Fargo. We all sympathize with our dear brother in his deep bereavement. May God greatly bless Bro. Fargo and his daughter. If faithful, there will soon be a happy reunion, where death cannot come.

O. A. OLSEN.

## Progress of the Cause.

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

### "WORK, FOR THE NIGHT COMETH."

We long to do great things, so we neglect  
Ofttimes to do the little things we can,—  
The common daily duties,—while we plan  
Some grand and high effect.

Our eyes are on the future, as we fail  
To heed the stumbling-blocks along the way,  
That fret our own and neighbors' feet; we say:  
What do small deeds avail?

We dream of coming years that shall be fair  
With fruitful harvests, though we sow no seed  
Of toil, prayer, self-denial, kindly deed;—  
And time goes unawares.

O dreamer, wake and work! thy place is best  
For thee: the passing hour alone is thine;  
Do thou what thou canst do; no more repine;  
Work, and so earn thy rest!

—*Christian at Work.*

### KANSAS.

NEUTRAL.—Bro. T. M. Thorn and myself pitched the tent at this place, and began meetings June 14. This is only a small village, with about a dozen houses; but there is a good country surrounding it. The attendance has been good. Opposition has been strong. Five ministers of different denominations have preached against us, but it only resulted in convincing the people of the truth. Aug. 28, Bro. M. H. Gregory came to organize the church and baptize those desiring baptism. He remained with us until Sept. 9. Sunday, Sept. 8, after six were baptized, we organized a church of twenty-three members.

Bro. Thorn left to hold meetings in the northern part of this county, Sept. 13. Since that time I have been laboring alone. Nine have united with the church since the organization. Bro. Gregory spent last Sabbath and Sunday with us, and baptized six persons. The church here has rented a building, and has it comfortably arranged for holding meetings. There are others for whom we have hopes, and we pray that God will add to this church such as shall be saved. We give him all the praise for the work at Neutral. I remain here for some time to labor in the surrounding neighborhood, and to strengthen the church. J. L. BELHART.

Oct. 7.

### SOUTH DAKOTA.

AMONG THE CHURCHES.—After closing my labors at Copp, I decided to visit some of the churches, and hold quarterly meetings. At Badus I found some things existing which were retarding the blessing of God. Wrong and sin will always do this until they are put away. I feel that the Lord helped much in making wrongs right, and confessions were made which, I trust, were genuine, and touched the point. This church of late has been tried and sifted, but I believe there are better days ahead for it, if the members are faithful and true to God. At this time an elder and other church officers were elected, and a good club of *Signs* and *Sentinels* subscribed for to use in the missionary cause. Missionary meetings were continued, and a leader and secretary elected. I trust the church at Badus will take courage, and "press toward the mark."

At Vilas two were baptized and received into the church. All there seem to be of good courage, and are trying to carry forward the work. This church has had quite a number of accessions the past year. There is quite a large Sabbath-school, and I believe it is doing good work. At Highmore I found all the company firm, and rejoicing in the truth. The librarian's books were opened, and he instructed in his duties. This company is now ready for church organization, and only waiting for some of their number to receive baptism. The drought has been so severe in this section the past summer, that the lakes and streams are entirely dry. The nearest water that can be found where baptism could be performed, is at a distance of thirty miles. As soon as possible, this church will be organized. At Bridgewater we had an excellent quarterly meeting,—one of the best I ever attended. The ordinances were celebrated, and at this time many resolved to live a better life in the

future. One was baptized, and seven were received into the church. The quarterly T. and M. meeting was very encouraging, and a good report was shown. Fifteen joined the National Religious Liberty Association. I feel encouraged to press forward in the work till the crown is won.

W. B. WHITE.

### PENNSYLVANIA.

AMONG THE CHURCHES.—I spent Sabbath and Sunday, Sept. 21, 22, with Eld. J. S. Shrock, at Allentown, at which time the quarterly meeting was held. Two were received into the church. The tithe showed a healthy increase. There was some interest on the part of those not of our faith, and a good feeling generally among the members, although a little difficulty was found to exist between two of them.

Sept. 28, 29, in company with Eld. Wing, I visited the Fleetwood church. We found no preparations for the meeting, and there was a feeling on the part of some of the brethren that there was nothing to be done there. Services were held in a private house on the Sabbath, but evening after the Sabbath, and Sunday afternoon and evening, a school-house was secured, and a good attendance was the result. Bro. Wing spoke twice on the subject of religious legislation.

Oct. 5, 6, we spent with the Reading church, where a most excellent meeting was enjoyed. Three were baptized on Sabbath by Eld. Wing, and five united with the church. The time between these meetings was spent mostly at Pottstown, where Bro. Wing and Russell are conducting a series of tent-meetings, with a good interest, and there are several who, it is hoped, will embrace the truth. We organized a tract society of nine members at Birdsborough, where they had the tent earlier in the season. Bro. Wing will attend the quarterly meeting of the Philadelphia church the 12th and 13th, where several will be baptized.

The work is onward in this part of our great State. May God help those who compose the membership of these churches to be alive to the interests of the work of God. L. C. CHADWICK.

Oct. 7.

### THE CANVASSING WORK IN THE NEW ENGLAND CONFERENCE.

AMONG the many encouraging features of the work in New England, the canvassing work is the most prominent. As others will report the good meeting just closed at South Lancaster, Mass., I will speak of only one or two features of the work. For years it has been thought that New England was the hardest field in the United States in which to sell our books, but the efforts of our brethren and sisters the past year have demonstrated that New England is a good field for such labor. Eld. E. E. Miles has devoted his energies to the canvassing work with excellent results. The Spirit of God has seconded his efforts in getting a good corps of about 100 canvassers in the field. Among this army of laborers will be found a large number of men and women of experience and age. Some who were upward of seventy years had had excellent success in the canvassing work, as well as many of the younger ones. The report showed that nearly \$29,000 worth of books had been sold during the last eight months, about 100 persons having been engaged in this work. The report also showed that the canvassers had sold during the last eight months, reading-matter equal to nearly 2,000,000 sermons. This reading-matter had been placed in more than 10,000 families. Thus each of the 100 canvassers has put into circulation among the people, reading-matter equal to upward of 15,000 sermons, in eight months' time. Encouraging reports were made, showing that much of the blessing of God had rested upon those engaged in the work. In the weekly reports of the canvassing work, it was shown that about forty out of fifty of those engaged in it had been, at some time in the past, connected with the South Lancaster Academy. This showed the result of the work of the school, its influence bearing upon the important question of raising up laborers to enter the wide harvest field. May God continue to bless the school, and make it still more fruitful in sending forth laborers to work for him. The surrounding Conferences could do no better work in obtaining laborers than to fill the South Lancaster Academy with all the students that can be properly cared for there.

On Tuesday, the closing day of the meeting, through the kindness of Eld. Miles, there was a

reunion of the canvassers, ministers, Conference laborers, and a few of the old pioneers, making, in all, 117 persons. This was a pleasing, and, I trust, profitable occasion. At the close of the dinner, several made very appropriate remarks touching on the canvassing work and the progress of the cause. Several canvassers were present who were to sail in about one week for Europe, to canvass in that distant, needy field. Tears of joy flowed, mingled with the sadness of the thought of being separated soon, never all to meet again in this life. Eld. S. N. Haskell's wife, Bro. C. W. Cummings, sisters Harris, Palmer, and others who were old pioneers in the cause in New England, spoke of the great contrast between the work in New England now and in the early days of the cause. Sister Palmer, the State secretary, remarked that no better illustration could be given to show the growth of the cause, than what is seen in the depository at South Lancaster, Mass. "A few years since," she said, "Eld. Haskell would come around to our office once in two or three months, and prepare some plans which would keep the secretary busy writing and sending appeals to all the churches, stirring them up to labor. But now the stirring comes from the other end of the line. The churches and laborers now keep three of us busy from morning till night, to keep up with the office work."

Those going to Europe felt that the prayers and sympathy of this corps of laborers would go with them. Eld. A. T. Robinson and myself were obliged to leave the canvassing meeting before it closed, for Washington, D. C. The meeting adjourned till evening, when we bade the workers good-by, feeling grateful to God for what had already been accomplished. Some of the workers enter school again, while others go into the field, with new ones to fill the places made vacant by those who enter the Academy. All felt of good courage to press the battle till the work shall triumph, and the King shall come to take his own.

R. A. UNDERWOOD.

### ILLINOIS CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Illinois Conference was held at Miller Park, Bloomington, Ill., Sept. 3-10, 1889.

FIRST MEETING, SEPT. 3, AT 9 A. M.—The President, R. M. Kilgore, occupied the chair. Eighteen churches were represented by twenty-one delegates. The minutes of the eighteenth annual session were read and approved. The President spoke a few words in regard to the progress of the work, stating that Bro. Sisley, Santee, Merrell, and Rothwell had been laboring in tent work. He regretted that we were unable to have more tents in the field, as well as more ministers in the work. He spoke encouragingly of the canvassing work; and while it had advanced to a wonderful degree during the last year, he wished to see it make still greater advancement during the coming year.

It was voted that the Chair appoint the usual committees. The following were appointed: On Nominations, H. V. Weaver, G. H. Baber, Wm. Herald; on Resolutions, A. O. Tait, J. M. Craig, L. D. Santee; on Licenses and Credentials, G. B. Starr, A. Hobbs, A. Crow; on Auditing, W. T. Hibben, Henry Shaw, A. Hobbs, P. Marsh, F. T. Thurber, Wm. Armstrong.

SECOND MEETING, SEPT. 6.—The Committee on Licenses and Credentials reported as follows: For Credentials, R. M. Kilgore, A. O. Tait, G. B. Starr, John Sisley, L. D. Santee, E. O. Hammond, R. F. Andrews; for Ordination and Credentials, E. A. Merrell; for License, A. F. Ballenger, A. W. Rothwell, Geo. Thompson, Zechariah Sherrig; for Missionary License, Mrs. A. B. Tait, Mrs. G. B. Starr, Mrs. E. A. Merrell, Susie A. Hoxie, Lillie E. Froom, C. E. Sturdevant, Mrs. Jennie E. Sturdevant, J. M. Craig, W. T. Dawson, John E. Froom, Marthana Sorenson, Delia Hicks. It was moved and carried that the report of the committee be considered and approved.

The Committee on Resolutions reported as follows:—

*Resolved*, That it is the sense of the Illinois Conference that the Secretary of the Conference should act as railroad agent, and that all permits and other railroad favors should be solicited through him.

*Resolved*, That we ask the Conference Committee to consider the matter carefully, and give the Secretary such instructions in regard to requesting permits, as will not in any way abuse the confidence that railroad companies place in us.

*Resolved*, That we heartily indorse the action of the tract society at its first session, in re-districting the State.

*Resolved*, That we as a Conference will place the names of the directors of these three districts on our list of Conference laborers, and that we will audit their time and accounts the same as the time and accounts of our ministers and Bible workers.

*Resolved*, That we indorse the action of the International Sabbath-school Association at its last session, recommending that the secretaries of the State associations be encouraged to employ all their time in the Sabbath-school work.

*Resolved*, That we indorse the action of the Conference Committee in pushing the Central Bible School building to comple-

tion, and also in erecting a building in Springfield, Ill., and purchasing property in Bloomington, Ill.

*Resolved*, That the Conference Committee be authorized to purchase ten more new tents.

*Whereas*, The support of our foreign missions depends upon our first-day offerings; therefore,—

*Resolved*, That we re-affirm our indorsement of the action of the General Conference in regard to first-day offerings, and that we urge upon our elders, leaders, and church clerks the importance of keeping the matter before our churches and companies of Sabbath-keepers.

The first six resolutions were discussed quite fully, and adopted. Resolution seven was spoken to by Bro. Olsen, and many important points were brought out in regard to its importance. It was first adopted by the Conference, and then indorsed by the entire congregation by a rising vote.

The Committee on Nominations offered the following report: For President, R. M. Kilgore; Secretary, J. M. Craig; Assistant Secretary, W. T. Dawson; Treasurer, J. M. Craig; Executive Committee: R. M. Kilgore, A. O. Tait, R. Vickery, John L. Vandermark, G. H. Baber; Camp-meeting Committee: W. T. Hibben, Edwin S. Butz, J. H. Bennett, and two other members to be chosen from the three directors of the tract society.

Adjourned *sine die*.

R. M. KILGORE, *Pres.*

A. O. TAIT, *Sec.*

#### NEBRASKA CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Nebraska Conference was held at Fremont, Neb., Sept. 9-24. This meeting was held in a beautiful grove just west of the city. We knew how to appreciate the protection the trees afforded, for during the past few years we have been holding our annual meetings out on the open prairie.

The usual committees were appointed several months before, so they were ready to report quite early; however, some who had been appointed, failed to be present. The committees were as follows: On Church Credentials, D. Nettleton, T. H. Gibbs, L. A. Hoopes; on Resolutions, L. A. Hoopes, Geo. E. Langdon, M. N. Jenkins; on Nominations, R. Fairbanks, O. W. Bent, John Clark; on Auditing, A. J. Devinney, L. B. Porter, J. B. Mourer, C. S. Casebeer, A. T. Morris, John Pritchard; on Credentials and Licenses, D. Nettleton, T. H. Gibbs, L. A. Hoopes.

The Committee on Church Credentials brought in a report to admit into the Conference the Rushville church, which was organized a few weeks before camp-meeting. There was another newly organized church, but by some mistake it escaped the notice of the committee, and was not presented.

The Committee on Credentials and Licenses reported as follows: For Credentials, J. P. Gardiner, L. A. Hoopes, T. H. Gibbs, D. Nettleton, G. E. Langdon; for Ministerial License, W. N. Hyatt, J. E. Jayne, J. D. Strong, W. A. Hennig, A. E. Whiteis, Chas. N. Harr, C. S. Casebeer; for Missionary License, W. J. Wilson, O. W. Bent, M. N. Jenkins, John Clark, Robert Gardiner, J. A. Skinner, J. W. Boynton, John M. Morrison, Geo. Oblander, Minnie Hennig, Sine Frandsen, Eliza Burleigh, Mary Beatty. The report was accepted. The Conference officers elected are as follows: For President, L. A. Hoopes; Secretary, Mary Callahan; Treasurer, Eliza Burleigh; Conference Committee: L. A. Hoopes, J. P. Gardiner, T. H. Gibbs, John M. Morrison, O. W. Bent; Camp-meeting Committee, A. J. Devinney, C. S. Casebeer, E. A. Jenkins.

The resolutions which were adopted, are as follows:—

*Whereas*, The Battle Creek College has not sufficient capacity to accommodate all who wish to obtain the benefits of such a school; and,—

*Whereas*, The General Conference Committee, assembled at Battle Creek, Mich., July 4-21, deemed it advisable for the Conferences of Iowa, Minnesota, Dakota, Nebraska, Colorado, Kansas, Missouri, Arkansas, and Texas to unite in establishing a school in some convenient place, centrally located, west of the Mississippi River, and east of the Rocky Mountains; therefore,—

*Resolved*, That we indorse the recommendation.

*Resolved*, That a committee of one or more be appointed by the Conference Committee, to confer with the General Conference on all matters pertaining to this enterprise.

[Resolutions three and four are the same as resolutions three and four on page 48 of Year Book for 1889.]

*Resolved*, That we indorse the effort to secure the prohibitory amendment to our State Constitution, and that we urge all of our people to support it by their influence and votes.

*Resolved*, That our churches immediately take steps to deed their church property to the S. D. A. General Conference Association.

*Resolved*, That we return to the old plan of having a camp-meeting committee.

*Resolved*, That at the July quarterly meeting, the churches choose their delegates, and send their credentials immediately to the President of the Conference.

The financial report of the Treasurer was read, which showed an increase of tithes paid over the past year. We feel like praising God for all the blessings he has bestowed upon us in the past year. As we look over the broad acres of good crops throughout this State, we have reasons for thinking that God will certainly demand more from us, in the cause this coming year.

Adjourned *sine die*.

J. P. GARDINER, *Pres.*

MARY CALLAHAN, *Sec.*

#### ORGANIZATION OF THE ATLANTIC CONFERENCE.

ACCORDING to appointment in REVIEW, meetings for the permanent organization of the Atlantic Conference were held in Washington, D. C., Sept. 25-30. The first meeting was called by J. E. Robinson, chairman of the committee, for preliminary organization, Sept. 26, at 10:30 A. M. Prayer was offered by Eld. R. A. Underwood. It was voted that Eld. O. A. Olsen preside as Chairman of the meetings, and that Eld. H. E. Robinson act as Secretary *pro tem*. At the request of the Chair, Eld. J. E. Robinson made a brief statement of the condition of the cause in the territory under consideration; viz., the counties of Westchester and Rockland, N. Y., New York City, Brooklyn, Long Island, Staten Island, New Jersey, Delaware, Maryland, and the District of Columbia. The number of Sabbath-keepers was approximately given at 175. It was estimated that the annual amount of tithes paid would be \$3,000. Eld. Lindsey gave an account of the work at Paulsboro, at which place \$600 worth of publications were sold by the tent company, and by Bro. Parmele, who canvassed in connection with the meetings.

It was then voted that the necessary steps be taken to organize into a Conference. Delegates being called for, nine persons presented credentials, representing the churches of Baltimore, Camden, Vineland, and Washington. The following ministers were present, and acted as delegates at large: O. A. Olsen, R. A. Underwood, A. T. Robinson, D. E. Lindsey, W. H. Saxby, J. E. Robinson, and H. E. Robinson. It was voted that the Chair appoint the usual committees. After a half-hour's recess, the following committees were named: On Resolutions and Constitution, H. E. Robinson, R. A. Underwood, D. E. Lindsey; on Nominations, Reuben Wright, John Jones, R. A. Underwood; on Credentials and Licenses, J. E. Robinson, A. T. Robinson, A. Carlstrom; on Auditing, J. E. Robinson, A. Carlstrom, John Jones, R. A. Underwood, J. W. Rambo, M. D. Learned.

The Committee on Resolutions and Constitution made a partial report, as follows:—

*Resolved*, That we hereby express our gratitude to God for his marked blessings which have attended the efforts of those laboring in this field; and feeling the importance of dispatch in the King's business, and viewing with joy the numerous openings for the truth, we hereby pledge ourselves to energetic, persevering efforts to fill these calls, and trust God for success and final triumph.

*Resolved*, That we hail with joy and thanksgiving the fact that the time has come for the organization of a Conference in this field.

*Resolved*, That the Constitution be the same as that found in the Year Book for State Conferences, after supplying the name "Atlantic," and designating the number of the Conference Committee as five.

The first two resolutions were adopted after interesting remarks by several delegates. Resolution three was adopted after being amended by the addition of the words, "and fill vacancies that may occur during their term of office," to Sec. 4 of Art. II. of the Constitution.

Adjourned to call of Chair.

SECOND MEETING, AT 10:30 A. M., SEPT. 27.—Owing to the absence of the Secretary, A. T. Robinson was chosen to act in his place. Three delegates from Brooklyn took their seats. The Committee on Nominations presented the following report: For President, J. E. Robinson; Secretary, H. E. Robinson; Treasurer, T. A. Kilgore; Executive Committee: J. E. Robinson, H. E. Robinson, D. E. Lindsey, W. H. Saxby, A. Carlstrom. The names were acted upon separately, each candidate being unanimously elected. The Committee on Credentials and Licenses recommended that credentials be given to D. E. Lindsey, W. H. Saxby, J. E. Robinson, and H. E. Robinson; and that Bro. D. C. Babcock be ordained and receive credentials. The recommendation was adopted unanimously. The Committee on Resolutions presented a further report, which was adopted:—

*Resolved*, That the Executive Committee appoint the Auditing Committee before the time of the annual Conference, that their work may be completed at an early stage of the meeting.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 10 A. M.—The Treasurer's report was read, and showed that the amount of tithes paid since April 1 was \$1,650.67; first-day offerings, \$72.50; paid out for Conference, \$986.90; on first-day offerings, \$49.16; cash on hand for Conference, \$663.77; offerings, \$23.34. Total receipts, \$1,723.17; total disbursements, \$1,036.06; total cash on hand, \$687.11.

On motion, this report was adopted.

The Committee on Resolutions presented the following, as a further report:—

*Resolved*, That in harmony with the recommendation of the General Conference, we adopt the plan of first-day offerings and holiday gifts for the spread of the truth through the agency of our foreign missions.

*Resolved*, That we at once take steps to raise a fund to be known as the "tent and camp-meeting fund."

The first of these resolutions called out interesting remarks from Bro. Underwood, Olsen, and others, concerning the importance of sustaining the work in foreign fields. It was stated by Eld. Olsen, that although the plan of first-day offerings has met with general approval among our people, it is a matter of surprise that the

amount realized thus far is so small. The next resolution was spoken to by several delegates, and the report was adopted.

The Committee on Nominations made a further report, as follows: For Delegate to the General Conference, Eld. J. E. Robinson. On motion, the report was adopted.

Adjourned *sine die*.

O. A. OLSEN, *Chairman*.

H. E. ROBINSON, *Sec. pro tem*.

#### INDIANA CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Indiana Conference was held in connection with the camp-meeting at Kokomo, Ind., Sept. 17-24.

FIRST MEETING, SEPT. 15, AT 9 A. M.—The President occupied the chair. Prayer was offered by Eld. R. M. Kilgore. Nineteen churches were represented by twenty-eight delegates. The minutes of the last annual session were read and accepted. Opportunity was given for new churches to apply for membership in the Conference. Eld. Rees presented the result of the tent labor at Angola during the past season, showing a membership of twenty, with church properly organized. It was voted that the Angola church be received upon the presentation of a written request to that effect. It was also voted that the usual committees be appointed. Eld. R. M. Kilgore and other visiting brethren sent by the General Conference, were, by vote, invited to participate in the deliberations of the Conference. After some pertinent remarks by Eld. Kilgore upon the duties and responsibilities of delegates, the Chair announced the following committees: On Auditing, Thos. Johnston, B. F. Anderson, J. B. Dunlap, J. Cummins, C. S. Edwards, W. F. Redding; on Credentials and Licenses, Wm. Hill, N. W. Kauble, D. H. Oberholzer; on Resolutions, Victor Thompson, J. M. Rees, W. C. Wales. At a subsequent meeting the Committee on Nominations was announced; viz., John H. Charles, J. W. Johnston, Wm. McCurdy.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 18.—The church at Angola having presented a written request for admission, was received, and delegate seated. The membership of the Pleasant Lake church being to quite an extent transferred to Angola, it was voted that Pleasant Lake be dropped from the list of churches. On motion of Eld. Rees, the name of the Fowler church was changed to Lochiel, and that of Forest Chapel to Olivet Chapel. The President then spoke of the work in the Conference, showing that but a very small part of the territory for new work had been entered this year. The tent laborers made very interesting reports of their labor during the summer.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 19.—The Committee on Resolutions presented a partial report, as follows:—

*Resolved*, That we express our gratitude to God for the special light and encouragement given us through "Testimony No. 33," and that we pledge our earnest attention to the article on "Behavior in the House of God."

*Resolved*, That we favor the maintenance of the mission re-established at Indianapolis, and that we will sustain the same with our donations and prayers.

*Resolved*, That it is the duty of every Seventh-day Adventist to study the series of lessons now being published in the *Home Missionary*, on religious legislation, and thus be prepared to give an intelligent explanation of our position concerning this question.

Many excellent and timely thoughts were presented by Elds. Kilgore, Starr, and others, lamenting our lack of reverence for the house of God, and giving instruction concerning how best to inculcate due reverence among our people. In discussing the third resolution, it was found that very many subscribers were not getting the *Home Missionary*, consequently they could not study the lessons as suggested. Eld. Kilgore spoke at some length, showing the importance of the lessons on religious legislation, because the time of need is upon us. The resolutions were adopted.

FOURTH MEETING, SEPT. 21.—The Committee on Resolutions further reported, as follows:—

*Whereas*, The third angel's message is a warning against all religious legislation; and,—

*Whereas*, The so-called National Reform party, in its attempts to secure a religious amendment to our National Constitution, is in fulfillment of Rev. 13:14, in that it works with vigilance to influence the people to its notions of reform; therefore,—

*Resolved*, That we should double our diligence in giving the note of warning indicated by the message, by circulating the *American Sentinel*, distributing *Sentinel* tracts, selling our publications that treat of the subject, obtaining signers to the petition against said movement, and using our influence in every judicious manner to carry the light to our countrymen.

*Resolved*, That our Government is founded upon true Christian principles, in that it harmonizes with the teachings of Christ in the separation of Church and State, and secures to all freedom of conscience. John 18:36; Matt. 22:21; 20:25-28.

*Whereas*, In many instances individual members of the church become discouraged, owing to a lack of proper encouragement; therefore,—

*Resolved*, That we indorse resolution four of the General Conference proceedings for 1888, in urging the officers of every church, and of the Sabbath-school and missionary society connected therewith, to meet together for prayer and counsel as often as once a month, and that proper steps be taken by the officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Eld. Olsen spoke at some length, showing the necessity of personal consecration in opposing the work of the National Reform party; also the need of preserving the distinction between Church and State. Concerning church councils, he believes that "unity gives strength. Organization brings unity." The resolutions were adopted by a full vote.

The Committee on Nominations reported as follows: For President, F. D. Starr; Secretary, W. A. Young; Treasurer, Wm. Hill; Executive Committee: F. D. Starr, D. H. Oberholtzer, N. W. Kauble, Victor Thompson, J. M. Rees. The report was accepted, the names being considered separately.

The Committee on Credentials and Licenses recommended that F. D. Starr, Dr. Wm. Hill, D. H. Oberholtzer, Victor Thompson, N. W. Kauble, J. M. Rees, W. C. Wales, and R. F. Andrews receive credentials. The report was approved, and the credentials were granted. At this point, opportunity being given, many reported fields of labor where there is an intense interest to hear present truth.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 23.—The Committee on Resolutions made a final report, as follows:—

*Resolved*, That in harmony with 1 Cor. 16: 1, 2, it is the duty of every lover of present truth to set apart on every first day of the week, a sum of money "as God hath prospered," to assist in sustaining our foreign missions; and that it is the duty of ministers and church elders to set the example, and to faithfully teach it.

Eld. Olsen having previously given an account of the foreign missions, the resolution was first adopted by a rising vote of the delegates, then by almost the entire congregation. A committee having been appointed to inquire into the condition of the churches at Olive Branch, Frankton, and Greensboro, recommended, 1. That the church at Olive Branch be disbanded; 2. That the members join the Idaville church; 3. That they continue their meetings and Sabbath-school as before, except on occasions of general and quarterly meetings, when they should meet with the Idaville church. These recommendations were adopted. The Committee on Credentials and Licenses further reported, as follows: For Ordination and Credentials, F. M. Roberts; for License, C. M. Shortridge, Luzerne Thompson, W. A. Young, I. S. Lloyd, J. M. Ellis; for Missionary License, R. B. Craig, J. M. Moore. The report was adopted. It was voted that the thanks of this Conference be given to the owners of the camp-ground for granting us the free use of the same.

Adjourned *sine die*.

F. D. STARR, *Pres.*

W. A. YOUNG, *Sec.*

#### MICHIGAN CONFERENCE PROCEEDINGS.

THE twenty-ninth annual session of the Michigan Conference of Seventh-day Adventists convened according to appointment, Oct. 2, 1889, at Greenville, Mich. The meeting was called to order by the President, Eld. I. D. Van Horn, at 9 A. M. Prayer was offered by Eld. R. J. Lawrence. To the call for delegates' credentials, 115 were presented, representing seventy-four churches. The meeting being duly organized, the minutes of the last session were read and approved. The Treasurer presented the following report:—

Cash on hand Sept. 15, 1888,	\$22,214 03
Received during the year,	28,009 80
Total,	\$50,223 83
Loaned to General Conference,	\$ 5,000 00
Paid out during the year,	31,828 32
Total,	\$36,828 32
Balance on hand,	\$13,395 51

The tithe to the General Conference is paid to this date, but the ministers are yet to be settled with. The company at Scottsville, having been duly organized, requested admission into the Conference, and were accepted. It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, A. R. Henry, J. S. Day, J. N. Brant; on Resolutions, H. W. Miller, D. H. Lamson, L. G. Moore; on Credentials and Licenses, H. Lindsay, Wm. Ostrander, M. B. Miller; on Auditing, J. S. Day, L. B. Kneeland, Howard Hayes, E. N. Hatt, Seymour Hastings, O. V. Pratt. The Committee on Resolutions presented the following:—

*Resolved*, That abundant gratitude is due to God for the plente of his grace during the past year, and for the measure of success that has resulted from the labor bestowed, and that we most earnestly crave a continuance of the divine favor that far greater blessings may be obtained; that to this end we pledge ourselves to draw near to God by acts of righteousness wrought in Christ alone, and in us by him.

*Resolved*, That we plead with God that the latter rain may begin to fall.

*Resolved*, That in view of the fact that multitudes through the places of resort for health in different portions of our State, especially Petoskey and points contiguous, it therefore becomes our duty to lose no time in occupying these fields, and to establish a mission there in season for the migration there next year.

*Resolved*, That the plan of holding city missions be continued.

*Resolved*, That all our churches be requested and expected to elect their delegates to the annual Conference at least two weeks before the date for that body to assemble, and that the clerk of each church forward the names to the State Secretary, that they

may be placed on file by him, and that such a record be considered evidence of a proper election.

*Resolved*, That all our ministers and workers in every branch of the work make every proper effort to establish the system of first-day offerings in the heart of every brother and sister, and also in the hearts of the children among us.

*Resolved*, That the Conference recognize the Secretary of the Sabbath-school Association as a laborer in the employ of the Conference; and that we recommend that in selecting persons to fill the office of Secretary, care be taken to secure such as can devote the time necessary to successfully do the work.

*Resolved*, That this Conference recognize the claims of the Religious Liberty Association of the State, to a man or men to give their time to the work of promulgating the principles of the association, and in any emergency that may arise.

*Resolved*, That we recognize what the Tract and Missionary Society has done in the sale and circulation of the literature pertaining to National Religious Liberty, and that we earnestly request that it continue the work as far as practicable in connection with other labor devolving upon it.

*Resolved*, That this Conference, through its ministers and delegates, do all that can be done to co-operate with the Tract and Missionary Society, to increase the subscription of the REVIEW AND HERALD and other periodicals among our people.

*Resolved*, That we recognize the efforts of our canvassers during the past year, and that we do hereby request our Conference Committee to recognize this branch of the work in our State.

*Whereas*, In some of our churches the legal organization has not been properly maintained; and,—

*Whereas*, Much care and good counsel are needed to carry out the provisions of the resolution passed in 1887, relative to the deeding of church property to the General Conference Association; therefore,—

*Resolved*, That we recommend that our Conference Committee appoint a proper person to give such counsel and help.

*Whereas*, The discouraged condition of the Health and Temperance Society demands that more work should be done; therefore,—

*Resolved*, That the officers of this society devote the larger portion of their time during the coming Conference year, to the health and temperance work.

*Resolved*, That our College located in our midst, is worthy of continued and devoted interest, and that it be sustained by our prayers, our means, and our influencing all we can to partake of its benefits.

*Whereas*, There are many calls for ministers to officiate on funeral occasions, which cannot be met by our ministers when laboring in the field; therefore,—

*Resolved*, That we ask our Conference Committee to appoint some person at Battle Creek to whom we may appeal for help on such occasions, when it is impossible to secure such help nearer at hand.

*Whereas*, The General Conference Association is in great need of means to carry forward its work in the many opening fields; and,—

*Whereas*, In the fall of 1887 our Conference Committee loaned to said association the sum of \$5,000; therefore,—

*Resolved*, That we donate to the General Conference Association the sum of \$5,000.

*Whereas*, Our Father in heaven has, in his providence, suffered our young and worthy co-laborer, Eld. T. M. Lane, to fall in death; therefore,—

*Resolved*, That we mourn with his bereaved family, his loss to them, to his friends, and to the cause of God, and that we will try to emulate his earnestness, his devotion, and his fidelity, and thus strive to meet him in that land where sickness never comes, and where death is unknown.

*Resolved*, That we bow in submission to the will of God in the removal by death of the beloved wife of our former President and esteemed brother in Christ, Eld. J. Fargo, and that the sympathy and love of our hearts be extended to him and his daughter in their deep affliction.

*Resolved*, That we extend a hearty vote of thanks to the brethren and sisters of the Greenville church for their generous entertainment during the sessions of this Conference, and to the citizens of the city for their uniform kindness and courtesy.

*Whereas*, The editor of the *Daily Call*, a paper published in this city, has kindly given us many courtesies; therefore,—

*Resolved*, That we express our appreciation of the same by a rising vote of thanks.

These resolutions were taken up separately and adopted. Some of the most important were spoken to at considerable length and with earnestness.

The Committee on Nominations recommended the following officers for the coming year: For President, I. D. Van Horn; Treasurer, and Trustee of Educational Fund, A. R. Henry; Secretary, Hiland Butler; Conference Committee: I. D. Van Horn, H. W. Miller, J. Fargo, H. Lindsay, J. H. Durland. The report was accepted, and the persons named were elected.

The Committee on Credentials and Licenses submitted the following: For Credentials, Geo. I. Butler, U. Smith, J. Fargo, R. J. Lawrence, I. D. Van Horn, J. O. Corliss, H. W. Miller, H. M. Kenyon, E. Van Deusen, J. L. Edgar, E. H. Root, D. H. Lamson, T. S. Parmelee, A. O. Burrill, Dr. H. S. Lay, R. C. Horton, J. F. Ballenger, J. H. Durland, J. W. Covert, L. McCoy, Wm. Ostrander, M. B. Miller, O. C. Godsmark, G. G. Rupert, A. W. Bather, M. S. Burnham, I. H. Evans; for License, S. M. Butler, Frank Carr, John D. Gowell, W. A. Colcord, L. N. Lane, John Kolvoord, F. I. Richardson, E. S. Griggs, Eugene Williams, D. H. Cress, W. H. Falconer, Luther Warren, O. F. Campbell, J. N. Brant, C. B. Hughes, H. C. Basney, G. E. Rose, A. J. Haysmer; for Ordination and Credentials, L. G. Moore, G. H. Randall, Eugene Leland.

At the close of the meeting the three persons named above were ordained. The ceremony was most solemn and impressive; and though the Spirit of the Lord had been felt to quite a degree throughout the meeting, at

this time it came in with mighty power, and nearly every one present was melted to tears.

Adjourned *sine die*.

I. D. VAN HORN, *Pres.*

HILAND BUTLER, *Sec.*

#### NEW ENGLAND CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the New England Conference was held at South Lancaster, Mass., Sept. 15-23, the President, Eld. A. T. Robinson, presiding. After the usual opening exercises, the Conference was organized, with twenty-three delegates present, representing twelve churches. The churches at Niantic and Providence, R. I., were duly admitted into the Conference. The President being empowered to appoint the usual committees, subsequently announced them as follows: On Nominations, F. B. Reed, W. B. Mason, S. A. Farnsworth; on Resolutions, Minard Wood, R. A. Underwood, G. W. Caviness; on Auditing, G. N. Collins, C. W. Comings, S. D. Stone, J. H. Tiney, C. E. Palmer, F. B. Reed; on Credentials and Licenses, A. L. Wright, C. W. Comings, W. L. Payne, H. A. Weston, J. C. Tucker.

SECOND MEETING.—Three additional churches were represented, and six additional delegates were present. The church at Norwich Town, Conn., was admitted into the Conference. Brn. R. A. Underwood, J. B. Goodrich, and A. R. Henry were invited to take part in the deliberations of the Conference. Reports from the field being called for, Bro. C. L. Kellogg gave an account of the work in Springfield. As the result of the tent-meetings and other efforts put forth there, a company of eleven are united upon the Sabbath and other points of truth. They have rented a hall, and fitted it up as a place of worship. Bro. G. E. Fifield reported from the tent in Norwich, Conn., and Bro. F. W. Mace from the one in Nashua, N. H. Ten or more have accepted the faith in Nashua, and have rented a hall in which to worship. Brn. Fifield and Mace both spoke well of the Bible work that has been done in connection with the tent, and Bro. Mace said that nearly all who had come into the truth in Nashua, had previously bought "Bible Readings for the Home Circle."

The following resolutions were submitted for discussion:—

*Whereas*, We believe that many of our prominent citizens and law-makers are unacquainted with the real facts that underlie the great religious movement of the present day, and the dangers that threaten them; and,—

*Whereas*, We believe that God will call us to a strict account for the part we act in this great movement just before us; therefore,—

*Resolved*, That we earnestly recommend that Eld. A. L. Wright see that each legislator of the several States within this Conference, is supplied with a copy of "Civil Government and Religion," at his earliest convenience; and that he also co-operate with the New England T. and M. Society in placing the *American Sentinel* in the hands of these individuals.

*Resolved*, That Eld. G. E. Fifield devote his time especially in defense of religious liberty, provided for in the Constitution of the United States, and to enlightening the public in regard to the direful results of the religious legislation which is being urged upon Congress and many State legislatures at the present time.

*Resolved*, That the Conference Committee be authorized to appoint an auditing committee in advance of our annual meeting.

*Resolved*, That we recommend that the New England Conference of S. D. Adventists hold a camp-meeting early in the summer of 1890, or just prior to our usual tent season.

*Resolved*, That we recommend that a special effort be made this fall and winter to strengthen our brethren, and build up the work among the churches.

Remarks were made upon the first resolution by Elds. G. E. Fifield and R. A. Underwood. The discussion of the resolution being suspended, it was voted that the Chair appoint a committee on aggressive work, and the meeting adjourned. A committee of fifteen were appointed, who met several times to prepare matter to come before the Conference and other organizations.

THIRD MEETING.—One additional church was represented at this meeting, and six additional delegates were present. The first resolution was taken up again. Eld. A. L. Wright being invited to speak, gave an interesting account of his experience in circulating the petitions against religious legislation. The resolution was adopted. The second resolution was spoken to by A. T. Robinson, G. W. Caviness, G. E. Fifield, R. A. Underwood, and C. L. Kellogg, after which it was adopted.

FOURTH MEETING.—Two more churches were represented, and five additional delegates were present. It was voted to make reports of committees the special business of this meeting. The following reports were presented, and adopted without change, after considering the names separately: Report of Committee on Nominations: For President, A. T. Robinson; Secretary, S. A. Whittier; Treasurer, Mrs. E. T. Palmer; Executive Committee: A. T. Robinson, A. L. Wright, G. W. Caviness, E. P. Farnsworth, W. L. Payne; Camp-meeting Committee: C. E. Palmer, W. L. Payne, G. H. Collins, S. A. Whittier, E. E. Farnsworth. Report of Committee on Credentials and Licenses: For Credentials, A. T. Robinson, G. W. Caviness, E. E. Miles, O. O. Farnsworth, G. E. Fifield, A. L. Wright; for Ordination and Credentials, F. W. Mace, C. L.

Kellogg, H. J. Farman; for License, W. J. Boynton, M. Wood, S. A. Whittier, A. J. Read.

It was voted to request the Nominating Committee to consider the matter of recommending a third delegate to the General Conference. The Treasurer gave a partial report, and resolutions three and four were considered and adopted.

**FIFTH MEETING.**—The Treasurer gave a further report, and the following resolutions were presented by the committee, discussed with much interest, and adopted:—

*Whereas*, There are cases arising among us of persons who are poor and in distress; and,—

*Whereas*, We recognize that God has placed upon us a duty in reference to the poor; therefore,—

*Resolved*, That we recommend that the officers of the Conference take steps toward providing a system by which worthy cases may be relieved.

*Whereas*, The canvassing work has reached such proportions that a paper is demanded specially devoted to this work; and in view of the fact that New England has facilities for publishing such a journal; therefore,—

*Resolved*, That we request the International Tract Society to start such a paper, and publish it at South Lancaster.

The first resolution called out remarks from Brn. J. B. Goodrich, R. A. Underwood, A. T. Robinson, F. W. Mace, and C. L. Kellogg; and the second was most heartily supported by Brn. R. A. Underwood, G. W. Caviness, J. B. Goodrich, C. L. Kellogg, F. W. Mace, E. E. Miles, A. T. Robinson, and M. B. Patterson. Nearly the entire congregation signified by a rising vote, that they would take the paper if it were published. The further report of the Nominating Committee was adopted by electing A. L. Wright as a third delegate to the General Conference.

Adjourned *sine die*.

A. T. ROBINSON, *Pres.*

E. E. MILES, *Sec.*

**WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.**

THE first meeting of the second annual session of the West Virginia Tract Society was held in connection with the camp-meeting at Grafton, W. Va., Aug. 20-27.

**FIRST MEETING, AUG. 21, AT 5 P. M.**—The President, W. J. Stone, occupied the chair. Prayer was offered by Eld. Kilgore, after which the Secretary's report of the first annual session was read and approved; also a summary of the work performed by the Society during the past twelve months, as follows:—

**REPORT OF LABOR.**

No. of members	42
“ reports returned	80
“ members added	18
“ “ dismissed	12
“ letters written	353
“ “ received	162
“ missionary visits	4,126
“ Bible readings held	161
“ persons attending readings	580
“ subscriptions obtained for periodicals	122
“ periodicals distributed	2,452
“ pp. books and tracts distributed	279,080

The Treasurer's report was as follows:—

Cash on hand June 30, 1888,	\$ 8 20
Received during the year,	1,635 47
<b>Total,</b>	<b>\$1,643 67</b>
Paid out during the year,	\$1,287 65
Cash on hand June 30, 1889,	356 02
<b>Total,</b>	<b>\$1,643 67</b>

**FINANCIAL STANDING.**

Value of property owned by Society,	\$ 13 45
“ merchandise and accounts,	2,454 07
Cash on hand June 30, 1889,	356 02
<b>Total,</b>	<b>\$2,823 54</b>
Debts unpaid,	\$2,054 47

Balance in favor of Society, \$769 07

Interesting remarks were made by Eld. Stone, calling attention to several items of interest in the report of labor, showing quite an increase of labor performed over that of last year. He also spoke of the increase of business in the past few months, in the subscription book department, and of the necessity of having a secretary who is located at some central point upon the railroad. Bro. L. C. Chadwick made some remarks upon the points brought out in the report, and related some experiences in the missionary work which were quite encouraging. The Chair was empowered to appoint the usual committees, which were announced as follows: On Resolutions, G. T. Wilson, L. C. Chadwick, S. T. Reeder; on Nominations, D. N. Meredith, B. B. Johnson, John Knisely. Adjourned to 5 p. m., Aug. 22.

**SECOND MEETING.**—The Committee on Resolutions presented the following:—

*Resolved*, That we hail with joy the evidences of the prospering hand of God in our Tract Society business, which makes it necessary to establish some permanent place for an office of the Society.

*Resolved*, That we advise the newly elected officers of the Society to take steps at once to provide a place such as will, in their judgment, be most suitable, where the stock of books and tracts belonging to the Society can be kept, and the business of the Society transacted.

*Whereas*, We realize the importance of separately keeping

full and complete reports of each branch of the work, for the encouragement of those who are engaged or interested in each particular branch; therefore,—

*Resolved*, That we recommend all who engage permanently in canvassing for our denominational books, to become members of the State local society.

*Whereas*, Our spiritual life and growth depend upon our putting forth efforts for the salvation of others; therefore,—

*Resolved*, That we urge upon all our brethren and sisters in West Virginia the importance of becoming members of and workers in the tract and missionary society.

*Resolved*, That we recommend that each canvassing company hold weekly vigilant missionary meetings, and that a secretary be appointed whose duty it shall be to report to the State Secretary, at the close of each quarter, all missionary work done by the company.

*Whereas*, Our interest in the cause of God depends upon the time, thought, and means we devote to the work; therefore,—

*Resolved*, That we recommend that our local tract and missionary societies hold weekly meetings, said meetings to be held in connection with their prayer-meetings, if an entire evening each week cannot be thus devoted.

*Resolved*, That all expense in our canvassing companies, incurred by the leader in laboring for the benefit of the company, be met by the company itself.

*Resolved*, That we re-affirm our decision of last year in recommending that the business of the Society be done on a cash basis.

A motion was made to adopt the resolutions, considering them separately. The first and second were spoken to by Brn. Kilgore, Chadwick, Wilson, Stone, and others, and were unanimously adopted. The third was spoken to by G. T. Wilson and R. M. Kilgore; the fourth, by Brn. Chadwick, Kilgore, and Wilson; and while the resolution was under discussion, the meeting adjourned to call of Chair.

**THIRD MEETING, AUG. 26.**—The discussion of the fourth resolution was again resumed, being spoken to by Brn. Chadwick, Johnson, Stuart, and others. The fifth, sixth, seventh, and eighth were spoken to by Brn. Reeder, Wilson, Haddix, Chadwick, and others, and were unanimously adopted.

The report of the Committee on Nominations being called for, the following was presented: For President, W. J. Stone; Vice-President, G. T. Wilson; Secretary and Treasurer, Mrs. Nelia M. Stone; State Agent, S. F. Reeder; Directors: Dist. No. 3, John A. Knisely; No. 4, E. B. Hoff; No. 5, B. B. Johnson. The names were considered separately, and the nominees were unanimously elected.

Adjourned *sine die*.

W. J. STONE, *Pres.*

MRS. NELIA M. STONE, *Sec.*

**TENNESSEE AND KENTUCKY TRACT SOCIETIES.**

*Report for Quarter Ending June 30, 1889.*

No. of members	108
“ reports returned	65
“ members added	2
“ “ dismissed	1
“ letters written	48
“ “ received	10
“ missionary visits	416
“ Bible readings held	166
“ persons attending readings	127
“ subscriptions obtained for periodicals	5
“ periodicals distributed	904
“ pp. publications distributed	173,421

Received on book sales and periodicals, \$467.17; on first-day offerings, \$4.25; on tent fund, \$11.

J. H. DORTCH, *Sec.*

**PENNSYLVANIA TRACT SOCIETY.**

*Report for Quarter Ending June 30, 1889.*

No. of members	489
“ reports returned	236
“ members added	7
“ “ dismissed	8
“ letters written	258
“ “ received	143
“ missionary visits	2,375
“ Bible readings held	315
“ persons attending readings	728
“ subscriptions obtained for periodicals	495
“ periodicals distributed	5,124
“ pp. books and tracts distributed	362,579

Cash received on books, tracts, and periodicals, \$418.75; on fourth-Sabbath donations, \$70.55.

AVA V. CHADWICK, *Cor. Sec.*

**ANNUAL MEETING OF SOUTH LANCASTER ACADEMY.**

ACCORDING to appointment, the sixth annual meeting of the stockholders of South Lancaster Academy was held in the S. D. A. church, at South Lancaster, Mass., Wednesday, Sept. 18, 1889, at 9 A. M. Prayer was offered by Eld. R. A. Underwood. The organization of the meeting showed 271 shares of stock represented. After a brief address by the President, setting forth the workings of the school, the Chair was empowered to appoint the usual committees, which were subsequently named

as follows: On Nominations, J. B. Goodrich, F. B. Reed, D. W. Johnson; on Resolutions, R. A. Underwood, C. B. Clark, F. W. Mace.

On motion, the meeting adjourned till Sept. 19, at 10:30 A. M.

**SECOND MEETING.**—The report of the Secretary was read and approved. The Committee on Resolutions presented the following report:—

*Whereas*, The Academy has been instrumental in bringing into the work a large proportion of those who have been engaged in it during the past year; therefore,—

*Resolved*, That we will do all in our power to encourage young people, as well as persons of mature years, to avail themselves of the advantages offered by the Academy, in fitting themselves to labor in the cause of God.

*Whereas*, The rate of tuition has been reduced this year, and the attendance is not such that the Academy can meet its running expenses while paying interest on heavy indebtedness; therefore,—

*Resolved*, That we support the school by taking additional stock, by donations, and by loaning money without interest.

Eld. Underwood made stirring remarks on these resolutions, stating that in looking over the canvassers in the field, he found that forty of the fifty engaged in the work had been in attendance at the school. “God's providence,” he said, “has been over the school, and the brethren should feel encouraged to stand by it. Our educational work is now unified throughout the field. Battle Creek College is full, and there should be an effort made on the part of the brethren to turn students this way.” Eld. Goodrich said: “I do not entertain the idea of the school's lessening its work or its usefulness. It has been placed here in the direct providence of God, and we should do all in our power to bring the school up to that place where it can meet the design of God's providence in its establishment.” Eld. Kellogg spoke of the importance of our school as a place in which to educate our children, not only in the ordinary branches, but also in the Bible and in present truth. Further remarks were made by Prof. G. W. Caviness, Eld. F. W. Mace, and others. Pending the discussion of the second resolution, the meeting adjourned till Friday, Sept. 20, at 10:30 A. M.

**THIRD MEETING.**—The resolution under discussion at the time of adjournment, was taken up, and discussed by the Chairman, Eld. Underwood, and others. Eld. Underwood also spoke of the improvements that had been made upon the grounds about the school building, and thought that a small amount of means had been wisely expended in this matter. The President called attention to the new bell recently placed upon the Academy building, after which an opportunity was given for those who desired to do so, to contribute toward the expense of the same. Nearly \$100 were contributed for this purpose. On motion, the meeting adjourned till Monday, Sept. 23, at 5:30 P. M.

**FOURTH MEETING.**—The Treasurer's report was read and accepted. Remarks were made by the President relative to the expense of the farm and Home. The Home shows a gain of about \$700 in its running expenses over last year. The report of the Committee on Nominations was as follows:—

Your Committee appointed to nominate a Board of Trustees for the Academy during the ensuing year, would respectfully submit the following names: W. W. Prescott, G. W. Caviness, A. T. Robinson, F. W. Mace, C. W. Comings, F. B. Reed, E. P. Farnsworth.

The result of the balloting was as follows: Whole number of votes cast, 271; for G. W. Caviness, 270; for E. P. Farnsworth, 270; for A. T. Robinson, 259; for F. W. Mace, 267; for W. W. Prescott, 267; for F. B. Reed, 231; for C. W. Comings, 227; scattering, ninety-two. The nominees were declared duly elected.

Adjourned *sine die*.

G. W. CAVINESS, *Pres.*

A. T. ROBINSON, *Sec.*

Subsequently, at a meeting of the newly elected board, a committee for organizations was appointed, when the following officers of the board were elected by ballot: President, A. T. Robinson; Secretary, F. W. Mace; Treasurer, E. T. Palmer; Auditor, A. R. Henry.

A. T. R.

**Special Notices.**

**A FEW WORDS TO OUR BRETHREN IN NEW ENGLAND ABOUT OUR GOOD PAPER, “THE REVIEW AND HERALD.”**

WE have taken some pains to ascertain how many families there are in this Conference who do not take the REVIEW, and we find that there are more than 100 families where there are one or more Sabbath-keepers, to whom the REVIEW does not make its visits. The prophet of God foretells a time when there will be “a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”

We have made arrangements to have this number of the paper sent to each of the families above re-

ferred to, and it is to you, dear friends, that we wish to introduce *our dear old friend*, THE REVIEW AND HERALD. The writer formed the acquaintance of this friend nearly a score of years ago, since which time he has missed but two issues. Please invite him to make his weekly visits to your home the coming year. For the small sum of *two dollars*, he will come all the way from Michigan fifty times, bringing you, from all parts of the world, the glad tidings of the onward march of the glorious message of truth.

A. T. ROBINSON.

#### NOTICE!

ALL correspondence addressed to the secretary of the North Pacific Tract Society should hereafter be directed to F. S. Bunch, the former officer, Chas. A. Wyman, having been forced to resign on account of failing health.

#### WISCONSIN STATE MEETING.

THIS important meeting will be held at Plainfield, Nov. 12-18. We expect it to be the largest State meeting held in Wisconsin. Help is expected from abroad. Begin to prepare at once for the meeting.

A. J. BREED.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

#### LETTER TO THE HEBREWS.

##### LESSON 5.—HEBREWS 2:17; 3:1-12.

(Sabbath, Nov. 2.)

#### Questions, with Scripture Texts and Notes.

1. *Wherein was Jesus made like unto his brethren?* (See verse 14.)

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

2. *For what reason was he made like his brethren?* Verse 17, last part.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Verse 18.

3. *How does the priesthood of Christ relate to things pertaining to God?* Heb. 2:17; see also 9:15. (In making reconciliation for sins, he vindicates the law of the Father. Pardon recognizes the authority of law and the justice of the condemnation.)

4. *What strong assurance have the tempted sufferers that Jesus can sympathize with them and help them?* Heb. 2:18.

5. *Because of these things, what are we exhorted to do?*

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus?" Chap. 3:1.

6. *Why is Jesus called an apostle?* John 17:3, 8, etc. (See Webster. "Apostle" means *one sent*.)

7. *Than whom was he counted worthy of more glory? and why?*

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Heb. 3:3.

8. *Who built all things?*

"For every house is builded by some man; but he that built all things is God." Verse 4.

9. *What bearing has this fact on the glory of Christ?* (Compare Heb. 1:2; John 1:1-3.)

10. *In what capacity did Moses act over his house?*

"And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5.

11. *What purpose of God did he fulfill?* (See note.)

12. *Over whose house does the Son preside?*

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Verse 6.

13. *What is Christ's house?—Id.*

14. *On what condition are we Christ's house?—Id.*

15. *Is not our faith, our conversion, sufficient evidence that we are of the house of Christ?* Compare Matt. 24:14; Rom. 2:7; 1 Cor. 9:27; 2 Pet. 1:10.

16. *From what scripture does the apostle quote in Heb. 3:7-11?*

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

17. *To whom does he apply the warning?*

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Verses 7, 12.

18. *What is the character of an unbelieving heart?* Verse 12.

19. *Who wrote the psalm which is here quoted?*

"Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Chap. 4:7.

20. *Whose words did David write?* Chap. 3:7.

21. *What other apostle spoke of David as a prophet?*

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:29, 30.

22. *What did Christ say concerning the psalms?*

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Luke 24:44.

23. *How, then, should we regard the book of Psalms?*

#### NOTE.

Moses was a servant, as a testimony of those things to be spoken after. That is, Moses, in his official capacity, was a type of Christ. (See Deut. 18:15.) And of course his house, the house of Israel, bore the same relation to the household of faith that he bore to Christ. This is the *second point* in the apostle's argument on the Hebrew Scriptures concerning the dignity of Christ. First, he proves by the prophets that the Messiah is above the angels; that they are commanded to worship him; he is the Son of God, by whom all things were made. Secondly, being a Son, he is superior to Moses, who was but a servant. As the One by whom the worlds were made, he must have more honor than the creatures he has made. It will be seen, as we proceed, that the writer constructs his argument on the main points of the Scriptures, which they knew and believed, so as to settle and establish them in the faith of the gospel; for it was to Hebrew converts to Christianity, to the brethren, that he was writing.

#### ADDITIONAL NOTES.

"That he might be a merciful and faithful high-priest." By taking upon himself man's nature, and experiencing the weaknesses and temptations to which he is subject, Christ would be the better able to pity him in his infirmities and trials, and to feel how necessary it was that there should be fidelity in the office of high-priest, upon which all man's hopes depended.

"He is able to succor them that are tempted." The idea here is not that Christ would not be able to assist others if he had never taken upon himself man's nature; but that, having himself been called to suffer and pass through temptation, he is able to sympathize with those who suffer and are tempted in like manner.

"He who hath builded the house." The house here intended is the church of God. This church, here called a house, or family, is built by Christ. He is the Head, Governor, Soul and Life of it. He must therefore be greater than Moses, who was only a member and officer in that Church; who never put a stone in this spiritual building, but was himself put in by the great Architect. Moses was in this house, and faithful in this house; but the house was the house of God, and builded and governed by Christ.—*Olerke*.

## News of the Week.

FOR WEEK ENDING OCTOBER 19.

#### DOMESTIC.

—The annual congress of the National Prison Association meets in Nashville, Nov. 16. Ex-President Hayes is president.

—At Murray City, Ohio, Tuesday night, so-called respectable citizens burned the house of George Washington, a colored man, because no blacks were wanted in the town.

—A natural gas well was struck Wednesday, near Salem, S. D., the gas escaping from the opening with a roar like that of the escape valve of a locomotive.

—Reports from Gallitzin, Pa., are to the effect that many children are dying of diphtheria. A committee has been appointed to investigate and remove the cause of the epidemic.

—The returns from the election in Connecticut show a majority of about 28,000 votes against prohibition. Eighty-five towns exclude saloons from their limits, and eighty-three allow them.

—Since Sept. 1 seven deaths have resulted in New York City from contact with the overhead electric light wires, and fifteen other persons have been killed in other parts of the State in the same time.

—At Heinlein's sorghum mills at Bucyrus, Ohio, early Monday morning, three men were killed by the bursting of a boiler, caused by the pumping in of cold water through a mistake of an engineer.

—Mrs. Jonathan Drake died at Rockford, Ill., Friday morning, aged ninety-seven years. She was the mother of fourteen children, had forty-eight grandchildren, seven great-grandchildren, and had a living lineage of 148 persons.

—The mayor of New York has found a way to compel all electric light companies to put their wires under ground. The matter will be put into the hands of the Board of Health, against whom an injunction will stand only eight days.

—The "cannon-ball" train on the Santa Fe Road was wrecked Friday morning near Howell, Kan. No person was killed and none had broken limbs, but twenty or thirty persons were more or less injured. A broken rail caused the disaster.

—The leaders of a gang of boys, calling themselves "Captain Kidd's Pets," were arrested at Kansas City, Friday, for causing a number of small fires recently. They were bound by hideous oaths, and acted on orders written with blood taken from the arms of the young desperadoes.

—At Dothen, Henry Co., Ala., Monday, a riot started over the arrest of a member of the Farmers' Alliance. A brother of the man arrested drew a knife and attacked the marshal. Several persons then drew revolvers, and two men were instantly killed and six wounded, three of them mortally.

—It was discovered on Sunday that the grave of Ralph Waldo Emerson, in Sleepy Hollow Cemetery, at Concord, Mass., had been desecrated by unknown persons, who intended removing part of the remains. As the casket had not been opened, however, it is believed that the miscreants were frightened away before they could accomplish their purpose.

—Near Gibson, Neb., Tuesday evening, two passenger trains on the B. & M. Railroad dashed together, the two engines, a chair car, and a combination car being completely wrecked. One passenger was killed, and two or three others are in a dying condition. In all, over fifty persons were wounded, but the exact number has not yet been ascertained.

—Owing to disarrangement of the machinery, a car on the Mount Auburn Inclined Plane Road, at Cincinnati, dashed down the hill on Tuesday, and was totally wrecked by striking the "bumpers" at the bottom. Of the nine passengers on board, two were killed instantly, another died in a few minutes, and five others were fatally injured. One man miraculously escaped.

#### FOREIGN.

—United States exhibitors at the Paris Exposition have been awarded 869 prizes.

—A cable to New York, Thursday, announced that Hippolyte had been unanimously elected President of Hayti.

—It is officially announced from Lisbon, that the condition of the king of Portugal is critical. His whole body is paralyzed.

—Four battalions of infantry in Crete have revolted. Chakir Pasha, the governor, is concentrating his troops to suppress the revolt.

—The Paris *Temps*, in a *résumé* of the financial results of the exposition, says that before the close, the number of people who will have visited the great show will reach 26,000,000, and will, in all probability, exceed that figure.

—A recent Berlin dispatch says: "Political circles here are highly satisfied with the exchange of views between Emperor William and the czar. It is believed that peace is assured on the basis that Bulgaria belongs to Russian and Serbia to Austrian spheres of interest."

—John Henry Haines, Consul at Bagdad, reports under date of Aug. 22, that cholera is raging throughout that vicinity. The epidemic broke out in Southern Mesopotamia, and spread rapidly, despite all quarantine precautions. People were leaving Bagdad in great numbers. Fifty-nine deaths were reported in one day.

—Experiments which the British Government has been making for the past two weeks, with Lord Armstrong's new explosive, "cordite," have so far proved

highly satisfactory, and well-informed military men already say it is the explosive of the future for small arms as well as for artillery.

RELIGIOUS.

The denomination of Dunkards is said to number 118,000 members in the United States.

The pope has decided to permit the erection of an astronomical observatory in the Vatican, at a cost of 1,000,000 francs.

The Rev. T. De Witt Talmage will preach in the Brooklyn Academy of Music until his church, recently destroyed by fire, is rebuilt.

Venice is said to be the most religious city of Italy. The churches are full on Sunday, and at an early hour of the day all classes of people may be found kneeling at the altar and praying fervently.

The Episcopal Convention on Thursday adopted the resolution presented by the Rev. Dr. Huntington, of New York, providing for a joint committee to prepare a standard prayer-book for 1892.

In the Episcopal convention at New York on Friday, the committee on canons presented a report that they deemed it inexpedient to establish a missionary episcopate for the colored people.

Bishop Keane and other officials of the new Catholic university, called on President Harrison Tuesday, and invited him to be present at the dedication and opening Nov. 13 next, the President answering that he would certainly attend, if possible.

At a meeting of the Presbytery of North River, on Tuesday of last week, at Salt Point, action was taken on the overture of the General Assembly to the Presbyteries upon the revision of the Confession of Faith.

The Mormon Conference, which adjourned recently at Salt Lake, was largely attended. The quorum of twelve apostles was increased by adding M. W. Morrill, Antony H. Lund, and Abraham Cannon.

Appointments.

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

No providence preventing, there will be a general quarterly meeting of the Maine T. and M. Society held with the church in Hartland, Me., Nov. 9, 10. All are invited to attend.

The quarterly meeting for Dist. No. 7, Ohio, will be held at New Antioch, Clinton Co. We expect Bro. Cottrell will be with us, and we hope to see present all the librarians in the district, and as full an attendance of others as possible, so as to prepare for more efficient work in the future.

E. B. HAUGHEY, Director.

BUSINESS NOTICES.

Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line.

WANTED.—Apples; also agents in different places to buy. Write me immediately, giving full address, so I can find you or write. How many apples can you buy, and at what prices? Address me at East Hartford, Washington Co., N. Y.

LABOR BUREAU.

WANTED.—An S. D. A. hand to shuck corn by the day or bushel. Will also hire by the year or month. Address J. M. Mickey, Box 114, Oakley, Macon Co., Ill.

The notice under Labor Bureau in REVIEW of Oct. 8, has been corrected by the sender as follows: "Any good S. D. A. doctor desiring a place to locate; also any one desiring a good farm hand, or to work land on shares, address D. S. Speer, Junction City, Ill."

ADDRESSES.

My post-office address until further notice will be 157 Manchester St., Battle Creek, Mich. M. H. BROWN.

The post-office address of N. W. Allee, Pres. Mo. T. and M. Society, is now Kingston, Caldwell Co., Mo.

My address until further notice is Crystal Springs, St. Helena, Napa Co., Cal. Wm. INGS.

Obituary Notices.

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

WINCHELL.—Died at Anoka, Minn., Sept. 23, 1889, of inflammation of the bowels, R. Roy, adopted son of M. A. and A. C. Winchell, aged 8 years, 9 months, and 12 days.

JOHNSON.—Died Oct. 2, 1889, at Ottawa, Kan., of membranous croup, Lewis, son of A. C. and Bettie Johnson, aged 3 years, 11 months, and 18 days.

SHERWOOD.—Died of consumption, near Hadley, Mich., Mrs. Lucinda M. Sherwood, wife of Chas. M. Sherwood, aged twenty-two years.

HAYES.—Died in Mankato, Minn., Aug. 15, 1889, sister Barbara Hayes, aged eighty-five years. Sister Hayes was born near Zurich, Switzerland.

HAMILTON.—Sister Amanda Hamilton died of consumption of the bowels Sept. 30, 1889, at the home of her father, six miles northwest of Nevada, Mo.

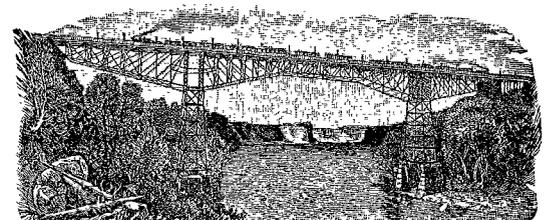
BAILEY.—Died at Bancroft, Mich., Sept. 27, 1889, sister Prudence Bailey, wife of Bro. L. P. Bailey, aged 63 years, 6 months, and 1 day.

MOLENHOUR.—Died at his home in Sevastopol, Ind., Sept. 24, 1889, Bro John Molenhour, aged 38 years, 2 months, and 13 days.

BOOTH.—Fell asleep in Jesus at Syracuse, N. Y., Sept. 1, 1889, George H. Booth, aged eighty-one years. His death was caused by pneumonia.

years. When he first located there, it was a mere burg, but he lived to see it a city of 85,000 inhabitants. For years, nearly all the time he lived in the place, he was officially connected with the affairs of the city, being constable and tax collector at the time of his death.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, and various time and fare details for the Michigan Central Railroad.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. G. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect June 23, 1889.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train schedules and fares.

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

# The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 22, 1889.

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This paper bears date Oct. 22, 1889, the forty-fifth anniversary of the ending of the 2300 days on the tenth day of the seventh month, Oct. 22, 1844, when Christ entered into the most holy place of the heavenly sanctuary, to commence the work of cleansing the sanctuary, and making the atonement. Forty-five years have already been consumed in this work. Compared with the service in the holy place, the ministration in the most holy was very brief. In the type it occupied only a portion of one day in the whole year. In the antitype it must soon be finished; and when this is done, "Jesus is coming again." The 22d of October should be a day ever memorable in our experience.

Dr. Talmage's Brooklyn tabernacle has twice been destroyed by fire,—once in December, 1872, and again early last Sunday morning, Oct. 13, 1889. National Reformers attribute the many railroad disasters, drownings, and great calamities to the manner in which those connected with them observe Sunday. We wonder what Dr. Talmage has been doing on Sunday that his tabernacle should be burned, and burned on *Sunday!* Were Sabbatharians disposed to use the sophistical and superstitious argument of the National Reformers, they might say it was because Mr. Talmage had been preaching in it on Sunday, and was about to do so again, when, lo! a judgment from God visited the place, manifesting the frown of Heaven upon such a practice. It's a poor rule that will not work both ways.

## CONFERENCE NOTES.

THE International T. and M. Society held the first meeting of its session, at the time appointed,

3 P. M., Oct. 18, the vice-president, W. C. White, in the chair. After the roll-call of the delegates, the time was taken up with an interesting address by the chairman, concerning the work of the society the past year. Speaking of the territory already covered by the organizations belonging to this society, he said he hoped the time was not far distant when there would be no territory in the United States not included in some of our T. and M. organizations. In reference to the work before the society, among other things he thought that steps should be taken to have every school district in the country canvassed for signatures against religious legislation.

Eld. O. A. Olsen spoke in the evening on the duties of the hour; Eld. Farnsworth spoke Sabbath forenoon on the wonderful agency of faith, the great victories it has wrought in times past, and what it will still secure, if we will, by that means, lay hold of the arm of God as it is our privilege to do. Sister White spoke in the afternoon on John 14: 21, showing what it is to be a true follower of the Lord, and what the Lord will do for those who will thus follow him. From the early morning meeting to the close of the day, the Sabbath was felt to be a precious season.

Evening after the Sabbath, the International S. S. Association held its opening meeting.

And this brings us to the hour when we close up the REVIEW for the press. With seemingly a remarkably good spirit and good feeling on the part of all, the Conference has begun.

## BOOK REVIEW.

WE have received a copy of a work of 164 pages, entitled, "The Millennium and Related Events," by David Bosworth. The author correctly locates the millennium, placing it after the second coming of Christ, and between the two resurrections. He introduces his work with an array of testimony from early writers and eminent men of the Reformation and of still later times. The idea that the millennium will be the seventh thousand years from the creation, and that this cannot be far in the future, is quite strongly suggested. But like other Restorationists, the writer locates the reigning of the saints with Christ during this period, "not in heaven, but on earth." He applies such scriptures as Mal. 4: 1 and 2 Pet. 3: 5-7 to the destruction of the living wicked at Christ's second coming; and Isa. 35; 65: 17-23, and parallel passages, to the earth during the millennial period. Then after having all things restored, and the earth brought back to its Eden beauty at the beginning of the millennium, he has enacted at its close the scene described in Rev. 20: 7-10,—the wicked dead resurrected, these myriads of wicked beings, marshaled by Satan, treading over the beautiful fields of the new earth, compassing the camp of the saints about, and finally destroyed by fire. This is the fatal mistake in this and other similar works. The facts are overlooked that during this period the earth is in a chaotic state, and uninhabited by man (Jer. 4: 23-28); that the day of the Lord includes the whole of the thousand years, together with a brief period before and after; and that the new earth does not appear until all the wicked, with the Devil and his angels, have had their portion in that fire which melts the earth. 2 Pet. 3: 7, 10, 13; Rev. 21: 1. We see little consistency in the idea of a complete restoration of all things before sinners have been rooted out of the earth, and the last traces of sin removed. All difficulties are removed by placing the reign during the millennium in heaven, and the reign on the earth (Rev. 5: 10) after that period. T. H. Revell, publisher, New York and Chicago. W. A. C.

## THE GATES OF INTEMPERANCE.

AFTER stating that a more fearful flood than the Johnstown deluge is sweeping through the land,—a flood of fiery alcohol, which not only destroys

its victims, but drowns their souls in destruction and perdition,—the *Christian Nation* says:—

Shut the gates! It ruins and destroys life and property wherever it flows. Shut the gates! It wastes our material resources, and burns up our fair earthly inheritance. Shut the gates! It corrupts our politics and politicians, and burns the life out of religion in our churches. Religion, humanity, morality, and every consideration of earthly happiness and prosperity, and every prospect for happiness in the world to come, cry, *Shut the gates!*

Yes; so say we. Shut the gates of intemperance, but shut all of them and all the time. Not simply on Sunday, but shut them and keep them shut all days of the week. To shut one and let six remain open, as National Reformers seem contented to do, is not our idea of staying the flood. Let all the gates be shut, and let them be shut on all days.

W. A. C.

## CONFERENCE COMMITTEES.

THE following is the list of standing committees appointed by the Chair at the opening of the General Conference:—

*Credentials of Delegates.*—E. H. Gates, Allen Moon, A. O. Tait.

*Nominations.*—J. B. Goodrich, H. W. Decker, J. Fargo, P. H. Cady, M. H. Brown.

*Resolutions.*—E. W. Farnsworth, U. Smith, E. J. Waggoner, J. E. Robinson, W. S. Hyatt.

*Credentials and Licenses.*—R. A. Underwood, J. N. Loughborough, D. A. Robinson.

*Auditing.*—J. Fargo, A. R. Henry, C. Eldridge, J. H. Morrison, C. H. Jones, Geo. A. Irwin.

*Distribution of Labor.*—C. H. Jones, D. A. Robinson, A. R. Henry, A. J. Breed, C. Eldridge, O. A. Johnson.

*Finances.*—C. Eldridge, A. R. Henry, C. H. Jones, H. Lindsay, A. T. Robinson, H. Nicola.

*Home Missions.*—R. M. Kilgore, C. H. Jones, H. Shultz, G. B. Starr, J. B. Goodrich, L. C. Chadwick, D. T. Jones.

*Foreign Missions.*—W. C. White, D. A. Robinson, W. C. Sisley, W. H. Edwards, A. R. Henry.

*Education.*—W. W. Prescott, L. Mc Coy, D. T. Jones, O. A. Johnson, A. T. Robinson, J. N. Loughborough, L. J. Rousseau.

*Church Order and Government.*—R. A. Underwood, A. T. Jones, J. B. Goodrich, C. A. Hall, J. W. Raymond.

*Sunday Prosecutions.*—C. Eldridge, R. M. Kilgore, E. J. Waggoner, J. O. Corliss, J. G. Wood.

*Judiciary.*—R. M. Kilgore, E. J. Waggoner, J. O. Corliss, A. R. Henry, E. W. Farnsworth.

*Pastoral.*—J. N. Loughborough, I. D. Van Horn, F. D. Starr.

## BACK VOLUMES OF "GENERAL CONFERENCE BULLETIN."

WE wish to obtain two complete files of the first and second volumes of the *General Conference Bulletin*. Any one having these volumes that they can spare, will confer a favor by sending them to my address, care REVIEW AND HERALD, Battle Creek, Mich., and they will be thankfully received.

O. A. OLSEN.

## NOTICE!

THE attention of our brethren and sisters, particularly tract society officers, is hereby called to the fact that the fourth-Sabbath contributions for this month (October) belong to the International Tract Society. In view of the work already accomplished by this society, and more especially the important work which it should do the coming year, it is hoped that an effort will be made to make these contributions as large as possible. M. L. H.

## PARABLE OF THE TEN VIRGINS.

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