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AND SABBATH HERALD.

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

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"HE COMETH WITH CLOUDS."

ABIDE with me while yet within the darkness,
Till on thy shining light, O Lord, I stand at last.
With all the ranks of sin, of doubt, and darkness
Out-reached, and evermore behind me cast.

Keep constantly thy patient, sweet endurance
Before my tearful, wandering, wistful eyes;
Remembering thy words of hiest assurance,
"Whoso endureth to the end shall rise."

Strewn thick with roses is thy gracious altar,
Night turns to glorious sunrise at thy cross;
No scourge nor cruel words could make thee falter—
Need I then shudder at a pain or loss?

No, when our ships upon the rocks seem driving,
When nothing can we see but wreck and death,
Then o'er the waters with their madness striving
Falls, "Peace, be still," from thy perfumed breath.

Oh words of power and sweetness, through the ages
Dropping their honey on our galling smart!
Embalmed in precious spices are the pages
That hold such healing for our broken hearts!

When will all tones of foulness, lies, and malice
Be put to silence by thy silvery cry?
When will the bitter overflowing chalice
Be drained until its very dregs are dry?

Oh, stupid, weary world, blinded and dreaming!
Why wake ye not to see this wondrous day?
Cast off your lives of narrow, sordid scheming—
The light of ages flashes on your way.

What is it—are ye dazzled by its splendor?
Does the last trumpet stun your heavy ears?
What have ye to the Master ye can render?
The veil grows thin—his glorious face appears!
—Fannie A. Bingham, in *Herald of Life*.

Our Contributors.

men they that feared the Lord spake often one to another; and the
hearkened, and heard it, and a book of remembrance was written
before him for them that feared the Lord, and that thought upon his
—Mal. 3:16.

TO OUR MISSIONARY WORKERS.

BY MRS. E. G. WHITE.

We are all laborers under God; and we must work with intelligence, frugality, and humility. We are those who embrace too much in their plans, and by so doing accomplish little. Our efforts now must be more concentrated. Every effort must tell. At present, the labors of our workers cannot be so uncertain and extended as to cast the seeds of truth upon all waters. This is not done quite extensively by our publications; but God directs us, and reason tells us, that at this time of this work, and with the present condition of our finances, our ministers must be more particular and concise in their labors, binding up the truth as they go along. The work in Europe, as America, has had to commence small; but even it can be managed so as to become self-sustaining. One great means by which this can be accomplished will be by the well-directed efforts of those

already in the truth to bring in others who will be a strength and support to the work. This was the way the Christian Church was established. Christ first selected a few persons, and bade them follow him. They then went in search of their relatives and acquaintances, and brought them to Christ. This is the way we are to labor. A few souls brought out and fully established on the truth, will, like the first disciples, be laborers for others.

In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw. Our heavenly Father careth for his children, and his grace is sufficient in every time of need. But if we consider ourselves sufficient to manage the work of God, and depend on our own individual wisdom to plan and execute, we may expect defeats and losses; for they will surely come. I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection. Too much is at stake now to allow any great risks to be run in investing means from the Lord's treasury. If any one wishes to try experiments, let him sustain himself from his own funds, so that if losses occur he alone will be the loser.

The workers are not many; the means are not abundant; and the work must be fashioned accordingly. It is not God's plan that large draughts should be made upon the treasury to support the workers, and then that they should labor in such a way that no special results can be seen. Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest with personal labor. The results are too uncertain to warrant using up means so rapidly. I cannot see that much is accomplished by open air meetings. These may be held at times, and on special occasions will be the best means of reaching the people. But to make this the regular manner of labor will not at present secure the desired results. The laborer cannot prove his work; he cannot make full proof of his ministry. The dearth of both men and means at this time will not warrant our brethren in doing this kind of work. The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures.

Those who do this work should be just as careful not to become stereotyped in their plans of labor as should the minister who labors in the desk. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become able men in the Scriptures. They should not accumulate expensive furniture and become fixtures in any one place; for they know not how soon they may be called to other fields of labor. They should not gather burdens about them so that their thoughts and time will be occupied in serving tables; but they should cultivate habits of careful study and mental activity, giving themselves to prayer and to a diligent study of the Scriptures. Many are guilty of shortcomings on this point. The claims of God upon them are not small. But they are content with the limited understanding they have of the Scriptures, and do not seek to improve both mind and manners. Every argument in prophetic history, every practi-

cal lesson given by Christ, should be carefully studied that they may be wanting in nothing. The mind gains strength, breadth, and acuteness by activity. It must be made to work, or it will grow weak. It must be trained to think, to think habitually, or it will in a great measure lose its power to think. Let the mind wrestle with the difficult problems in the word of God, and the intellect will be thoroughly awakened to bring forth, not inferior discourses, but those that will be fresh and edifying; and these will be presented in the fervor of an active mind.

The servants of Christ must meet the highest standard. They are educators, and they should be thoroughly versed in the Scriptures. Then from their own experience they will feel the necessity of devoting less time to sermonizing, and more time to educating those for whom they labor. They will study how to make these personal efforts interesting, and to impress upon all the necessity of searching the Scriptures for themselves. The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of the kingdom to those who are in darkness.

The mind must be active to invent the best way and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net. Our cause is struggling in poverty because we are trying to do so much. The banner of truth is being planted in all countries and among all nations; and every worker should try so to shape his labor as to secure immediate results. He should remember that he is a light-bearer from God to the world, and should so educate those who receive the truth at his hands that they in turn will become light-bearers to others. This will require foresight and much careful study and earnest prayer. At this point in the history of our work we may spread over a great deal of territory, scatter our efforts, use up our time and money, and yet have little fruit to show for our labors—few souls who will help sustain the work by their influence, their efforts, and their means.

There must be a firm determination on the part of our laborers to break with the established customs of the people whenever it is essential to the advancement of the work of God. The work might be much farther advanced in Europe if some of those who have embraced the truth were not so wedded to the habits and customs of nationalities. They plead that the efforts of our ministers must be made to conform to these customs and prejudices, or nothing will be accomplished. This has had a binding influence upon the work from its commencement. The effort that has been made to conform to English customs, to eat and drink English, to dress and sleep English, has circumscribed the work, and it is now years behind what it might have been. The effort to keep bound about by French customs and ideas has hindered the work in France. My heart aches as I hear our brethren say, Such an one does not understand how to labor

for these nationalities. Does not God know what the people need? and will he not direct his servants? Is not the truth one? Are not the teachings of the Bible one? Let God give his messengers the word to speak, and his blessing will not fail to attend their labors.

In sending missionaries to distant countries, these men should be selected who know how to economize, who have not large families, and who, realizing the shortness of time and the great work to be accomplished, will not fill their hands and houses with children, but will keep themselves as free as possible from everything that will divert their minds from their one great work. The wife, if devoted, and left free to do so, can, by standing by the side of her husband, accomplish as much as he. God has blessed woman with talents to be used to his glory in bringing many sons and daughters to God; but many who might be efficient laborers are kept at home to care for their little ones. We want missionaries who are missionaries in the fullest sense of the word; who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to his glory, will keep themselves as minute men to go where he shall bid, and to work in any capacity to spread the knowledge of the truth. Men who have wives that love and fear God and that can help them in the work, are needed in the missionary field. Many who have families go out to labor, but they do not give themselves entirely to the work. Their minds are divided. Wife and children draw them from their labor, and often keep them out of fields that they might enter were it not that they think they must be near their home. Let missionaries be missionaries; let them leave their own and their wives' hands and hearts free, taking their homes with them where they go, and great good will be accomplished.

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields,—fields which would warrant the outlay,—cannot be entered. Our younger laborers must be content to work their way among the people slowly and surely, under the advice of those more experienced in the work. The ideas of many are too high. A more humble manner of working would show good results. It is encouraging to see the young entering the missionary field, and enlisting all their ardor and zeal in the work; but they must not be left to manage for themselves, and keep the cause of God weighed down with debt. Large vessels must not be intrusted to inexperienced hands to guide, lest they be wrecked. All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining, and should teach the people to rely upon themselves.

In every new field patience and perseverance must be exercised. Do not fret at small beginnings. It is often the humblest work that accomplishes the greatest results. Steady, persevering, determined efforts must be put forth by every laborer. We must come close to our fellow-men in our efforts. Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow-men, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. One cannot stand off in a multitude and send down his voice to men, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy. Whenever you can get access to the fireside, urge your way there. Take your Bible and open before them its great truths. Your success will not depend upon your great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed quicker than by the most able dis-

courses. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare. We cannot afford to labor with such uncertain results.

There is a great work to be done, and individual workers can accomplish more by laboring in a humble way than by incurring great expense. There may be times when broader efforts may be in the order of God. If churches and halls are opened to any of the laborers, and there is a desire to hear, they should embrace the opportunity and do the best they can. But we have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a great outlay of means. Our laborers must learn to use means prudently, not only in their efforts to advance the cause of truth, but in their own home expenses. They should place their families where they can be cared for with as little expense as possible. Donations and bequests do not come to our people as they do to other denominations; and those who have not educated themselves to live within their means will surely have to do this now or engage in some other employment. Their habits must be frugal. They must not expend money for things that are not absolutely necessary. Economy must be the rule of every laborer. If he has not economical habits he must learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our workers will have to learn.

We should not allow our habits to become loose and dilatory while we are engaged in God's work. All should be prompt, sharp business men in his cause. With a little more study and punctuality, much time could be saved in our Conference business meetings, and many mistakes avoided. Everything that bears any relation to the work and cause of God should be as near perfection as human brains and human hands can make it. God is not pleased with the present lack of order and accuracy among those who do business in connection with his cause. He would have things done with as much order as was seen anciently in the arrangement of his sanctuary and of the armies of Israel. No slack, bungling work was done there; for death would have been the penalty.

My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less and educate more by holding Bible readings, and by praying with families and little companies. If you, as God's servants, do what you can in his love and fear, your efforts will be wholly acceptable to the Master; and in the records above you will be registered as good and faithful, and will receive at last from the lips of the Chief Shepherd the heavenly benediction, "Well done."

Christiana, Norway, Nov. 1.

THE REASON WHY.

BY ELD. G. D. BALLOU.

(Concluded.)

7. *The Jews.* God took this people when they were only slaves in Egypt, delivered them from their oppressors, led them through the wilderness, fed and cared for them as a mother cares for her child, chastised them oft for their waywardness, and finally gave them the land of Canaan for an inheritance. Only one thing was needed to insure their safety from all harm, and full prosperity in all they should undertake,—simply to obey the Lord their King.

Mingling with the heathen nations around them, again and again, through all their history, they were guilty of the most flagrant sins. Many a time God chastised them, but they were not corrected.

Finally, as a crowning act in their career of disobedience, they rejected and put to death the Son of God. God had given prophecies in regard to the coming of the Messiah, even foretelling the year when he should be manifested. See Dan. 9:24-27. John the Baptist had been sent as his forerunner. The Spirit of God descended in the form of a dove, and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." The multitudes heard and saw. He spake as never man spake. He healed the sick and raised the dead, and wrought miracles of every kind.

But he was not the Messiah this nation desired. He reprov'd sin sharply, and showed favor to the down-trodden Gentiles. He was too humble and unpretending. He did not come with pomp and worldly glory. They had so long taken all the promises of the prophets at premium, and all their threatenings at discount, that self-righteousness and spiritual pride had become their leading characteristics. Holding strictly to the customs and traditions of their fathers, they rejected everything that would tend to humble their proud hearts and lead them to penitence and contrition. Humility was only a wayfarer in Jerusalem. Self-denial was an outcast. The angel of mercy was spurned because her words were a continual reproof to them; and for one to show favor to a Gentile was almost an unpardonable crime.

Such was the condition of these unreconciled hearts that it was impossible for them to conceal their hatred toward One who was the embodiment of virtue; and finally, when they could endure him no longer, their rulers succeeded in causing the death of One whose only crimes were his innocence, his good works, and his plain teachings. So hardened were they in their own ways that, notwithstanding the power of God manifested in his resurrection by the presence of the mighty angels as reported by the guards, they soon resumed their wonted hatred of Christ and his work, and began to put to death his followers. They were filled with their own ways; and as God had forewarned them even by Moses, fifteen hundred years before he soon cast them off forever. Only forty years after the crucifixion Jerusalem was utterly laid waste. A million people perished by sword, famine, and by pestilence, and the remnant became wanderers among the nations. The prophet Hosea gives the reason: "Because they did not hearken unto" the Lord. Hosea 9:17.

For eighteen hundred years the Jews have been scattered in every civilized nation of the globe, a living monument of the result of disobedience to divine law. If they had remained faithful to God they would, instead, be the leading people of the earth to-day, and Jerusalem would be the metropolis city. Deut. 28:1, 13; Jer. 17:24-27. Who knows but the close of temporal and the ushering in of eternal things long since would have occurred. At least we know that the entire history of the world reads differently than it otherwise would.

8. *Jonah.* The great city of Nineveh had to be warned. God called Jonah to go and proclaim "Yet forty days, and Nineveh shall be overthrown." But Jonah knew the Lord was merciful, and that should the people of Nineveh repent the Lord would spare the city, and thus his own word would not come to pass. Pride of reputation so controlled him that he fled in the opposite direction by ship, to go to another country. But the Lord overtook him with an unforeseen calamity. Jonah seemed to divine the intent of the terrible storm that raged, and he was thrown overboard at his own request, and was soon after swallowed by a great fish. But God's purpose in Jonah's case was not baffled. The Lord was merciful, and desired to teach him the lesson to obey implicitly and leave the results with God. His penitential pleadings brought him safely to land. Then he was humbled, and ready to go on his appointed mission to Nineveh. The journey was long, but he patiently performed it, and delivered his message so faithfully that all Nineveh repented, from the king on his throne to the veriest beggar. This was what he had feared. He knew that all God's threatenings, as well as his promises, were conditional. Jon. 18:7-10. And now that his word had not come to pass, he was angry with the Lord. But a new lesson was learned after the scorching sun had made him faint and ready to die. We trust that he was really converted when he came to realize that the one hundred and twenty thousand souls in Nineveh were as worthy of God's compassion as

were he and his gourd. His pride had cost him a dear lesson; and though the record leaves him here, it is to be hoped that he learned to show mercy with cheerfulness. Self-denial and the faithful performance of duty, leaving results with God, would have brought peace and rest to his soul. Such love as Christ had for perishing men would have brought a sweet and joyful experience to Jonah as he saw mercy rejoicing against judgment in the case of the Ninevites.

Without further illustration, we can plainly see why God permits chastisements, afflictions, and judgments to befall the sons of men. Is it not to teach them lessons of humility and obedience—not to trust in their own ways and follow their own inclinations, but to carefully follow the word of God? Who will not learn obedience and submission to the divine will from the lessons of the past?

What will the men of this generation do in regard to the great truths that the word of God is bringing to them? What reason will they be able to render in the Judgment for trampling under foot the law of God, the violation of which has caused so much anguish and sorrow? What excuse will they offer for not following the example of Christ, in obedience to the Sabbath commandment? It was the sin of Sabbath-breaking that overthrew ancient Israel. Jer. 17:24-27. What will those have to say for themselves who have lightly esteemed the coming of Christ, and been overtaken unawares? What will those ministers of the word do, who like Jonah shun to declare the counsel of God lest their reputations suffer? What will those do who will not have mercy upon their fellow-men on account of the self-denial it will cost them? We have reason for believing that the masses of men, preferring to follow their own inclinations, feelings, and sentiments, will act again the history of the past. There will appear in the Judgment just reasons for their being assigned to destruction. God's word is already scattered among all nations, and translated in all the principal languages. The light of truth will yet shine brighter and brighter, till all the honest in heart shall see it and obey the Lord; and all the disobedient, careless, and ease-loving will be without excuse. God will have just reason for shutting out of the future Kingdom those who refuse to serve him here. And all his work will be so wrought that it will stand the searching test of the Judgment when the books are opened and all the assembled universe pronounce sentence that his ways are just and true. Then, if not before, all the lost will realize with the deepest anguish that the reason they are lost is because they have not lived in humble, childlike submission to the divine will.

When the word of God and the voice of nature proclaim the end near, who will say it is a matter of no consequence whether Christ comes now or a thousand years hence? When the voice of God proclaims from Sinai, in the audience of assembled millions, that the seventh day is the Sabbath, that all the holy men of old and the Lord Jesus Christ honored God in observing that day, who will say that the first day of the week—for thousands of years a pagan holiday—is just as acceptable in the sight of God as the day of his own appointment? When the word of God teaches that the dead are silent and unconscious in the grave, who shall rise up and say, Let us go unto the dead for knowledge and wisdom? Who, then, will invite that arch-deceiver, Satan, to palm off his lying wonders upon the sons of men? Let those who take these positions remember the day of God, when they will have to pass the test of the Judgment.

CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14:16.

A FEELING of safety often proves our greatest danger.

A rapid growth is not necessarily an unhealthy one. Where the proper conditions are supplied, the Lord can work wonders.

Real prayer means work, it means virtue; and to pray that God's work may move on in the earth is to move our part of it.

Jesus never takes away anything from us, except as he gives us something better in its stead. What kindness!

Sin has caused me many sore troubles. Whose sin?

A BRAND FROM THE BURNING.

BY M. B. DUFFIE.

FATHER, hear, oh comfort me!
The way is dark, I come to thee!
Long I've wandered, careless, wild,—
Out, alone, a wayward child.
Thorns of sin have torn my feet:
Now the resting will be sweet.
Help me, Lord, I come to thee.
Jesus, Master, save thou me!

When, from 'neath thy guiding hand,
A broken wreck upon a strand;
When beyond was dark and drear,
With no ray of light to cheer;
When naught here a solace gave,
With no hope beyond the grave,
Then thy light shone out for me,
Blessed truth! I welcomed thee.

In thy light no gloom can stay;
Clouds and darkness flee away!
Thou didst gleam, and doubts did cease;
Thou didst speak, and all was peace!
Be my fortress, mighty word,
Be my buckler, shield, and sword.
From all error keep me free;
Blessed truth! I trust in thee.

All my way was set with snares,
All my path was sown with tares,
Till thy word my heart did fill,
Till I came to know thy will.
In thy law I now delight;
To my feet it is a light.
Though the world shall turn away,
Blessed truth! I will obey.

Battle Creek, Mich.

THE HIGHWAY OF PROPHECY.

BY ELD. R. F. COTTRELL.

IN the "sure word of prophecy," God has mapped out direct roads, reaching from ancient times to the end of the present age, for the nations of the earth and his Church to travel. The nations have been pursuing the course marked out for them, with unerring certainty, to the present time; and this gives the assurance that they will as certainly pursue the course laid down to the end. It is equally true that the Church has all the way met with precisely the same experience which was predicted of it from ancient time, and is to-day on the track of prophecy, and very near the terminus of the road.

From the days of ancient Babylon the course of the great empires of the world was distinctly laid down. Medo-Persia, Grecia, and Rome succeeded Babylon, according to the prediction. Rome was divided into ten parts, as signified by the ten horns of the fourth beast of Daniel 7; the papacy arose among the ten, and has done all that was foretold concerning it. It has spoken great words against the Most High, worn out the saints of the Most High, and thought to change the times and laws of God, and has continued its full time—1260 years. There is nothing predicted that the papacy would do that it has not done. It only awaits its destruction, at the time when the now angry nations shall be dashed in pieces and consumed.

And another beast has arisen, as described in Rev. 13:11-18. This prophecy can be applied to no nation on the earth but the United States. The image to the papacy is now being called for. A "religious amendment" of the Constitution is sought, by which to enforce what is called "Christian laws and usages." When this object is obtained (and it will be, according to the prophecy), the power to persecute dissenters will be obtained; and it will be used against those who "keep the commandments of God and the faith of Jesus," refusing to worship the beast and his image. The persecution will continue until the wrath of God—the seven last plagues—is poured out upon the persecutors, and the servants of God obtain their final deliverance. This nation is on the road of prophecy, and is swiftly nearing its end. Nothing foretold in the prophecy concerning it has failed thus far, and nothing yet unfulfilled will fail.

The Church also has followed the track marked out in prophecy. In her primitive purity she went forth in white, "conquering and to conquer." Rev. 6:2. Pagan superstition was forced to recede before the aggressive onward march of heavenly truth. But soon the pure white was exchanged for red; the mystery of iniquity was at work, the seeds of apostasy were germinating. Then the red gave place to the black, the very opposite of the first

symbol. Paganism had flowed into the visible Church, and pagan rites and superstitions had usurped the place of gospel truth. Worldliness had become a leading characteristic. Now the way was prepared for the usurpation of the papacy, and for the pale horse to go forth, followed by death and the grave. The woman, the true Church, was driven into the wilderness, and there sustained and kept alive during the 1260 years of papal rule and oppression. While suffering these long years of bloody persecution, the cry ascends from the martyrs, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Reformation begins to be favored by civil rulers—the earth helps the woman; and the flood of persecution is swallowed up. Still the dragon is wroth with the woman, and wages a final war upon "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

When the sixth seal is opened, the signs of the advent at hand appear; and the day of wrath is to follow. Rev. 6:12-17. The servants of God must be sealed before the day of wrath. The cry in the Church is heard, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7. The appointed time for cleansing the true sanctuary is come. Dan. 8:14. Prophetic time reaches no further; the longest period is ended. There shall be time (prophetic) no longer. Rev. 10:6. The judgment in the sanctuary must now begin. The seventh angel is about to sound, and soon the mystery of God, the work of the gospel, must be finished.

The Church has passed over this ground; the judgment hour cry has been heard, the fall of Babylon has been announced; and now the voice of the "third angel" is heard in many lands, and its message is going to many peoples, and nations, and tongues, and kings. Rev. 14:9-12; 10:11. The Church is still on the track of prophecy. The last warning is being given, and is swiftly encircling the globe. The fulfillment of these prophetic messages is as sure and reliable a sign of the times, as the fulfillment of the prophecies concerning the kingdoms of the earth. The church is as certainly doing the work foretold in prophecy. "Can ye not discern the signs of the times?" The ground once trod will not be passed over again. The Lord will appear at the close of this message, and the harvest of the earth will be reaped. Rev. 14:14. How vain to resist the truth! The Jews at the first advent resisted, and it was to their own rejection. Their opposition did not stop the car of truth. It has rolled on, and will not cease until the consummation. Happy will it be for those who discern its onward progress and obey.

PROGRESS TOWARD THE CONVERSION OF THE WORLD.

BY ELD. WM. COVERT.

THE sad lack of vital godliness everywhere discernible in the professed Christian churches, is a matter to be deplored. Especially is this true when we consider that the masses are viewing Zion much more favorably than as seen through the prophetic eye. Her exalted condition given by the pen of the prophet (Isa. 2:2-9), is anything but a pleasing picture; yet the pastors of to-day are pointing to those things which the student of prophecy regards as evidences of the downfall of Zion, to prove that the world is being converted. We are free to acknowledge that there is at this time a marked resemblance between the world and that which is called the Church. But we fear that the wrong party has been converted.

The dizzy-headed passenger on a swiftly sailing vessel will often imagine that his craft is standing still, and that the waters are rapidly rushing by. Just so the Church member, drunken with the wine of Babylon, concludes that the world is approaching the Christian standard, when, in truth, the Church is making the advances toward the world. The Church dresses like the world, talks like the world, does as the world does; and while she is thus disposed, vast numbers may get on board her train, because she is drawing a pleasant coach in the direction in which the world desires to go. The Church makes out a splendid program of festivities along the route. All she asks is to be appointed master of ceremonies and receiver of pro-

ceeds. With the cash thus bestowed in sacrifice to her levities and sports, she erects many edifices with spires pointing heavenward, in which assemble congregations tending downward. We acknowledge that many are drifting into these organizations. This is exactly what the prophet has said: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Micah 4:1. The expression "flow unto it" shows clearly that they are simply drifting with the tide. They are "exalted above the hills," "established in the top of the mountains." The word "mountains" as used here doubtless means governments. It is descriptive of the Church as she is intrenched in the constitutional laws of those nations that adopt for their religious creeds many of the doctrines of the papacy. The same exalted state of this modern Israel is given by John's pen in Rev. 18:7: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

What depths of iniquity are here revealed! Read the context. You behold the professed Church of Christ persecuting the followers of Jesus because of their loyalty to God. The seven last plagues of unmingled wrath are pending over her shelterless head, yet she knows it not! Contrary to God's law she has connected herself with the kings of the earth, is living thus with them, and for this reason claims to "sit a queen." This boast is what we might expect of her in her self glory, but it displays a sad lack of modesty. As this graceful ornament disappears in proportion as the love of pleasure increases, we naturally listen for expressions of egotism when she speaks of herself. Notwithstanding all this, we would not offer a word of criticism if the field already occupied were well cultivated. As an illustration of the increase of crime, even in those places where church buildings and church influences are rapidly increasing, I will give an extract from a letter lately received by a friend. The writer is a lady living near one of our church-going cities, and is a member of one of its most influential churches. She says:—

"Our city is large and beautiful. Much that is attractive and interesting is in it, yet there is so much wickedness in it! While business seems to be booming, and prosperity attends on every hand, along with this is the tide of sin and evil in all its forms. I am astonished at it when I spend a day and night in the city. When I think that just a few years ago I could feel safe in the evening to go a few doors from home, never thinking of harm, while now a lady is unsafe a block away, I ask: Why is it? with Christian influences everywhere, and our city all dotted over with churches, of which we must have twenty-five or thirty. And our Y. M. C. A. is doing a great work, temperance organizations are numerous, and men and women are full of Christian zeal; yet it seems that the evil overbalances the good!"

This lady is astonished that with all the Christian privileges of her city, wickedness is increasing more rapidly than business or religious influences. Judging from her truthful statement, how long before human effort will put down all wickedness? Plainly, this will never be accomplished, but, on the contrary, evil will increase more and more. But the responsibility for this wretched state of society should be placed where it belongs, and this is done by the prophet Ezekiel: "Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger." Eze. 8:15-17.

Here are men in the inner court of the Lord's house who have turned their backs toward the temple of the Lord and their faces toward the sun. In God's temple is his law. These men therefore turn their backs to God's law, that they may worship the sun. They reject the Sabbath of the

Lord, that they may serve an institution arising from the idolatrous practices of heathen nations. It is their disregard for the laws of the Creator that fills the land with violence. Ezekiel further shows that because of the abominations that result from this opposition to God's truth, the people are destroyed by the fury of the Lord. Filling the earth with violence, is just the opposite of converting the world. Besides these, no class of people since the days of our Saviour has been so highly favored with ample opportunities for doing a great and good work as have the professed Christian organizations in this country during the present century; yet it seems that in the end they will make the greatest failure.

Sad indeed is the sight, when we behold a people who might go forth to glorious victory forging their own chains and becoming the agents of their own destruction; a people with freedom unbounded and opportunities almost unlimited. What glorious achievements are within their reach! Yet all these heaven-given privileges will only prove a curse when used in an unholy warfare against the truth.

RECEIVING REPROOF.

BY E. HILLIARD.

THERE is nothing more important for us to know than our faults. Be our intentions to do right ever so good, and our efforts ever so sincere and determined, there yet will be failings that we do not see, that not only hinder our progress in the Christian race, but cripple us in our efforts to do others good. Our brethren can see our failings much better than we. The heart is full of selfishness, and there is a great tendency upon the part of all to excuse self. The plain, cutting truths of the Bible, that lay bare the sins of the carnal heart, are too often laid at the door of our neighbor. Self-examination is not a pleasant task, and but few in our world are inclined to search their hearts to find evil and root it out.

In order to have reproof result in good, it must be given and received in a spirit of meekness. Unless it is, it does not have the effect that God designed it should. It may be hard to bear. It may cause deep sorrow of heart, and our proud feelings to become wounded; but if we will allow the leaven to work, it will do us good. It will cause us to become more guarded upon the point upon which we are corrected, and greatly assist us in overcoming it.

The apostle Paul gives us an excellent lesson on the effect that reproof has upon hearts that are willing to receive it. In his letter to the Corinthians, he says: "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." The apostle at first repented that he had written them this letter of reproof; but afterward, when he saw the good effect it had, he rejoiced. It weighed heavily upon their spirits, but this very sorrow worked in them repentance and a turning away from their sins. "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal."

Every one who has been reproofed, knows that it stings deep, and causes sorrow of heart. But this only creates an ardent desire to overcome the fault. It causes us to put forth earnest effort. How we fear and tremble lest we fail to correct the error! If we cannot receive reproof when given in a spirit of meekness, for our good, how can we ever expect to reach that point where we shall patiently bear it when we are buffeted for our faults, or when wrongfully accused? We must be in a place where we can take such treatment without a murmur or we are not acceptable to God. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:20.

How very few there are who are willing to have their faults mentioned at all. With most people, as soon as it is hinted that they are in the wrong, their combativeness is aroused at once. Especially

is this so when they are wrongfully accused. How unlike the spirit of our meek and lowly Saviour, "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Oh! how little of the real spirit of Christ there is among his professed followers!

The sorrow caused by reproof, when it has wrought its work in the heart, brings the deepest peace and comfort. Then the one who reproofed us is regarded by us as our best friend. We have a far deeper love for him than we had before. If we allow a rebellious spirit to control us, and hate the reprover, and keep right on practicing the sin, and thus become hardened, our conscience is benumbed, and we soon become the victim of greater sins. It is a fearful thing to let revengeful or hateful feelings arise in the heart when reproofed. "He that being often reproofed, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Medford, Minn.

DEATH NOT THE SECOND COMING OF CHRIST.

BY N. J. BOWERS.

1. JESUS does not come the second time at death, as this would make the second advent a continuous event, one that is taking place all the time, whereas it is to be at a particular time. Matt. 24:29, 30; 2 Thess. 2:18.

2. The second advent is to take place after certain events take place. Death is a sad reality long before these events transpire.

3. Death was in the world long before the first advent of Christ; so the second coming of Christ cannot take place at death, even as *second* cannot precede *first*. Did Christ come the *second* time at the death of patriarchs, saints, and prophets, in the days before his *first* advent?

4. When the Lord comes the second time, "every eye shall see him." Rev. 1:7. Is this true at death?

5. When he comes, he sends his angels forth to gather the saints from all over the earth.—Matt. 24:31. Is this true every time a saint of God dies?

6. When he comes, he destroys all the wicked. 2 Thess. 1:7, 8. Consider, does this take place every time a Christian dies?

7. When Jesus comes the second time, the righteous dead are brought forth from their graves (John 5:28, 29), and with the living saints are caught up in the clouds to meet the Lord in the air. 1 Thess. 4:16, 17. Does all this take place many times every day all over the world? Think of it!

8. Jesus will not come for the saints until he prepares a place for them. See John 14:1-3. That place is not yet prepared (Rev. 21:2), yet the saints have died all along down from Abel.

9. If Jesus comes for the saints at their death, he does not take them. Read 1 Thess. 4:14-17. He did not take Stephen his first martyr at his death; for "he fell asleep" and was buried. Acts 7:60; 8:2.

10. When Jesus told Peter that if it was his will John should tarry till he came, the disciples got the idea that John would not die. Their mistake was not in the conclusion they had formed, but in their understanding of what Jesus really did say.

Let us suppose that Jesus meant to have the disciples understand that by his coming he meant death, or that at the death of John he would in some sense come, then we will have the Master make the wonderful statement, "If John lives till he dies, what is that to thee?" Would not this have been a remarkable piece of information indeed?

So we see that the growing belief that at the death of saints the second coming of the Lord Jesus takes place, breaks down at every point of examination. Let us hold fast to sound doctrine, and have done with the fog and mist of false human reasoning, and be prepared for our Lord when he comes in his kingdom.

—Never miss an opportunity of doing a kindness, speaking a true word, or making a friend; seeds thus sown by the wayside often bring forth a pleasant and plentiful harvest.

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.

IN PEACE.

THE shades of night descending slow
O'er top the silent hills;
The silent heavens are bending low,
With silent stars that burn and glow;
And peace the valley fills.

Soft-going sounds the senses steep,
Earth has its time of rest;
For toil and care together sleep,
And those who laugh and those who weep,
Wrapped in God's care are blest.

Star-woven curtains God draws round
His children as they dream;
Light angels tread the holy ground,
Bright messengers of love surround,
And watch and ward for Him.

With trustful heart I would lay by
Life's good or seeming ill,
In blest forgetfulness to lie
Beneath a wakeful Father's eye;
For all things wait his will.

For earth and heaven are joined, and I
Am His who knows them all;
Safe when his sun is hot and high,
Safe when his night winds wander by,
Whatever may befall.

—The Growing World.

AUNT MARGARET'S TEXTS.

"YOUR stock of Bible texts must be very small, Ralph," said Aunt Margaret, as he joined her in the garden, after breakfast.

"What makes you think so, auntie?" he asked.

"Just this Ralph. I've been here almost a week, and your breakfast text has been the same every morning but one."

"Is that so, auntie? Well, perhaps you're right. I've been in such a hurry lately to get out here mornings, before breakfast, and see whether my seeds are sprouting yet, that I have n't stopped to hunt one up, and so I've had to say the first one that came handy."

"I thought so, Ralph, and I've been wondering—"

"Say, Ralph," shouted Ben Hanson, rushing in through the garden gate, "are you going to see the phonograph this evening? I want to go the worst kind, but suppose I can't. They say the man makes it say such funny things."

"I know it," said Ralph, "and I asked father to let me go, but he said he could n't spare the money."

"Oh, dear! Well, I must be going along, I suppose," said Ben. "I've got to do two errands before school time."

"Ralph," said Aunt Margaret, when Ben had gone, "I'll give you the money to go to-night, and enough to take with you any three boys whom you may choose."

"Hurrah for you, Aunt Margaret! I say, you're awful good to a fellow."

"Wait a minute, Ralph. There's one condition. It is that you'll let me give you a list of texts to learn, and repeat one every morning at breakfast."

"Oh! yes, indeed. That's easy," Ralph replied.

"Tell your aunt she's a brick, Ralph," said Ben, as they left the Y. M. C. A. Hall, where the phonograph had been on exhibition. "I mean," he said, correcting himself, "tell her we're mighty obliged to her for letting us go. Was n't it cute, though, to hear it crow like a rooster, and mew and bark like cats and dogs?"

"I think the funniest was 'Mary had a little lamb.' How it did talk through it's nose though!" said Stephen.

"Oh! but the queerest of all was 'Peter Pecker picked a pike of pickled Peters,'" said Sam. "Do n't you remember how everybody laughed?"

"That's so," said Ralph. "But do you believe that if the machine should stand just so, a thousand years, it would say those very same things over again? I do n't."

"That's what he said, any way," said Sam.

"Well, I guess I should n't like to have such a machine round all the time, then," Ralph added.

"Guess you're afraid 't would tell too many tales about your slang, Ralph. Is that it?" asked Ben's

big brother, lifting Ralph up by his elbows, and setting him down upon his own door-step.

"That's none of your business," Ralph replied, going in through the door, and slamming it behind him. Now this was a very tender subject with Ralph. He had often been corrected by his parents, and sometimes he had tried, in a kind of half-hearted way, to leave it off. But the habit seemed to cling to him, and to grow stronger rather than weaker, as every habit does when indulged. But now, what the phonograph man had said kept coming to his mind over and over again. The truth is, he had heard a lady behind him remark:—

"I suppose the Judgment day will do that for us—bring to mind all our wrong words especially."

"Now for Aunt Margaret's texts," said Ralph to himself the next morning. Then he read:—

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."

"I wonder if she did it on purpose," he thought. "Let's see if they're all about words." And turning to the references in his Bible, one after another, he read:—

"The words of the pure are pleasant words."

"The words of a wise man's mouth are gracious."

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth: therefore let thy words be few."

"A fool's voice is known by the multitude of words."

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment."

"There is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

"If any man offend not in word, the same is a perfect man."

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Ralph's face had grown very thoughtful as he read them one by one.

"I declare, I did n't know the Bible had so much about it," he said to himself. "I wish I knew how to leave off slang, any way; yes, I do." And then as he turned once more to the first text upon the list, it must have been the Holy Spirit that led him to drop upon his knees beside his bed, and pray with all his heart:—

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."—Lillian Payson, in S. S. Times.

DO N'T STIMULATE THE YOUNG.

If you give to a healthy man of twenty, who has never tasted it, either a cup of tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked, to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors, and tobacco are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic ones of wine, beer, or brandy, or the soothing power of tobacco, to keep it in health and well-being; but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee—nay, before the little things think of asking for it, tempt them to sip it out of their own tea-spoon!—Boston Post.

—The happiness derived from doing deeds of kindness is the purest, the sweetest, and the most lasting of all human enjoyments.

—As whole acres of Persian roses are required to make one priceless ounce of the pure attar, so the soul's balm is the slow product of a long course of right living and thinking, every separate thought and act contributing its own minute but precious particle of sweetness to the rich result.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 62:20.

THE END.

THE course of the weariest river
Ends in the great gray sea;
The acorn, for ever and ever,
Strives upward to the tree;
The rainbow, the sky adorning,
Shines a promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By time all knots are riven,
However complex they be,
And peace will at last be given—
Given to you and to me.

Then, though the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right, though the wrong be tempting,
Seek the truth at any cost;
Vain is all weak attempting
When once the gem is lost.
Let strong hand and keen eye be ready
For open and ambushed foes;
Thought earnest, and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Through the dark are low winds complaining,
Yet the sunrise gilds the night;
And Love has his hidden treasure
For the patient and the pure;
And Time gives his fullest measure
To the workers who endure.

—Sel.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

TENTH ANNUAL SESSION.

THE first meeting of the tenth annual session of the International T. and M. Society convened at Battle Creek, Sunday, Nov. 23, at 9:30 A. M. Both President and Vice-President being absent, by request of the Secretary, Eld. G. I. Butler called the meeting to order. Prayer was offered by Eld. E. H. Gates. On motion, Eld. O. A. Olsen was elected Chairman *pro tem*. The various Branch Societies were represented by seventy-seven life members and State officers. The number from each was as follows: California, 1; Iowa, 6; New England, 3; New York, 1; Michigan, 26; Wisconsin, 4; Minnesota, 6; Illinois, 3; Ohio, 4; Kansas, 1; Pennsylvania, 3; Vermont, 3; Maine, 2; Indiana, 3; Missouri, 1; North Pacific, 2; Upper Columbia, 1; Dakota, 4; Kentucky, 1; Colorado, 1; Tennessee, 1.

On motion, all present who were not life members were invited to become such, and to participate in the deliberations of the meeting. Brn. Underwood, Sisley, and Miller were requested to act as solicitors. The Chair was instructed to appoint these brethren to act in this capacity during the present session of the Society. Thirty-seven members were added to the Society, representing an increase of \$360 to its funds.

The report of labor for the past year shows a distribution of reading matter equal to about twenty-one million pages of tracts, of which over sixteen million pages have been in the form of new periodicals, between one and two million in books and tracts, and the balance in old periodicals. In addition to work done by authorized agents in our own and other countries where missions are established, persons in distant and comparatively unknown countries are keeping the Sabbath, and are actively engaged in distributing our publications.

A sea captain, on returning from India recently, reported that while there a missionary came on board his vessel with our reading matter for distribution; and similar instances are not unusual. The demand for this reading matter increases in proportion as its circulation increases. Among other places where a special interest now exists, several points in South America, on the coast of Africa, in Europe and the West Indies.

The financial report for the year was as follows:—

RECEIPTS.	
On donations and memberships,	\$5,073 17
On sales and for periodicals,	453 32
Balance in favor of Society last year,	365 60
Total,	\$5,892 09

DISBURSEMENTS.	
Expenditures for books and tracts,	\$1,113 03
“ periodicals,	4,236 57
Miscellaneous expenses,	499 98
Total,	\$5,849 58
Balance in favor of Society Nov. 1,	\$42 51

On motion, the Chair was authorized to appoint the usual committees. Eld. Butler then made remarks in which he presented the plan which has been adopted in several Conferences, of devoting the fourth Sabbath in each month to the interests of the missionary work. He suggested the propriety of having a committee to propose matters for consideration upon that day, and to make such other recommendations as may be necessary. After interesting remarks by Brn. Olsen, Whitney, Hutchins, Covert, Peebles, and others, on motion, this matter was referred to the committee to be appointed on resolutions. Eld. Butler then spoke of the demand existing in some of the large societies, for some person to take the oversight of the canvassing work, the care of depositories, etc. This demand arises from the enlargement of the work, and will increase; and the question proposed was respecting the best means of meeting it. On motion, this matter was referred to a committee of five presidents of State Societies to be appointed by the Chair.

Attention was called to the case of Bro. R. L. Jeffery, from South America, who was present; and he was invited to make remarks respecting the interest in present truth existing in that country. He stated that there are over twenty persons keeping the Sabbath in British Guiana, and that they desire that a minister should be sent to them. Bro. Jeffery's object in coming to this country is to prepare himself to more successfully labor for his people. To this end he desires to attend school, and obtain a knowledge of Bible subjects and how to teach them. On motion, his case and the wants of the field which he represents were referred to a committee to be appointed by the Chair. This committee was afterward announced to be J. Fargo, G. G. Rupert, and A. R. Henry.

Quite an extensive interest existing in British Honduras, Central America, was reported by Eld. Waggoner. The Chair then announced the following committees: On Nominations, H. W. Decker, H. Nicola, and E. W. Whitney; on Resolutions, W. C. Sisley, R. A. Underwood, and C. H. Jones; on matters pertaining to State depositories, etc., D. B. Oviatt, G. I. Butler, G. C. Tenney, R. M. Kilgore, and E. H. Gates.

On motion, meeting adjourned to call of Chair.

SECOND MEETING, NOV. 27, AT 9:30 A. M.—Prayer by Eld G. I. Butler. Minutes of the last meeting approved. Thirteen additional members were present from Michigan; also one each from Vermont, New York, Indiana, and Wisconsin.

The Committee on Resolutions made the following partial report:—

1. *Resolved*, That we approve of the plan adopted by several State Societies, of devoting the fourth Sabbath in every month to the interests of the missionary work; and further, that we favor the collection of free-will offerings to the missionary cause at this time.

Whereas, In the above recommendations it is not designed that the exercises on the fourth Sabbath shall take the place of the regular quarterly meeting; therefore—

2. *Resolved*, That we recommend that the local societies hold their quarterly meetings for the transaction of necessary business, at the usual time.

Whereas, It is desirable that the exercises upon the Sabbath devoted to missionary interests should be somewhat uniform throughout the country, and also that they should be made profitable and interesting; therefore—

3. *Resolved*, That we recommend that the officers of the International Society constitute a standing committee to make suggestions each month respecting the order of exercises, subjects for consideration, etc.

Whereas, Our reports of labor, particularly the annual summary which is published in the Year Book, are becoming more and more important, both as documents of reference and representations of our strength and efficiency as a denomination; therefore—

4. *Resolved*, That we urge upon both members and officers the importance of laboring to make them accurate and complete.

This report was adopted by considering each item separately. Resolution 1 was spoken to by Brn. Tenney, Butler, Olsen, Hanson, Waggoner, Underwood, Covert, Miller, and Kilgore, and during the discussion a motion to substitute the last Sabbath in the month for the fourth was made and lost. Resolutions 2 and 3 were adopted without discussion. Resolution 4 called out remarks

from Brn. Butler, Waggoner, S. B. Whitney, Sisley, and Olsen, respecting the importance of the subject presented. The following resolutions were then presented by Dr. Kellogg:—

Whereas, The health and temperance work sustains a most intimate and important relation to the third angel's message and to all branches of our cause; and—

Whereas, According to the light given us, this subject may be used as an entering wedge, by means of which other truths may be introduced, and thereby many may be brought to a knowledge of the truth; therefore—

1. *Resolved*, That we urge that greater attention be given to this branch of our work than in the past, and that during the coming year such measures be adopted as will result in a more extensive knowledge of our views upon this subject; and, further—

2. *Resolved*, That we hereby urge upon all State Tract Societies the importance of devoting a due proportion of their funds and labor to the attainment of this end.

Dr. Kellogg was then invited to make some remarks. He stated that the lack manifested in the health and temperance work is not so much owing to a want of interest in it as of men who have time and ability to push the subject; and he strongly urged that greater attention should be devoted to it. He presented samples of small health and temperance tracts, and stated that an illustrated series, designed to cover all the principles of health reform, is being prepared. After further remarks, in which he urged that at least one person in each of the several State Societies should be appointed to work for the interests of the health and temperance cause, resolution 1 was adopted.

Meeting adjourned to call of Chair.

O. A. OLSEN, *Pres. pro tem.*

M. L. HUNTLEY, *Sec.*

(To be continued.)

NEBRASKA TRACT SOCIETY.

THE seventh annual session of the Nebraska Tract and Missionary Society was held at Lincoln in connection with the camp-meeting.

FIRST MEETING, OCT. 15, 1885, AT 4:30 P. M.—President in the chair. Minutes of last annual meeting were read. Eld. Cudney explained how persons could become members of the Society, and opportunity was given for any who desired, to join. The importance of doing more in the missionary work, and the duty of each member to do all he can to assist in spreading the truth, were fully set before the people. A motion was made that we do away with the district secretaries, and that the librarians do business directly with the State Society. A warm discussion followed, and many were in favor of the motion. By motion, the question was laid on the table, and a committee of three was appointed to present the matter in proper shape, to be acted upon at the next meeting. The committee failing to report, the subject received no further attention.

The usual committees were appointed by the Chair: On Nominations, H. Greathouse, O. W. Bent, B. Musgrave; on Resolutions, E. W. Farnsworth, John Lorntz, L. D. Chambers. B. Musgrave being called away from the meeting, W. N. Hyatt was appointed to fill his place.

SECOND MEETING, OCT. 18, AT 8 P. M.—The time was spent in relating interesting features of the work. Opportunity was given for any present to give their experience in missionary labor, especially in the systematic distribution of tracts. Several stated that their work in using the tract packages had been highly satisfactory; that some would read the tracts who could not be induced to attend meetings or read large books. Some were present who first had their attention called to the truth in this way. All can do something in this branch of the work by making use of these packages when they visit their neighbors and friends.

THIRD MEETING, OCT. 19, AT 9 A. M.—The report of labor for the last year was called for, and given as follows:—

No. of members.....	383
“ reports returned.....	528
“ members added.....	27
“ “ dismissed.....	27
“ missionary visits.....	3,945
“ letters written.....	1,021
“ Signs taken in clubs.....	425
“ Tidendes “ “.....	25
“ Harolden “ “.....	70
“ new subscriptions obtained.....	1,502
“ pp. tracts and pamphlets distributed.....	467,096
“ periodicals distributed.....	19,117

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand Oct. 24, 1884, \$ 200 16

Received from Neb. S. S. Association,	14 19
“ “ Conference,	311 40
“ “ Minn. Tract Society,	64 01
“ “ districts,	799 48
“ “ ministers and agents,	4,529 71
Received on sales,	1,741 14
“ bills payable,	1,538 91
“ interest,	4 29
“ expense fund,	2 80
“ board expense,	60
“ periodicals,	151 39
“ tract fund,	1,745 95
“ tent “	864 08
“ building “	115 00
“ European mission,	220 50
“ Australian “	31 62
“ International fund,	27 50
“ Scandinavian mission,	45 00
“ canvassing fund,	185 00
“ educational “	10 00
Total,	\$12,602 73

CASH PAID OUT.

To REVIEW AND HERALD,	\$1,031 07
“ Pacific Press,	185 00
“ Good Health,	40 00
“ International Soc. for “Sunshine”	459 55
“ Nebraska Conference,	200 82
“ ministers and agents,	1,646 37
On mdse. purchased last year,	1,214 20
“ “ the present year,	646 06
“ Neb. S. S. Association,	5 45
“ building fund,	4 55
“ tent fund,	1,337 06
“ bills payable,	2,198 85
For freight and cartage,	178 96
“ Bibles,	804 26
“ insurance and lease of lot,	150 20
“ printing,	206 22
“ postage, expressage, postals, etc.,	141 17
“ telephone,	39 00
“ fuel and oil,	126 50
“ sundries,	56 91
“ furniture and fixtures,	63 75
“ board,	213 51
“ interest,	28 03
“ periodicals,	1 75
Cash on hand to balance,	\$1,622 59
Total,	\$12,602 73

FINANCIAL STANDING.

ASSETS.	
Value of building,	\$1,570 48
“ furniture and fixtures,	440 39
“ merchandise on hand,	4,174 41
Due from districts,	848 82
“ ministers and agents,	1,712 98
“ tent fund,	1,488 27
“ other accounts,	9 36
“ bills receivable,	225 00
Cash on hand,	1,622 59
Total,	\$12,092 30
LIABILITIES.	
Due REVIEW AND HERALD,	\$6,714 07
“ Pacific Press,	1,233 33
“ Good Health,	11 16
“ on general merchandise,	54 38
“ hills payable,	575 00
“ Scandinavian mission,	65 00
“ European “	240 00
“ Australian “	31 62
“ International fund,	149 50
“ local societies,	1 82
“ individuals,	48 47
Net financial value,	2,967 95
Total,	\$12,092 30

Committee on Resolutions submitted the following:—

Whereas, The office of director sustains much the same relation to the district that the office of president does to the State; and—

Whereas, The effectiveness of the office and the life and growth of the district largely depend upon the life and leadership of its director; and—

Whereas, Experience has shown that where directors have devoted themselves to the discharge of the duties of the office, most gratifying results have followed in an increase in membership, payment of tithes, laborers in the canvassing field, and systematic efforts in the missionary work in general; therefore—

Resolved, That it is the sense of this Society that such persons should be chosen to fill the office of director in this State as can and will devote time and thought to the discharge of its duties.

Resolved, That it is the sense of this Society that the publication of the *Gleaner* be discontinued.

Resolved, That this Society invite its officers to dispose of its general merchandise at the State depository, as soon as possible without too great sacrifice, and that hereafter no goods be purchased only such as are needed for our special work as a missionary society of the third angel's message.

Resolved, That we invite the Conference to take charge of the tent and camp-meeting fund.

Resolved, That it is the sense of this Society that the State Secretary and other workers at the State office should be paid a sufficient amount so that they can board themselves.

Whereas, The funds of the Society are made up from memberships, donations, and sales; therefore—

Resolved, That none of these funds be used for any other purpose than that originally intended.

Whereas, Many small orders are constantly being received at the State Office, thereby consuming the retail trade and profits; therefore—

Resolved, That no discount be allowed on orders of less than five dollars' worth (periodicals excepted).

Whereas, There are several hundred dollars' worth of books in the depository that have been returned by agents and ministers, and nearly all badly trunk-worn; therefore—

Resolved, That hereafter, whenever books are sent or taken from the depository by agents or others, they be considered sold, and that the Society refuse to take them back.

These resolutions were considered separately. The last two were thoroughly discussed. It was moved and supported that the sixth resolution be amended as to read thus:—

Resolved, That no discount be allowed, except to ministers, agents, and districts, in orders of less than five dollars' worth (periodicals excepted).

As thus amended, the resolutions were adopted. Committee on Nominations presented the following names, and the nominees were elected: For President, H. Shultz; Vice-President, D. Nettleton; Secretary, S. E. Whiteis; Directors: Dist. No. 1, John Lorntz; No. 2, G. S. Reichard; No. 3, O. W. Bent; No. 4, W. D. Chapman; No. 5, John Clark; No. 6, A. A. McKay.

Adjourned *sine die*. H. SHULTZ, Pres.
S. E. WHITEIS, Sec.

Special Attention.

JUSTICE FIELD'S OPINION.

THE following, which we clip from the New York Independent of Nov. 19, 1885, very clearly freshadows the ground on which the observance of Sunday will be demanded by the State from all classes:—

"Mr. Justice Field, of the Supreme Court of the United States, in stating the policy of the law with regard to the Sabbath, recently made the following observations: 'Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States.' This is a very fair statement of the theory of the law in all its Sabbath regulations. The Sabbath, as it exists in this country, is made up of two elements, one of which is purely religious, while the other is the rest element, or suspension of the ordinary activities of our secular life. The fact that both of these elements coincide as to the day does not confound them or make them identical. With the purely religious element, which is of the highest importance, civil government has nothing to do, and can do nothing to do, beyond affording protection to those who religiously keep the Sabbath. It prescribes no religious duties to be performed, and annexes no penalties to the non-observance of the Sabbath as a religious day. All the religious questions connected with the day are left, as they should be, to be determined by the conscience of each individual for himself, without any direction or restraint by the civil law. The law proceeds upon a very different theory in respect to the rest element of the Sabbath. It assumes that a day of general rest at comparatively short intervals is useful to society in various ways, and prescribes such rest as a matter of police regulation, and enforces the same by appropriate penalties. The law is right in letting the religious element entirely alone, and equally right in establishing and enforcing a day of general rest. The extent to which such rest shall be enforced is a matter to be determined by sound legislative discretion."

The opinion of a Justice of the Supreme Court of the United States, will of course have great weight, and many will be satisfied with such reasoning; but we are quite as positive that many

will not be. Notwithstanding the apparent plausibility of the position taken, it strikes us that every lineament of this sheep's head which Mr. Field holds out before us plainly reveals the wolf behind it.

1. It is claimed that the State in demanding that all shall rest from labor one day in the week, is not meddling at all with religious observances. Yet the laws on this question are called "Sabbath laws." Why is this, if Sunday is not enforced as the Sabbath? But if it is enforced as the Sabbath, it is a religious institution, nothing more nor less.

2. If the State takes such a wonderful interest in the welfare of its citizens as to insist that they must rest one day in seven to save them from physical and moral debasement, can it make any possible difference to the State which day a man shall choose for his rest day, provided he in no wise interferes with others to disturb them in observing the day they may choose to keep? For instance, when a person has observed the seventh day of the week in rest and devotion, has he not guarded himself sufficiently against "the physical and moral debasement which comes from uninterrupted labor"? From the assumed stand-point of Justice Field's opinion he certainly has. But will this be accepted?—Not by any means. All must not only keep a day, but they must keep a particular day. Then it is not merely to secure the citizen a day of rest that the State legislates. That is a false pretense.

3. Why is the Sunday chosen as the State rest day? Simply because the majority of people regard that day as the Sabbath. Under these circumstances, however much the State may claim to do so, it is impossible to separate the question from the sphere of religion. And what makes the matter peculiarly odious to the seventh-day observer is the fact that this first day has been substituted by human authority for the Sabbath of Jehovah; and hence the loyal adherent of the Bible Sabbath, cannot, without violating his conscience, perform any act which will in the least recognize Sunday as a Sabbatical institution.

4. When there are two parties, each observing a different day as a Sabbath, the State cannot take one of these days and make it binding on all alike, without discriminating against one class in favor of the other. Hence those who keep the seventh day are discriminated against by these Sunday laws. If the State wishes to be utterly impartial, let it take some day as the universal rest day which neither party observes as the Sabbath. Then all will stand equal before the law; they cannot otherwise.

NAPOLÉON'S VIEWS ON THE SUNDAY LAWS.

THE agitation of a more stringent law for the compulsion of rest from labor as well as recreation, which is now beginning in different parts of continental Europe, has caused a great research for the opinions of celebrated men upon this question. The last appearing in the French papers is that of the first emperor, Napoleon, while in the zenith of his power:—

"OSTRADE, MARCH 5, 1807.—It is contrary to divine law to prevent a man, whose wants on Sunday are the same as on other days of the week, from earning his bread by labor if he finds it necessary. The government cannot enact such a law unless it furnishes bread gratis to those who need it. But over-industry is not a fault of the French. With this, however, neither the police nor government must meddle. The high Church officials themselves prescribed Sunday relaxation only to such as were in easy circumstances, or were able to save enough from their six days' labor to enjoy a day without work. This has been so general that in all Catholic countries the custom has been to ask permission to work of the bishop or priest. The question is, Whose right is it now to grant this permission, the bishop's or the magistrate's? Great care should be exercised in giving power to an official to prevent men from laboring on Sunday if they are in need. God has made work one of the

obligations of man, since none of the fruits of the earth are given to him without labor. It would appear to be God's will that man should work every day, since his wants are renewed every day.

"To discriminate between laws prescribed by the clergy and such as have only been invented to extend the power of the priest, requires great caution. The laws of the Church require every Catholic to attend mass on Sunday; but the clergy, for the purpose of increasing their authority, direct that no Christian shall work on Sunday without their consent. This liberty is granted or refused at the priest's option to make his power felt, and in many countries this liberty was procured with money. Bossuet says: 'Eat an ox and be a Christian.' The observance of fasting on Friday and relaxing on Sunday are only secondary and unimportant regulations. What is of more importance is, the command of the Church not to disturb the good order of society, nor harm one's neighbor, nor abuse his own liberty. Priests who require more should not be insulted, but laughed at. I would not compel a priest to give me absolution against his will, neither do I wish to charge the laborer who is compelled to work on Sunday to support his family with committing a heinous crime.

"As the government is asked to use its authority in settling this question, it necessarily follows that it is competent. I am, then, the authority, and will give at all times permission to the people to continue their work at pleasure. The more occupation, the less vice. The more plenty the people enjoy, the more will they be able to gratify their needs of mind and body. If I were disposed to meddle in this affair, I should be disposed to order that after mass the shops be opened and the workmen return to their tasks; for, in looking about upon the different classes of society, one can see to what extent our Sunday relaxation has been an injury. Look upon the effect this interruption to labor has upon the arts and trade! Society does not furnish a subject more serious for contemplation. Some of our legislators would make France a monastery of monks, and pass laws only fit to govern a convent; but as people must eat every day, they ought to be permitted to work every day if so disposed. If concession is made to the priest in this instance, others will soon be demanded. When the power of the government is asked to interfere with things with which it has no business, we shall soon be brought back to the disastrous times of merchantable indulgences, and to that corrupt period when the priest believed he had the right to persecute the citizen who had not attended mass.

"The power of the clergy ought to end with exhortations from the pulpit and the confessional. The police spy and prison should never be the means used for bringing the people into religious usages."—Chicago Times.

MURDER ON A GRAND SCALE.

It is understood that Servia was set upon Bulgaria by Austria. The object was to head off Russia. But Russia had her own ideas of the game, also, and was indignant with Bulgaria for making a move without orders. But notice what this game is. Two great powers set two little principalities of the same blood, language, and religion to slaughtering each other. Untold suffering and great destruction of life follow. The object of one of the two great powers in playing this bloody game with the lives of innocent men, is to seize upon Constantinople. The object of the other is to capture Salonica. Neither of these "Christian" powers have the least ruth or compunction about the suffering and slaughter. They hew human flesh and nerves with as much nonchalance as if men's bodies were logs of wood, human sighs were the winds, and tears were dew. Is not this in spirit, purpose, and method the crime of murder, multiplied in heinousness thousands of times?—Chicago Interior.

—Most people, when they come to you for advice, come to have their own opinions strengthened, not corrected.

—An idle, isolated life never gave strength to any human soul. Bonds and burdens are ordained of God, and strength is found in bearing not shirking them.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 8, 1885.

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

THE CONFERENCE.

THE present session of the Conference closed its business so far as pertains to its public meetings, today, Dec. 6, having continued in session from Nov. 18, a period of 19 days. Much work yet remains in the hands of committees, which will occupy some time to come.

Questions second in importance to none which have ever come up for the consideration of this people, have occupied a large share of the time of this session. The amount of business the past week has been as that of the week before, only, if anything, more abundant; while in range and volume the proceedings as a whole, have more than equaled those of any preceding Conference. Nearly all the delegates are still present, very few having been obliged to return home.

Sabbath, the 5th, was set apart by vote of the Conference, as a day of fasting and prayer, for the purpose of especially seeking from God the help that is so much needed in various departments to occupy the fields which Providence has opened before us. Eld. Olsen spoke in the forenoon, showing that God will be with his people till they depart from him. Eld. Butler spoke in the afternoon on the course and curse of Meroz. There is a vast work to be done; and few as there are, and few as there will be at the most, to do it, it is necessary that every one come up to the help of the Lord against the mighty.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FOURTH ANNUAL SESSION.

(Concluded.)

MONDAY, NOV. 30.

THE eleventh meeting of the Conference was called at 9:30 A. M. Eld. W. C. White, having arrived from Europe, led the Conference in prayer. Minutes of previous meeting approved. The delegation from Ohio not being full, Eld. Victor Thompson was received as additional delegate from Ohio.

The first business being action on the motion pending at the hour of the preceding adjournment, to adopt the report of the ministerial improvement committee, it was read, discussed, and unanimously adopted.

On motion, the Chair was empowered to appoint the two remaining members of the committee called for in the foregoing report.

On the subject of the new Year Book it was—

Moved, That the Chair appoint a committee of one to collect statistics and other matter for the book.

The motion was amended so as to read that a committee of two be appointed by the Chair to act with the Corresponding Secretary, to prepare the matter for the Year Book.

As amended the motion prevailed.

Moved (by G. G. Rupert), That Eld. N. Orcutt, of Moultrie, Florida, receive credentials from this Conference.—Carried.

The Committee on the financial settlement between Wisconsin and Illinois, on account of the transfer of the Scandinavian church of Chicago to Illinois, submitted the following report:—

Your Committee appointed to consider the matter of difference between the Wisconsin and Illinois Conferences, would respectfully report that they have given the subject their careful consideration, and would express it as their opinion that the Illinois Conference should pay the Wisconsin Conference seven hundred dollars, one half during the year 1885, and the balance during the year 1886.

All of which is respectfully submitted.

A. R. HENRY,
J. L. PRESCOTT, } Committee.
W. S. NELSON,

After a free interchange of views between the Illinois and Wisconsin delegations, the report was adopted.

The motion was afterward reconsidered, and the question referred back to the committee without instructions. One of this committee having left the

place, the Chair was by vote requested to supply one to fill the vacancy, and to add two additional members to the committee.

W. C. White, R. A. Underwood, and O. A. Olsen were appointed by the Chair under this motion.

The Committee on Resolutions presented the following additional report:—

9. *Resolved*, That we hereby indorse the standing rule of our Sabbath-school Associations in regard to taking offerings on the Sabbath, for the following reasons: (1.) It trains our young to the habit of giving. (2.) If appropriated, not merely for school expenses, but, as is now being done in some places, in part for missionary work, it cultivates a missionary spirit in the children. (3.) It is in harmony with the Lord's will as expressed in the law, when more offerings were made on the Sabbath than on any other day. (4.) It is in harmony with the light given to us as a people. And—

10. *Resolved*, That the same principles apply to the subject of donations on the fourth Sabbath of the month, which day is devoted to the missionary work; and we recommend that they be so taken.

11. *Resolved*, That in view of the uncertainty of the times, and the danger of depositing money where we can have no idea of its security, we recommend that our Conferences east of the Rocky Mountains deposit their surplus funds in the Office of the REVIEW AND HERALD, and those west of the mountains deposit the same with the Office of the *Signs of the Times*.

Motion was made to adopt the report, and the first resolution of this series (numbered 9) was discussed and approved, when, the hour of noon having arrived, the Conference adjourned to call of Chair.

TUESDAY, DEC. 1.

The twelfth meeting of the Conference was called at 9:30 A. M. Prayer by D. M. Canright. Minutes of previous meeting approved.

The question before the meeting was on the adoption of the remainder of the report of the Committee on Resolutions as presented at the preceding meeting, being resolutions numbered 10 and 11. These were read and adopted.

An appeal to missionary workers from sister White was read at this point, whereupon it was—

Moved (by J. H. Waggoner), That we express our thanks to the writer for the timely counsel contained in the communication just read, and that the same be published.—Carried.

Communications were then read from the Mission Board of the Central European Mission at Bale, and from Bro. Matteson, the latter concerning the circulation of the European papers in America.

Following the reading, W. C. White, at the invitation of the Chairman, made a full and interesting statement concerning the condition of the cause in Europe. Openings are everywhere presenting themselves, and the outlook is very encouraging.

The Chair announced as the persons to assist the Corresponding Secretary in gathering statistics for the Year Book, I. S. Miner, L. A. Smith.

The Committee on account books for city missions reported, recommending that a small account book be prepared for the workers in which they may record their daily labor, their accounts with the mission, their personal expenses, etc., and books for the mission as follows: a Visitor's Register, a Record Book, and a small Indexed Ledger. They recommended the continued publication of Bible Helps, and that a committee of three be appointed by the Chair to revise and prepare matter for the same, and superintend its publication, and that Hints to Bible Workers be published separate from Helps to Bible Study.

The report was adopted.

The committee called for was appointed as follows: U. Smith, G. B. Starr, W. C. Sisley.

The brethren present from Michigan having appointed a committee to present a request to the Conference, the said committee, consisting of D. M. Canright, J. F. Carman, and H. S. Lay, offered the following resolution:—

Resolved, That we request the General Conference to release H. W. Miller from his appointment at Washington, D. C., that he may fill the place of president of the Michigan T. and M. Society, made vacant by the resignation of the former president.

A motion to refer the matter involved in this resolution to the Committee on the Distribution of Labor, was lost. The resolution was then adopted as presented.

A motion was made inviting the president of the General Conference to prepare a pamphlet on the change of the Sabbath, and one on the three messages of Revelation 14; which motion was finally referred to the S. D. A. Publishing Association, with the request that they cause such works to be prepared. The Publishing Association was also by vote requested to furnish a tract on the subject of conversion.

The resolution that Eld. Waggoner's articles on the Church be published in pamphlet form, which was laid on the table in the afternoon meeting of Nov. 27, was now taken from the table for consideration. It had scarcely got fairly into the hopper of discussion, when the hour of noon arrived, and the Conference adjourned to call of Chair.

WEDNESDAY, DEC. 2.

The thirteenth meeting was called at 9:30 A. M. Prayer by P. H. Cady. Minutes of previous meeting approved. The question before the meeting being the motion on the publication of the articles on the Church, the motion was referred to the Publishing Committees of the S. D. A. and Pacific S. D. A. Publishing Associations.

The recommendation of the Committee on the Distribution of Labor, that Eld. Wm. Ings go at his earliest convenience to England to labor, which was deferred till Eld. W. C. White should be present, was now taken from the table, and after discussion by W. C. White and others, was adopted.

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

12. That if the Michigan brethren will cheerfully assume the burden of the work in Ontario, this field be connected with the Michigan Conference.

13. That Bro. J. F. Ballenger, of Illinois, labor under the direction of the Michigan Conference.

14. That Bro. C. H. Bliss, of Illinois, be requested to labor in Georgia, with the counsel of Eld. G. G. Rupert.

15. That, if it is consistent with his health and circumstances, Bro. J. I. Collins, of Minnesota, labor in Alabama and Mississippi with the counsel of Eld. G. G. Rupert.

16. That Victor Thompson, of Ohio, make Maryland his field of labor.

17. That Bro. N. M. Jordan, of Wisconsin, labor under the direction of the Michigan Conference, in the Northern Peninsula.

18. That Bro. I. D. Van Horn assist Eld. R. M. Kilgore in Illinois for about six weeks before the next camp-meeting season.

19. That W. H. Saxby and wife, of Kentucky, go to Washington to labor in the mission there.

20. That Bro. Frank D. Starr, of the North Pacific Conference, join the Illinois Conference.

21. That Bro. I. H. Evans, of Michigan, go to Kentucky to labor.

22. That Bro. R. M. J. Pound, of Kentucky, labor in Michigan.

The first of these recommendations (No. 12) was referred to the Michigan Conference Committee to consider and report to this Conference. The remaining recommendations were adopted.

The Committee on Theological Queries made a partial report as follows:—

The Committee to whom was referred the subject of the ordination of local elders, would respectfully report that we find there is a difference of opinion existing, and there has been a difference in practice in different Conferences, in regard to the jurisdiction of local elders, or to the extent of their authority to act. In some places, the jurisdiction and ordination have been looked upon as confined to the church which elected them; in other cases, they have been permitted to administer the ordinances wherever they might chance to be, as unrestricted as a minister. We have tried to canvass the ground thoroughly, and find that there are difficulties in both positions if separately traced to their conclusions. All agree that it is to be regarded as purely a matter of church discipline, and we believe there is truth in both positions which may be combined into one consistent system. We therefore offer the following recommendations:—

1. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him as elder; the only exception to this, where the Conference Committee deems it advisable to instruct him to go to another church under special circumstances.

2. If he is re-elected, or properly elected elder of another church, his ordination shall stand good. He need not be re-ordained.

3. But in case of his removal to another church or another Conference, the fact that he has acted as elder over another church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there is any doubt, inquiry should be made of some minister or of an officer of the Conference, to ascertain whether he filled the office acceptably.

4. It is well understood that a *license* from the Conference does not authorize the licentiate to celebrate the ordinances, to administer baptism, or to organize a church. And, therefore, if a local elder receive a ministerial license, it does not enlarge his sphere of action as an elder; gives him no authority to celebrate the ordinances outside of the church of which he is acting as elder.

5. And, finally, though his ordination shall stand good for all time, except in case of apostasy, whenever and

wherever he may properly be called to act, he cannot exercise the functions of an elder beyond the time for which he was elected, unless he is re-elected, or elected by another church. But if from any cause there should be a failure to hold an election, he may then act until his successor shall be elected.

We believe that a failure to regard either of the above recommendations will open the way to disorder and confusion in our churches.

The report having been read, the Conference adjourned to call of Chair.

THURSDAY, DEC. 3.

The fourteenth meeting was called at 3 P. M. Prayer by A. D. Olsen. The minutes of the previous meeting approved.

The report of the Theological Committee being before the meeting, a motion was made to adopt, and after due consideration of the question, the motion prevailed.

The Hymn Book Committee submitted the following report:—

Your Committee appointed to consider the matter of the new church hymn book, and make suggestions in regard to the publication of the same, would respectfully submit the following:—

On examination we find that the committee to which this matter was referred at the last General Conference have been diligently at work selecting hymns and tunes, and have already arranged for twenty-six departments as follows:—

Repentance, Missionary, Reward of Saints, Judgment, Waiting for Christ, Social Worship, Baptism, Lord's Supper, Gospel, Sabbath, Law of God, Sanctuary, Dedication, Second Advent, Christian Experience, Closing Hymns, Family Devotion, Holy Spirit, Praise and Thanksgiving, Public Worship, Kingdom of God, Faith, Closing Message, Funeral Hymns, Special, and Miscellaneous.

We find that most of the hymns and tunes in our present hymn book have been retained, and to these have been added many others of real value, gathered from various sources. We think that so far as the committee has gone, the collection is a good one, and the departments well arranged. But we think that one or two important departments have been omitted.

It is a fact that there is a demand for a book containing pieces especially adapted for use in tent meetings, camp-meetings, and new Sabbath-schools. Your Committee would therefore recommend that a department covering this ground be added to the hymn book.

For the convenience of those who do not care for the tunes, and to supply the demand in our tent and camp-meetings, where the large book would be too expensive to use, we would recommend that three separate books be prepared, as follows:—

(1.) A book containing all the hymns and tunes, this book to be printed on strong and durable paper, and substantially bound. We also recommend that the type for the music be the larger of the two samples shown to the Committee; that the type of the hymns be Brevier No. 4, as shown in Barnhart Bros. & Spindler's book; that the size of the page be about the same as that of the "Spiritual Songs," published by Scribner & Co., New York; and that in addition to the regular index of hymns and tunes there be an index to the first line of each verse.

(2.) As there are a large number who do not care for the tunes, on account of not being able to read music, we recommend that another book be prepared, to contain the hymns alone, without the tunes; the size of page of this book to be about the same as that of our present hymn book, "Spiritual Songs."

(3.) And we recommend the printing of still another book, of about 150 pages, for special use in tent labor, camp-meetings, and new fields, where it would be too expensive to use the large book; that this last book be made up of pages taken directly from the large book, without change of numbers, said book to contain all those pieces in that department of the large book devoted to tent labor, etc., and such other pieces as shall be thought suitable for this purpose; this book to be bound in paper covers, and gotten up as cheaply as possible and be consistent with good work; the retail price not to exceed 10 cents per copy.

Your Committee would state that they have had the pleasure of listening to some special pieces prepared by Bro. F. E. Belden, and would recommend that, if possible, negotiations be made with him whereby these pieces may be incorporated into our hymn book.

We further recommend that a standing committee of seven be appointed to carry forward this work as rapidly as possible.

C. H. JONES,
E. H. GATES,
S. B. WHITNEY,
R. M. KILGORE,
A. G. DANIELLS,
J. H. COOK,
E. W. WHITNEY,
J. D. PEGG,
GEO. B. STARR,

Committee.

The report was adopted.

The Michigan Conference Committee reported on the matter referred to them in relation to Ontario, that they cheerfully submitted to the recommendation of this Conference.

Eld. Ballenger, being called to labor in Michigan, resigned his position as a member of the Illinois Conference Committee. In view of this, the president of the Illinois Conference requested the General Conference to fill the vacancy, and Frank D. Starr was by vote appointed to this place.

Moved (by C. L. Boyd), That John E. Graham be appointed to fill the vacancy in the North Pacific Conference caused by the removal of F. D. Starr.—Carried.

The Committee on publishing in the different Conferences submitted the following report:—

Your Committee appointed on the matter of printing by the several State societies would respectfully submit—

That in their judgment it would not be profitable nor consistent for the present, at least, to start the publication of any regular periodical by the several State societies; and further, that no such publication should be entered upon except by the indorsement of the General Conference.

O. A. OLSEN,
WM. OSTRANDER,
P. H. CADY,

Committee.

Report adopted.

The committee on the matter between Wisconsin and Illinois reported as follows:—

Your Committee appointed to consider the matter between the Wisconsin and Illinois Conferences, have given the subject a careful review, and feel much inclined to fall back on their former convictions: that a money consideration for territory transferred from one Conference to another, is not advisable.

We would urgently recommend that this practice be discontinued. In view of a precedent having been established, we feel compelled to give this some consideration; and we give it as our opinion that since the Minnesota Conference has shown a very liberal spirit in cancelling the debt of the Wisconsin Conference, we would name one hundred and fifty dollars as the amount which should be paid by the Illinois Conference to them. This decision is made with a view, as heretofore expressed, that hereafter no claim should be made for a like transfer of territory from one Conference to another; that when one Conference labors in another, it be at their own expense.

We would further report that no pressure, nor even a request, was made by this Committee that the Minnesota brethren take the action they have, and that it was a voluntary act on their part.

W. C. WHITE,
R. A. UNDERWOOD,
J. L. PRESCOTT,
O. A. OLSEN,
A. R. HENRY,

Committee.

J. M. Rees tendered his resignation as one of the Executive Committee of the Indiana Conference, in view of his being called to labor in the South; whereupon, at the request of the president of the Indiana Conference, Dr. Wm. Hill was by vote appointed to fill the vacancy.

Moved (by J. H. Waggoner), That this Conference set apart next Sabbath, as suggested by the President of this Conference, as a day of fasting and prayer.—Carried by a vote of the Conference, and by a rising vote of the whole congregation.

Moved (by J. H. Waggoner), That a committee of three be appointed to present an amendment to the Constitution, both State and General, providing for the filling of vacancies.—Carried.

The following persons were appointed as said committee: J. H. Waggoner, O. A. Olsen, W. C. White. Adjourned to call of Chair.

FRIDAY, DECEMBER 4.

The fifteenth meeting called at 10:30 A. M. Prayer by J. B. Goodrich. Minutes of last meeting approved. In view of the fact that Brn. Thompson, Bliss, and Collins are called to labor in another field, it was voted that they receive credentials from this Conference.

The Committee on Theological Queries made a verbal report on several questions which had been brought before it. The report was accepted.

W. C. White presented the subject of a historical missionary work which should contain a full history of our missions, and interesting incidents connected with them which have never been published. It was therefore—

Moved, That a committee of three be appointed by the Chair to take this matter into consideration, and make some recommendation in reference to the same.—Carried.

Brn. W. C. White, J. H. Waggoner, and E. W. Whitney were appointed as said committee.

Moved, That A. R. Henry be requested to continue to act in behalf of this Conference in the reception of favors from the railroads.

For this motion the following was substituted:—

Resolved, That we express to Bro. A. R. Henry our thanks for his kind and efficient efforts in behalf of our people in securing favors of the railroad companies, and we request that the matter still be left in his hands; and that it is the sense of this Conference that he should arrange for necessary assistance in performing this work.

Adopted.

Adjourned to call of Chair.

SUNDAY, DEC. 6.

The sixteenth meeting was called at 9:30 A. M.

Prayer by A. O. Tait. Minutes of previous meeting approved.

The Committee on Theological Queries reported as follows:—

The question has been proposed to the Committee: If a contractor sub-lets a part of his work, and the sub-contractor does work upon the Sabbath, is the contractor responsible?

It is difficult to answer this question because there are so many contingencies presenting themselves; contracts assume so many different phases. We will try to clear the case of some of its difficulties.

1. If the contractor did his work on Sunday, and the sub-contractor worked on the same premises on Sabbath, this would bring reproach, as it would appear to the world that the contractor had work done on his job every day of the week.

2. If the sub-contractor was incompetent or unreliable, and needed to be watched every day to insure his doing his work right, the watching on the part of the contractor, or of any one in his employ, would be a violation of the Sabbath.

3. Any sub-contract which involved oversight, care, or anxiety on the part of the contractor, would be wrong, as the contractor could not rest on the Sabbath to the Lord, and be free from his worldly business, if he were obliged to have such care, oversight, or anxiety.

4. We think that a strictly conscientious regard for the Sabbath on the part of the contractor, will guard him from making a contract which will wound his own conscience, or give the world occasion to reproach him.

GEO. I. BUTLER,
U. SMITH,
J. H. WAGGONER,
A. S. HUTCHINS,
D. M. CANRIGHT,
J. FARGO,
O. A. OLSEN,

Committee.

Report adopted.

The Committee on Finances reported as follows:—

Your Committee on finances, after collecting all the information at our command, and carefully considering the wants of the cause in its different branches, would report that we find an urgent and pressing need of funds to carry forward our work. The treasuries of the European and Scandinavian missions are empty, and these missions are in debt to the REVIEW Office several thousand dollars. The English and Australian missions need additional funds to carry forward their work successfully. The funds of the International Tract Society are exhausted; and this Society, which has done such a noble work in the past, in sending out rays of light and truth to all parts of the world, and has by this means brought the light of truth to many that were in darkness, and opened new fields that could not otherwise have been reached, is now, for lack of funds, unable to occupy the field of usefulness which it has held among other agencies for the spread of the third angel's message. There is also great need of a fund to support city missions outside of organized Conferences.

It is evident to the minds of your Committee, after careful and candid consideration, that funds must be raised, or the work we have begun must be abandoned, an idea which no true believer in the third angel's message can entertain for a moment.

We would therefore recommend—

1. That \$15,000 be raised for the Central European Mission, \$15,000 for the Scandinavian mission, \$5,000 for the English mission, \$5,000 for the Australian mission, \$10,000 for the International Tract Society, and \$10,000 for the support of city missions.

2. That our people everywhere be requested to make Christmas donations to the European and Scandinavian missions to relieve them as much as possible from their present embarrassment. And we would further recommend that the week between the holidays, including the Sabbath, Jan. 2, be set apart as a week of prayer; and that the General Conference Committee suggest suitable subjects for consideration each day, and also prepare addresses to be read at the beginning of this week of prayer and at suitable intervals during the week. We would urge upon all presidents of Conferences, ministers, and church elders to give this matter their immediate and faithful attention, and see that every church, and as far as possible every individual, is informed of the nature and object of this week of prayer; and that all join in humbling ourselves before God and pleading with him for a deeper conversion, that his blessing may rest upon the work that is begun, and that he may open the hearts of those that have means, to use this talent which God has given them to send the truth to the nations of the earth, to gather out of them a people for his name.

3. That the General Conference Committee use the best means at their command to raise the above mentioned funds to sustain the work already begun, either by themselves visiting men of means, and laying the wants of the cause before them, or by appointing suitable persons to do this work, or in any other way that may seem to them most feasible.

4. In view of the fact that the College buildings are entirely too small to accommodate the students already seeking the advantages of its instruction, we recommend that \$40,000 be raised to pay the present indebtedness of the College, and to erect such additional buildings, and provide facilities for fully instructing those who seek its aid in preparing themselves to do more efficient work in the cause of truth, that the College may fill the position which the Lord has shown it should occupy.

We believe the work in which we are engaged is the work of God, and that he has a special care for it. And we believe that in the hours of trial which may be permitted to come upon us to test our fidelity to him and his cause, we

should trust in God and move forward, believing that to the faithful will come the victory.

GEO. I. BUTLER,
J. FARGO,
A. R. HENRY,
O. A. OLSEN,
J. L. PRESCOTT, } *Committee.*
C. L. BOYD,
W. S. NELSON,
DAN T. JONES,
W. C. SISLEY,

This report, after earnest appeals and most weighty words in reference to the demands of the cause upon us, and the progress we may expect in the future if all consecrate themselves to the work as they should, was unanimously adopted.

The Committee on Literary and Editorial help, submitted as their report the following:—

Your Committee appointed to consider the wants of the cause in the literary departments, would report that they have carefully considered this matter, and find that there are calls in every direction for labor of this kind—for editors, reporters, correspondents, etc.; and we know that as the work increases and extends into new fields, these calls will be still more urgent; therefore we feel the necessity of immediate steps being taken to educate proper persons to engage in this work. We would therefore recommend—

1. That the Executive Committee of the General Conference be requested to call in from two to six individuals in whom they have confidence, and who they think have the ability to develop into editorial help, and that some of them be placed in training at the REVIEW AND HERALD Office and some at the Office of the *Signs of the Times*, and that they be given a thorough course of instruction in all branches necessary to perfect themselves and to become familiar with the different phases of editorial work.

2. That W. W. Prescott, A. R. Henry, and W. C. Sisley constitute a Committee of three to organize a class at Battle Creek College, to be educated to act as reporters and correspondents, and to assist in other branches of the work as the way may open; and—

3. That they encourage other suitable persons now engaged in Office and Conference work to develop their talents in this direction.

O. A. OLSEN,
D. A. ROBINSON,
C. H. JONES,
W. C. SISLEY,
A. R. HENRY, } *Committee.*

The report, after interesting remarks by several members, was adopted.

The Committee on Resolutions made the following addition to their previous reports, explaining that some of the resolutions did not originate with the Committee, but were handed to them by other members:—

12. *Resolved*, That our denominational hymn book be the property of the General Conference, and that all profits which arise from its publication be devoted to the support of missions.

13. *Resolved*, That we hereby express our unfeigned gratitude to the kind Providence which has so highly prospered the work of establishing a mission in Australia; that we extend to Bro. Haskell and his fellow-laborers our earnest sympathies in their efforts to plant the truth in that important field; and that we pledge ourselves to afford that mission help as the providence of God may open the way.

14. *Resolved*, That this Conference earnestly recommend the extensive circulation of that important book, "Thoughts on Daniel and the Revelation;" first, because it covers a large field in the great system of present truth, introducing many important doctrines in a clear and interesting manner, well calculated to favorably impress the reader; secondly, because there is in the public mind a desire more or less strong to understand the meaning of these prophetic books, which are supposed to be so mysterious, of which desire we should take advantage to bring before them the great truths of the message; thirdly, because we have no book better calculated to reach intelligent, influential business men, who cannot find time to attend courses of lectures and long series of meetings, but who would purchase such a book and read it at home; fourthly, because such a book, bound in an attractive manner, presenting the truth in a permanent form, retaining its place on the center tables and in the libraries till the Lord comes, will command the attention of many persons in the aggregate, and has some advantages which the presentation of the truth in periodicals, tracts, and pamphlets does not possess; and finally, because our past experience has demonstrated beyond all dispute the usefulness of the canvass on "Thoughts on Daniel and the Revelation," and that we cannot afford to neglect it. And—

15. *Resolved*, That we recommend that our presidents of Conferences and Tract Societies interest themselves in this canvass, and solicit suitable persons to conduct it in all parts of the field.

16. *Resolved*, That we recommend the President of the General Conference to visit the Pacific Coast Conferences during the months of April and May, 1886, and that he arrange his visit so as to attend the annual meeting of the Pacific S. D. A. Publishing Association and of the Healdsburg College.

17. *Resolved*, That we recommend Eld. S. N. Haskell to return to this country in season to attend the May camp-meetings.

Resolutions were all adopted.

The Committee on City Missions, being requested to supplement their report, on a certain point connected with their work, submitted the following:—

CITY MISSION.—DAILY PROGRAM.

Rising bell, - - - - -	5:30
Toilet and private devotion, - - - - -	5:30-6:15
Breakfast, - - - - -	6:15
Worship, - - - - -	6:45
Work hours, - - - - -	7:30-9:00
Study hours, - - - - -	9:00-10:45
Instruction in Bible work, - - - - -	11:00-12:00
Private devotions, - - - - -	12:00-12:30

DINNER.

Dining-room work, - - - - -	1:00-1:30
Bible readings with the people, - - - - -	2:00-5:30
* Evening social and prayer-meeting, - - - - -	5:45
Bible readings with the people, - - - - -	7:00
Retiring bell, - - - - -	9:30

Sabbath.—The same hours for rising, retiring, and meals are observed on the Sabbath as on other days.

Reports.—The weekly reports should be made out and handed in the evening after the Sabbath.

Laundry Work.—The laundry work should be done Monday morning, in which all should take a part.

* Workers who are some distance from the mission, and who have evening readings in some locality, are not expected to return to attend evening worship. Let such be remembered by those who are privileged to be present.

The report coming up for action, it was—

Moved, That the matter be referred to a committee of three to be appointed by the Chair, this committee to suggest in the missionary department of the REVIEW such suggestions as they may think advisable. —Carried.

Geo. B. Starr, D. A. Robinson, and E. E. Miles were appointed as that committee.

It was then—

Moved, That the previous vote that the Chair appoint a committee of seven to carry out the publication of the hymn book, be rescinded, and that the following persons, G. I. Butler, U. Smith, J. H. Waggoner, A. R. Henry, and E. Barnes, be elected by this Conference to attend to the matter in question. This motion prevailed.

Adjourned *sine die*. GEO. I. BUTLER, *Pres.*
U. SMITH, *Sec.*

THE EUROPEAN MISSION.*

TO THE BROTHERS ASSEMBLED IN GENERAL CONFERENCE,

Greeting:—

In making another annual report in behalf of our mission, we feel that we have great reason for gratitude to God for the measure of his blessing which has been accorded to the work in our field, notwithstanding the fact that the effort on our part has been far from what we feel that the sacred work demands of us. Under the blessing of God, the work which we mentioned in our last report as having been commenced,—that of the erection of a new building for our publishing work,—has been finished; and we now have a commodious house, well adapted for this part of the work. This building, with the increased facilities which it furnishes, will prove, we are sure, the means of giving a much wider dissemination of the truth in the various languages of Central Europe than has been possible heretofore.

The accompanying financial report will give you the facts as to how the funds we have received during the year have been employed. Concerning the work of publication we can say, that during the past year there have been printed and circulated, with the exception of the copies of each issue which have been preserved for binding, 61,000 copies of *Les Signes des Temps*, 53,000 copies of *Harold der Wahrheit*, 8,000 copies of *L'Ultimo Messaggio*, and 9,000 of *Adevarulu Present*. The present number of actual subscribers to *Les Signes* is 827; to the *Harold*, 568. The amount received on subscriptions to *Les Signes* during the year is 2,596.86 frs., or \$504.24; on the *Harold*, 2,448.86 frs., or \$475.47. There are published at present 31 tracts in French, 14 in German, and 7 in Italian.

During the past year there have been raised up and organized in France and Italy, four churches, with thirty-nine members, not as yet connected with the Swiss Conference; and there are quite a number of scattered Sabbath-keepers in different localities. Four persons who have accepted the truth during the year, are now either actively engaged as colporters or are expecting soon to enter upon this kind of labor. We have reason to hope that there will be a decided increase in this branch of labor, so absolutely essential to this field, the coming year.

We feel it a privilege to express in behalf of all our brethren and sisters connected with our mission, our sincere thanks to the Conference for its action in recommending the coming to Europe of Sr. E. G.

* A paper read at the General Conference, Dec. 2.

White and her son, W. C. White. We are sure that their visit has already proved, and will continue to prove, a blessing to the work here.

We can say that we look forward with hope to the prospect of greater progress in the work here for the year to come than during any year in the past history of the message in Europe. The question of the Sabbath is attracting a remarkable and growing attention from the religious press of the Continent, and we fully believe that the providence of God is preparing the way for the great truths of the message to do their work here as well as elsewhere in the great harvest field.

May the Master of the harvest guide you in your important deliberations, and direct that such plans shall be laid as shall prove for the general advancement of the work. We would call your particular attention to the action of the European Council, asking that you will, if possible, send a laborer the coming year for the German field, which is in such pressing need of help.

In behalf of the Central European Mission,

B. L. WHITNEY, } *Mission*
A. C. BOURDEAU, } *Board.*
D. T. BOURDEAU,

AN APPEAL

TO OUR AMERICAN BROTHERS, CONCERNING THE CIRCULATION OF OUR PAPERS PRINTED IN EUROPE.

1. A GREAT necessity exists for spreading the truth in Europe by means of our periodicals, since this for the greater part is the only means whereby the people can be reached at present.

2. To bring about this work, offices are established at different points at great expense, and the prosperity of these offices is dependent on this very work. The truth, carefully prepared by our writers, and neatly printed on our presses, is of no effect so long as it lies piled up on our office shelves. The means expended in publishing the truth are thrown away, unless the publications containing this priceless treasure are circulated.

3. We therefore appeal to our brethren everywhere in America, to help us by personal and earnest efforts in circulating our European papers. Among other reasons why our European papers should be circulated in America, we mention the following:—

(1.) The reading of these papers will awaken a deeper interest in our foreign mission fields, and will be an efficient means of uniting the hearts of our brethren on both continents. The time is nearing when the disciples of Christ shall all be one, even as the Father and Son are one; and this will be one of the strongest proofs to the world that Christ is indeed the promised Saviour. We may therefore confidently expect the blessing of God upon every proper effort made to bring about this perfect union.

(2.) In the case of the French and Italian papers, as well as the Scandinavian health papers, these are the *only journals* that furnish light on the important subjects on which they treat, to those not only in Europe, but also in America, who are dependent on these languages. Thousands of people in America as well as in Europe sit in darkness and walk in the shadow of death, because they are ignorant of the great truths and principles taught by these papers. Dare we take the responsibility of withholding the light?

The points here mentioned were agreed upon by the committee appointed by the late council at Bale, *Christiana, Norway*. J. G. MATTESON.

THE GENTILE SABBATH.

(Continued.)

Look a moment at the facts of creation. Why did the mighty God take just six days in which to create this earth when he could have created it just as easily in one day as in six? There must have been some great significance in this. Again, Why did God rest the seventh day? It certainly was not because he was tired and needed rest; for the Bible says he "fainteth not, neither is weary." Isa. 40:28. Then there must have been some great reason in God's mind for doing this. He was laying the foundation of the Sabbath institution. He was making the earth for man. He was making a race to inhabit this earth. He knew what everything would be, hence he was there laying the foundation for an institution which should be as broad as the earth and as enduring as man himself.

Let us look at this a little more closely. On the

first day, God created the earth and the light. He created the whole earth on that day, and formed the light for the whole earth. That day's work went entirely round the earth, did it not? On the second day, God made the firmament wholly round the earth. On the third day, God gathered the waters and made the dry land all round the earth, did he not? On the fourth day, God made the sun and moon to rule the day and night all round the earth. None will deny this. On the fifth day, God created the fowls and fish to live all round the earth. On the sixth day, God created the beasts to live all round the earth; and to crown all this work, God created man. Paul expressly says that God "made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. On the sixth day, God made man to dwell on all the earth, just as they have done. So every one of these six days of work went entirely round the world. Now on the seventh day, God rested. This day, like the others, went round the earth; and so any one can see plainly that the rest of the Sabbath was meant for the race of man on the whole earth. This gives force to Christ's language that "the Sabbath was made for man."

Now just consider how absurd it is to say that the seventh-day Sabbath was made only for the Jews and the land of Palestine. Here the almighty God solemnly went through six days of creation and the seventh day of rest,—all in order that one little tribe of men, some 2500 years afterwards, on one little corner of the earth, might rest on the seventh day for a few generations. And this was all that the great God had in mind in that wonderful work of six days of creation! It is like the old fable of the mountain which travailed in birth and brought forth a mouse. Did God create only the land of Palestine and the Jews on those six days of creation? Did God rest only for Palestine and the Jews? Ah! no; his work and his rest were as broad as the earth and as extensive as the race.

As we have before seen, the Sabbath was given to Adam. He was the head of the whole human race. Not simply of the Jews, but of the Gentiles as well. In giving it to Adam, God thereby gave it to the race, as he was our representative. Again, we have shown that the Sabbath was made in Eden before sin entered or the curse came. This shows that it was designed to be a perpetual institution, and not like the typical system that came in after the fall of man. The Sabbath was also given as a memorial of creation. Why did God sanctify the seventh day? He gives the reason himself: "Because that in it he had rested from all his work." Again, the commandment says we are to keep the Sabbath day; for in six days the Lord created all things and rested on the seventh day. The Sabbath, then, was given as a memorial by which all people were to commemorate the great work of creation. Every time a person understandingly keeps the seventh day, on which God rested, he calls up freshly in his mind the facts of creation week, and thus shows his faith in God as the Creator. He says that this is the God whom he worships.

When should a memorial be set up?—Just as soon as the event has occurred which it is to commemorate. How long shall a memorial be kept?—Just as long as the thing exists which it is designed to commemorate. For instance, take the Fourth of July: this has been celebrated ever since the birth of our nation. Who should celebrate the Fourth of July?—Every one who is included in this nation. How long should this day be celebrated?—Just as long as this free nation exists. Apply this to the Sabbath. When should the day as a memorial of creation have been first celebrated? *Answer*: Just as soon as creation was done; and that is just where it was celebrated first by God himself. But who should observe this memorial of creation? *Ans.*: All people and every nation who were included in that creation work. But were not the Gentiles as much included in the work of creation as the Jews? Did not God at that time make the Gentiles as well as the Jews, and make the earth for them as well as for the Jews?

Again, how long should the Sabbath as a memorial of creation be kept? *Ans.*: Just as long as the earth shall stand. How long will that be? The Bible plainly tells us that Paradise will be restored, and that there is to be a new earth which is to stand eternally, and in which the righteous are to live. Thus the Lord says: "For, behold, I create new heavens and a new earth." Isa. 65:17. Then after telling more about it he informs us what shall take place in that new earth: "For as the new heavens and the new earth, which I will make, shall remain before

me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. How long will the new earth stand and God's people live?—Eternally. What are they to do in the new earth? Notice the statement that "from one new moon to another, and from one Sabbath to another," all flesh are to come up to worship before God.

Turning to the New Testament, we find that in the 21st and 22d chapters of the Revelation John has a view of the same new heavens and new earth. There we find why it is that they come up to the holy city every month; viz., to gather the fruit of the tree of life, which ripens every month. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." Chap. 22:2. Every month, then, all the saints in the new earth will come up to gather the fruit of the tree of life, and also every Sabbath they will all come to worship before God. And this includes the Gentiles who are saved; for it says, "And the nations of them which are saved shall walk in the light of it." Chap. 21:24. Then the Sabbath will be observed by all the ransomed host just as long as they shall live and the earth shall stand, which will be forever. This is just what might be expected. What a mighty argument in favor of the perpetuity of the law and the Sabbath, and their universal obligation on all nations. The Sabbath kept in paradise before the fall, before sin entered, kept by the patriarchs, kept during the whole Jewish age, kept by Christ during his whole life, kept in paradise restored (the new earth) kept eternally by the saved of all nations, and yet not to be kept during the gospel age! What could be more absurd? If we Gentiles are to keep the Sabbath through all eternity in the new earth, then certainly we ought to keep it here.

But it is claimed that Ex. 16 shows that the Sabbath was not known to the Hebrews, and that it was a new institution first given to them at this time. See Neh. 9:13, 14: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath. Here it is stated that the Lord made known to them his holy Sabbath, which shows, it is claimed, that they could not have known it before. But it will be noticed that this language refers to the time when God spoke the ten commandments from Mt. Sinai, which was about a month after the Sabbath was distinctly spoken of in Ex. 16. Then, again, the Lord says the same thing about making himself known to them. "Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Eze. 20:5.

Here it will be seen that the Lord says he made himself known unto them in the land of Egypt. The language is precisely the same as that applied to the Sabbath. Would this prove that God had not existed before that time, or that the Hebrews had known nothing about him? None dare claim such a thing. Israel in bondage down in Egypt had terribly apostatized from God and his worship. They had largely forgotten him and disregarded his laws so that they were almost strangers to the truth of God when Moses came to them on his mission. Moses was aware of this fact, and when the Lord told him to go to Egypt, he said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Ex. 3:13.

This shows plainly that Moses was aware that they knew very little about God. The long struggle of Moses with them during the forty years in the wilderness plainly shows how they had apostatized. They had become almost as great idolaters as the Egyptians themselves, hence they were constantly drawn back to their idolatrous practices. When Moses left them only for a few days, after God had spoken to them with his own voice, they immediately made them a golden calf after the manner of the gods of Egypt. Hence it is highly probable that with other sins they had also largely forgotten the holy Sabbath. The evidence seems clearly to point to this, that in their slavery and degradation among other things they had largely forgotten or disregarded the Sabbath day. No doubt many among

them, of the better class, like Moses and Aaron, still knew and regarded the holy institution; but it is a fact that the great mass of the nation paid little attention to the Sabbath day. Notice what God says to them:—

"And say unto them, Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them." Eze. 20:5-13.

No one can read these verses without seeing that they had largely lost a knowledge of the true God and his laws. God distinctly says, I "made myself known unto them in the land of Egypt." He told them to cast away their abominations and idols of Egypt; but he says they would not do it. Then he brought them out of the land of Egypt, and gave them his laws and showed them his judgments, but they rebelled against him and would not keep his Sabbath. It took a hard struggle of forty years to break them away from idolatry and to teach them the laws and worship of the true God. That they had forgotten the Sabbath day to keep it holy is the very thing that this points out in the first words of the commandment: "Remember the Sabbath day to keep it holy." Then God reminds them how long ago it had been given. He points right back to Eden, and says that in six days he made heaven and earth and rested upon the seventh; and therefore he hallowed that day.

Turn to Ex. 16:23, the first time the Sabbath is directly mentioned at the time of Moses, and we read: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." This is the first mention of the Sabbath in Exodus as a holy day. But it will be noticed that this refers to some past time: "This is that which the Lord hath said." When had he said this? Not in this chapter, certainly. The only place previous to this where any such thing is mentioned is in Gen. 2. He says in Ex. 16 that "to-morrow is the rest of the holy Sabbath." It then was holy at this time. But when had it been made holy? There is no reference to its being made holy here, hence the plain inference is that it had previously been made holy, as is plainly recorded in Genesis. Then notice how God rebukes their neglect of the Sabbath day: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Ex. 16:27, 28. What had they done to bring this severe rebuke from God?—They had been disregarding the Sabbath day. Notice how God rebukes them: "How long refuse ye to keep my commandments." This verse plainly shows previous continued neglect of his holy day. Language cannot be plainer. "So the people rested on the seventh day." Verse 30. This reminded them of their sin, so that they began to regard the Sabbath day which previously they had forgotten for a long time.

In Neh. 9:14, where it is stated that God made known to them his holy Sabbath, it is as plainly shown that the Sabbath had existed before as it is that God himself had existed. He simply made it known to them. Everything shows that it was something that had existed before, and which they had forgotten. We submit to any candid person whether or not this is a fair and plain interpretation.

D. M. CANRIGHT.

(To be continued.)

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.

HELP FROM ON HIGH.

SING, sing to me, ye voices
From that far realm of song,
Until my aching heart forgets
Its weariness of wrong.

Flow down to me, ye waters
From out the throne of God;
Your glad, refreshing beauty give
To this dry, thirsty sod.

Blow over me, ye breezes
From those fair hills of light;
The sickening vapors scatter wide,
Dispel the clouds of night.

Shine clear on me, ye visions
Of holy joy serene,
And rift the pall that shrouds my eyes,
Pour in your glory's sheen.

Inspire my fainting bosom,
Blest hope of endless life,
Uphold me through the conflict strong,
With victory crown my strife.

—Sel.

SWEDEN AND NORWAY.

GRYTHYTTEHED, ÖREBRO, AND CHRISTIANA.—I went from Grythyttehed, in company with Bro. and Sr. White, to Örebro, Sweden. Here we stayed two days, and held three meetings. It was encouraging to the friends to see Sr. White, and hear the heartfelt testimony from her own lips; and this was all the more the case because the enemies of the truth had spoken evil of her name in this place. I have just received a letter from Bro. Johnson, in which he states that the interest to hear at Grythyttehed is much better since we were there. In that place two young men were imprisoned and inhumanly tortured about forty years ago for preaching the first message; and here Bro. Rosqvist also endured punishment in prison for preaching the third angel's message. In company with Brn. White and Johnson, I visited the prison, and the keepers kindly showed us the different cells and objects of interest in the prison.

In two days we came to Christiana. The people manifested a great willingness to hear Sr. White. She held five public meetings in different halls, besides one meeting in Drämmen, while I remained in Christiana. Sunday forenoon some thirteen hundred or fourteen hundred people assembled, and for one hour listened with deep interest to her preaching. The Lord gave her good freedom in speaking the word. I left last Sunday morning. She was to hold a temperance meeting in the afternoon, in the largest hall in the city, having been invited to do so by the chairman of the Total Abstinence Society. The brethren and sisters are much encouraged by Sr. White's labors, and she intends to remain for a time and labor with the church.

The work on the new office building is progressing finely, and will probably be finished by New Year. I am now again in Copenhagen, where Bro. Brorsen has been laboring in my absence. Five new ones have embraced the truth. J. G. MATTESON.

Nov. 11.

SWITZERLAND.

GENEVA.—Since my last report, the work of colportage has been carried on in this city by Brn. Albert Vuilleumier and J. D. Comte. Fifty more subscriptions for *Les Signes* have been obtained, making nearly one hundred subscribers, in all, for that paper. This work has brought interesting cases to light, among which is that of a missionary to the Arabs in Africa, who made us three visits with his wife, and left for his field well supplied with our papers and publications.

When the work of colportage was well started, I had cards printed, inviting our subscribers to hear us further on the near coming of Christ, etc., at my house, Friday and Sunday evenings. A few interested ones responded, and our little meetings have increased in numbers and interest. The Lord has given us a modern Lydia, who has opened her house for little meetings, calling in her neighbors. This woman is very active and enthusiastic in counteracting the work of a false Christ by the name of Monod, of the famous Monod family, aged eighty-two years, who has about fifty adherents in Geneva. The prayers of his followers are addressed to him as the Christ of this dispensation, whose sufferings avail for those believing in him. This strange man claims that, when he dies, his spirit will enter into another man, who will succeed him as Christ.

How surprising it is that in the city of Geneva any should countenance this delusion! This must be

largely owing to the sad fact of the superficial knowledge of the Bible with the masses. How sadly is the Book of books neglected here! How comparatively few there are who read the Bible by course and are familiar with the Old Testament Scriptures! This I learn as I visit from house to house.

Here we must commence with the a, b, c of the Bible. The masses study the Bible through their teachers. We must now turn their attention directly to the Bible. In this work, Bible readings must come into use. The work must be done largely through these, which I am helping to prepare in French. Also, I have just prepared matter for a small tract on the Lord's day from the stand-point of Rev. 1:10, to meet the wrong use of the Greek by the Sunday movement in Switzerland.

We ought soon to be giving lectures in one or two halls. God grant us a fitness for this work, and means to aid in carrying it forward.

Nov. 17.

D. T. BOURDEAU.

NEW YORK.

PITCAIRN.—Since my last report, I have held meetings in the town of Pitcairn, which continued for two weeks. Opposition made it necessary for me to discuss the law and Sabbath and the nature and destiny of man. As the result, three are already keeping the Sabbath. Have held one Sabbath meeting, and have another appointed. I expect to meet with them and instruct them more thoroughly in Bible truth. I thank the Lord for the truth, which every honest person will see and love when properly presented.

Nov. 27.

H. H. WILCOX.

OHIO.

WEST MANSFIELD.—After camp-meeting I returned to this place to continue the work. Eld. Thompson was with me from Oct. 28 to Nov. 4, during which time we visited from house to house. Since that time I have been canvassing for "Great Controversy" and other publications, and meeting with the company here Sabbaths and Sundays. Eld. Dillen (United Brethren) came here to preach on the Sabbath question, Nov. 14, 15. Sunday forenoon he tried to show the abolition of God's law, which Christ said should not pass away. Matt. 5:18. Sunday evening he said he was going to show by the Bible when the Christian Sabbath, or Sunday, was introduced. Many anxious souls were there with their Bibles, and turned from text to text as he directed; but they say they did not find it. He closed by manifesting the dragon spirit, in the following language: "I can have patience with my Methodist and Disciple brethren, but these miserable fellows—we have no use for them."

None of those who have come out to keep God's commandments and the faith of Jesus are discouraged, but, on the contrary, they are growing stronger.

Nov. 30.

D. C. BABCOCK.

IOWA.

KELLERTON AND DELPHOS.—I spent the last two weeks at these places. I found those who had embraced the truth at Kellerton during the summer, all of good courage. They have been doing some missionary work, which has kept up the interest aroused by the tent meeting. As the result of the recent meetings, four more, heads of families, signed the covenant. This makes fifteen names now to the covenant, and others are almost persuaded to take their stand for the truth. I sold \$3.30 worth of books, obtained one subscription for the REVIEW, and received \$4.80 in donations.

At Delphos a good outside interest is still manifested to hear the truth. This little company has had much opposition, but the opposition has gradually disappeared. All seem of good courage, and I pray that God will give them the true missionary spirit, and enable them to continue faithful to the end. I sold 25 cents' worth of tracts, and received \$2 in donations. My permanent address is Winston, Mo.

Nov. 26.

R. C. PORTER.

COLORADO.

AFTER the Michigan camp-meeting I held a number of meetings with the church at Bloomingdale, Mich. One has commenced to keep the Sabbath there since camp-meeting. I visited the brethren and sisters of Pine Grove township, and held meetings. Found those who had recently embraced the truth growing in grace. I visited those in Gobleville who were interested in the tent meetings held during the summer. One lady signed the covenant and subscribed for the REVIEW.

At the approach of winter, I decided on account of my health to seek a milder climate. Nov. 2 I left my native State for Delta, Colorado. On arriving here, I found several from Michigan keeping the Sabbath. Have held a few meetings and organized a class of nine members; and there are others who we hope will unite with them. We have a Sabbath-school of fifteen members. I expect to commence a series of meetings several miles from here in a few weeks. I

find this a very new country, it being only four years since the Indians left. The people are generally quite poor, but I believe the Lord has some jewels here; and I desire wisdom to present the truth so that they may all be gathered.

GEO. O. STATES.

Nov. 22.

KANSAS.

HARTFORD, CHERRY VALE, NEWTON, ETC.—For some time I have been watching with some anxiety to see reports of progress from some of our Kansas ministers, which I am very certain would be deeply interesting to our people, especially so in Kansas. These ministers will pardon me for reporting their work, which they, in the press of other duties, have forgotten.

At Hartford Bro. John Riley and wife have just closed a series of meetings of eight weeks. They leave a company of about twenty-four in covenant relation; a leader is appointed, and they hold regular meetings and Sabbath-school. Others are interested, for whom they have hopes.

At Cherry Vale we closed a camp-meeting Oct. 5. But the interest was such when the camp-meeting closed, that the meetings have been continued till the present. At the last report, thirty-eight were observing the Sabbath as the result of these meetings since the close of the camp-meeting.

We closed a camp-meeting at Newton, Oct. 25, with interest much as at Cherry Vale, which has also been followed up to the present. The last report says that thirty there have signed the covenant, and still the work goes on.

At Beloit we commenced our fall camp-meetings Aug. 15. The work there has just closed with twenty additions. They have entered into covenant organization, and are holding regular meetings and Sabbath-school.

As a sum of the above results, we have the number of new Sabbath-keepers at Hartford, 24; Cherry Vale, 38; Newton, 30; Beloit, 20. Total results that have followed the fall camp-meetings, with addition of the Hartford work, 112.

Since our last State meeting, the last of May, some over three hundred have embraced the truth in Kansas. We have never had a more prosperous season; never more openings for work than at the present time. We have abundant reason to be thankful for the success that the Lord has given to the labors of his servants.

J. H. COOK.

MAINE.

CANAAN.—At the close of another week's labor, we find the interest still unabated. Several more have decided to obey, and still others are deeply interested. Some feel that the way is too difficult. Tobacco and pork are being discarded. We believe the prophet Isaiah (chap. 66:17) had a view of our times when he wrote the following: "They that sanctify themselves, and purify themselves in the gardens one after another [margin] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together." Why our old brethren should partake of this abominable creature is a mystery. We are exceedingly thankful to God for what he has done for this people.

Nov. 30.

A. O. BURRILL.

CHAS. STRATTON.

HOULTON.—The Lord is at work in this part of his vineyard. Since I came here last May to work in the missionary cause, I have been canvassing for the *Signs* and "Sunshine" and "Thoughts on Daniel and the Revelation," following up the interest awakened at the camp-meeting held at Houlton, by visiting and holding Bible readings. Have met with success, and often see evidences that the Lord has blessed my weak efforts to scatter the seeds of present truth. Some have already started to obey the third angel's message.

I recently met a gentleman in Houlton, formerly from Scotland, but now of Oromocto, N. B., who had attended the camp-meeting at Houlton. He showed me a package of tracts he had bought at the meeting for about 25 cents, and said that he would not take two dollars for them. He further said that he was fully convinced of our positions on the Bible, and that he had worked the last Sabbath he ever would, God helping him to keep his promise. I sold him "Thoughts on Daniel and the Revelation" and some tracts, and he seemed to be considerably imbued with the true missionary spirit.

A lady in Littleton who attended the camp-meeting is very much interested, and desires to have Bible readings held in her neighborhood as soon as possible. She bought "Thoughts on Daniel and the Revelation." A general interest of this kind is being awakened all over the country, and there are more openings for Bible readings than I can possibly fill. There are also many openings for courses of lectures.

I greatly hope that Sr. White may be able, in the providence of God, to attend our camp-meeting in Houlton next year. I believe it would be for the advancement of God's cause both in this county and the province of New Brunswick.

Nov. 23.

J. E. BAKER.

CANAAN.—The work here has been taking a more permanent character. New ones are slowly taking hold. Last evening the house was packed to overflowing. Many are deeply convicted of their sins. This being a place where people have had a knowledge of us for many years, we are conducting the meeting a little different from our usual method. Every service is managed with reference to all; *i. e.*, so that those who are deciding will be placed where they will have some part to act in the meeting. We are making our sermons as practical as possible. The foundation of the Christian's religion consists in believing the Bible, and then making an earnest effort to practice its teachings. Bro. C. Stratton has been rendering valuable assistance the last week, and we have sold books quite freely. The collections this week amounted to \$3.34. We intend to remain here until all is done that we know how to do.

A private letter brings intelligence that there are some embracing the message in another county, from colporteur work. Another private letter, from one of the South Lancaster teachers, says:—

"We have now just thirteen students from Maine. I find them anxious to learn all they can, and to improve all their time." Some about whom much anxiety has been felt, are giving themselves to the Lord. "There are quite a number from Vermont." We are sorry that there are not more from the Green Mountain State. God bless them. We feel a deep and abiding interest in these young men and women. The Lord will use them for his work if they are humble.

Another private letter, which shows how some of our middle-aged men feel about having the advantage of the school at Lancaster has the following:—

"When I left— for home, I thought I should be in school long before this; but everything hindered me. I sought the Lord's help, and the result is that I expect to start for the South Lancaster school the last of this week. The cause of God is dearer to me than everything besides."

Let all our Maine brethren, when they read this, ask what they can do financially to help our school by way of readily paying what they have pledged. The school needs the money. We are of good courage in the work. A. O. BURRILL.
Nov. 23.

AN APPEAL TO NEBRASKA

DEAR BRETHREN: I have been listening to the appeals for help from the different parts of the world, from Europe, South America, Australia, and various parts of our own country, and everywhere the Macedonian cry is heard, "Come over and help us." It seems that all eyes are turned toward this country for help. Surely God has committed to our hands a great work; a work destined to fit and prepare a people for the coming of our Lord Jesus Christ. But who shall go? Whom shall we send? The treasures are low. Appeals are coming from Europe for means to help carry on the work there; Australia is calling for means; South America is calling for men, which will take means, and there are no means at present to spare for that field.

Our offices of publication have done their utmost to supply funds, and have borne the burden as long as they are able to do so. Our various societies are owing the Office of publication, and our Nebraska Society stands at the head of the list. If all these departments were paid, it would go a great way toward relieving the situation. Oh! that the Lord would help us to arise and come up to the help of the Lord against the mighty, that the curse of Meroz may not come upon us. Said the angel, "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Jud. 5:23.

Let us do all we can to help in this time of need. Let it be the chief aim and object of our lives to advance the cause of God upon earth, and to ever glorify him in all we do. For some time I have been thinking that soon the holidays will be here, and much means will be spent for presents that will do no one any good. Now I would suggest that we give our children presents of money for Christmas, and then urge them to a spirit of liberality by setting them a good example with a liberal donation to the Tract Society; and that our churches hold a meeting upon that day, and thus bring together their donations and turn them over to the librarians, who in turn will send them to the State office. As Christmas is a day to remind us of the greatest gift Heaven has made to the children of men, therefore let us remember to bring a cheerful gift to the cause of God. Those of our brethren living alone may send their gifts directly to Nebraska Tract Society, Fremont, Neb.; and let us remember that God loveth a cheerful giver, and that he that soweth sparingly shall reap sparingly, and that he that soweth bountifully shall reap bountifully.

Dear brethren, I fear sometimes that the blood of souls will be required at our hands, because there are not sufficient means in the treasury to carry the light of truth to the nations of earth; and when I think that we in a great measure are responsible for such a state of things, I fear and tremble. Oh! let us wake and arouse to the work. Let us follow the same

course at New Year's as at Christmas, and surely it will do us all good. Heaven's order is to give. God gives light to the world. He causes the sun to shine and the rain to fall on all alike; and the best gift of all is that of his only begotten Son to save men. Brethren, let this mind and this same spirit also be in us, and let us show our appreciation of the gifts of Heaven by our liberal donations to the cause of God; and thus show that we are workers together with him in gathering sheaves for the heavenly garner. I believe that to take such a course will be pleasing to the Lord, and that he in response will send a blessing upon us that will cause us to rejoice with gladness of heart.
H. SHULTZ, Pres.

Special Meeting Department.

WORKERS' MEETING AT NEW LONDON, IND.

WE are expecting a very profitable time at this meeting. All who desire to do anything in the cause should be present by all means. Come as early as Dec. 23, so as to be able to commence the lessons at 9 A. M., Dec. 24. Meetings will begin Dec. 17, and continue till Jan. 1. Bro. Starr is to arrive Dec. 23. Be sure to be there on time. WM. COVERT.

MISSIONARY MEETING AT ALLEGAN.

THE meeting appointed for Allegan, Dec. 18-21, is for the special purpose of giving instruction in all branches of the missionary work. The President and Secretary of the Michigan Tract Society will be present and give the instruction. Hence we urge the presence of every librarian, colporteur, and licentiate from Dists. No. 3 and 4 to attend this meeting and remain until Tuesday. The directors and district secretaries will be present to straighten up all accounts with librarians.
D. M. CANRIGHT.
H. W. MILLER.

GENERAL MEETING FOR DIST. NO. 12, KANSAS.

THERE will be a general meeting for Dist. No. 12, Kan., at Cherry Vale, Montgomery Co., Dec. 11-13. Meeting will commence Friday evening. The president of the T. and M. Society will be there, and possibly some other minister. Plans for the winter's work will be talked of, and instruction given in various branches of the work. None who love the truth can afford to lose this opportunity of instruction, and your presence and co-operation are needed. Come, one and all.

The Lord is coming. The time is short, the work is great, and the laborers are few. Dear brethren, shall we not all come to this meeting?
C. McREYNOLDS, Director.

NEW YORK STATE MEETING.

THE State quarterly meeting of the New York Tract Society will be held in connection with the general meeting at Rome, Dec. 18-22, an appointment of which appeared last week. As our work increases in importance each year, we feel more and more the necessity of all our members' becoming acquainted with and interested in the plans laid for carrying it forward. For this reason we are especially anxious to see a large attendance at this meeting. Bro. Butler and Olsen are to be with us, and I hope all who can consistently do so, will show their appreciation of this privilege by their presence. We urge again, as we have done before, that every officer, especially the district officers, be present. Matters are to be considered which demand this, and I hope we may all realize the import of that scripture which says: "Cursed be he that doeth the work of the Lord negligently" (margin), and arouse to more earnestness and faithfulness in it.
E. W. WHITNEY.

STATE MEETING FOR MINNESOTA.

A STATE meeting for Minnesota will be held at Minneapolis, commencing Tuesday evening, Dec. 29, and continuing one week. The two principal objects of the meeting will be to obtain a better knowledge how to work in God's cause, and a large measure of his blessing to fit us for this work. Those who are expected to attend are, first, our workers in every department, ministers, Bible workers, colporters, and especially directors of districts, secretaries, and librarians; secondly, our brethren and sisters who have the cause of God at heart, and also those who are backslidden and worldly. The Minneapolis church will cheerfully care for those who come, and do all they can for their comfort. But all should try to make the burden as light as possible, by bringing bedding and provisions. Do not neglect this. The first two days will be exclusively a workers' meeting. The more general meeting will commence Thursday evening. Those coming to the meeting not having a

place of entertainment, should report at the depository, 2820 Nicollet Avenue (reached either by the Fourth Avenue street-cars or "Motor Line") where a committee will await them. The place of meeting will soon be announced.

Bro. Butler and Olsen will be there to help and instruct; and let us all bring God's blessing with us. The plans and counsel of General Conference will be placed before us, and our attention will be directed to the thrilling events and circumstances of our times. Come, dear brethren, let us awake out of sleep.
CONF. COM.

TO THE BRETHREN IN ILLINOIS.

By the action of the recent General Conference, we are to have in Illinois the labors of Elds. F. D. Starr and I. D. Van Horn. Eld. Van Horn will be with us only about six weeks, and we desire to have as many general meetings in as many different localities; and our object is to locate these meetings where the most of our brethren and sisters can most easily attend. In looking over the map, the best points seem about as follows:—

At West Salem or Webber Grove for churches in Dist. No. 8; for those of Martinsville, Sodorus, Greenup, and Lovington, at Oakland; for Kankakee, St. Anne, Pitwood, Watseka, Gibson, Rankin, and Compromise, at Onarga; for the churches of Gridley, Rutland, Princeville, Mackinaw, etc., at Bloomington or Normal; at Rockford, for all in that part of the State. The definite time and place for each meeting will be given in the future. I would be glad to have the brethren in these and other localities write me at 3652 Vincennes Ave., Chicago, and express their wishes as to these and other meetings. Brethren and sisters, we must awake, and prepare to meet our God. The coming of the Lord draws nigh.
R. M. KILGORE.

IMPORTANT FOR OHIO.

WE call the attention of the churches in Ohio to the list of appointments in this week's REVIEW. We have tried to arrange so that as many of our churches as possible might have the assistance of a minister at the time of their quarterly meetings. We think it would be well for the district directors to attend these meetings if possible, and help push forward the work. Ministers in attendance will look after the general interests of the cause. They will give instructions to the church officers in the various branches of the work. We think it necessary at each place for the minister and director to examine the clerk's, treasurer's, and librarian's books as soon after they reach the place of their appointment as possible. A few hours spent in the examination of these books will reveal more of the workings of the church to those who have come to help you, than days of ordinary labor. The time of these laborers is valuable, and they can be with you but a few days at most; therefore we request the officers having these record books in charge, to bring them to the first meeting if possible. All can see the importance of this, that proper instruction may be given to those having them in charge as well as to the church.

We recommend that the quarterly meetings of the churches where these appointments are given, be held at the time of the appointments. We urge all our brethren and sisters to make special efforts to attend these meetings. Our ministers can visit you only occasionally. Come to these meetings to encourage them, and second all their efforts to help forward the cause. The message of truth is onward; faithful laborers are few, and God's cause demands of all earnest work. May the Lord help us all to quicken our pace in the race heavenward, lest we be left behind. Churches not included in these appointments will hold their quarterly meetings at the regular time. They will be visited by a minister as soon as possible.

Let all carry out the recommendations of the General Conference concerning holiday gifts. See instructions on this, which will appear in due time in the REVIEW.
OHIO CONF. COM.

THE NEW YORK MEETING.

OUR State meeting will be held at Rome, Dec. 18-22, and we are very anxious to secure a general attendance of our brethren and sisters at this important gathering. We shall be favored with the labors and counsel of Bro. Butler and O. A. Olsen. Such privileges are rare to us in New York, and we do hope that our brethren and sisters will realize the importance of attending this meeting, and improving upon its means of grace.

Time is short, and only a few more general meetings will be enjoyed by the people of God before the Lord comes. How important that such meetings be attended by our brethren, that they may receive those spiritual blessings which we so much need! Do we feel our need of such blessings as this meeting will afford, and sense our lack of the graces of God's Spirit? If we do, we shall be willing to make some sacrifices, and shall put forth earnest efforts to share the benefits of this gathering.

If we do not feel our need, and sense our lack, we

should move from *principle*, remembering that the testimony of the True Witness to the Laodiceans is applicable to us, and that if we ever recover from our lukewarm state, we shall be obliged to put forth earnest, persevering efforts to heed his counsel, and place ourselves under the influence of every available means of grace. The danger before us is great, and it is much greater for those who do not realize it than for those who do; for those who do not sense their danger are content with feeble efforts and few privileges in spiritual things. Soon the work will triumph; and unless we become so infused with the spirit of the message, and so imbued with a love for souls as to lead us to seek the preparation of mind and heart necessary for the work, we shall surely fail of having a share in that triumph.

Brethren and sisters, plan and labor to attend our meeting, and extend the invitation to others who should share its benefits. If convenient, bring some bedding, and come prepared to remain till the close of the meeting.

M. H. BROWN.

News of the Week.

FOR WEEK ENDING DEC. 5, 1885.

DOMESTIC.

—The public debt was increased in the amount of \$4,487,198 in November.

—Twelve buildings were destroyed by fire at Redwood Falls, Minn., Sunday morning.

—Bears are said to be more numerous in the Rocky Mountains this year than ever before.

—Senators Blair and Frye are said to be the only members of the upper house of Congress who are teetotalers.

—Captain J. M. Storey, of Greensboro, N. C., was struck twenty times by bullets in the late war, and is alive yet.

—At McPherson, Kan., the other day, wheat was cut, threshed, ground, and baked into biscuit in just ninety minutes.

—At the State Creek Iron Mines, near Olympia, Ky., an explosion, Tuesday, wounded eight men, four of whom cannot survive.

—A small, faint comet in the constellation Taurus has been discovered by Prof. Barnard, of the Vanderbilt University, Nashville.

—A hurricane swept over portions of Missouri, Nebraska, and Colorado, Friday, wrecking buildings at Kansas City, Omaha, and Lincoln, Neb.

—From the opening of navigation to Nov. 30, there were shipped by lake to Buffalo, 2,783,558 barrels of flour and 48,969,371 bushels of grain.

—H. A. Chittenden, of Montclair, N. J., offers \$500 to any one who will prove that the earth revolves on its axis, or that it moves around the sun.

—A steam tug exploded at New York Thursday night, the crew of six men being killed. The glass in windows for squares around was shattered.

—Two hundred thousand copies of the first volume of the "Personal Memoirs of General U. S. Grant" were issued in New York Tuesday morning.

—George Bird Grinnell, of New York, has been visiting the Yellowstone National Park, and says there are only 700 buffalo left on the American continent.

—The seal of the Southern Confederacy was thrown into a well at Abbeyville, S. C., which has since been filled up, and all traces of the interesting relic lost.

—An entire block of frame structures in the business center of Livingston, M. T., was burned Monday evening, causing a loss of \$60,000, with but \$15,000 insurance.

—A boiler in the Tropic Furnace Hoisting-shaft at Jackson, Ohio, burst and killed three men. Three others were blown a distance of fifty feet, but escaped without injury.

—Francis Murphy reviewed his nine years' temperance work, Thursday, in the church at Pittsburg, where he first appeared as a temperance speaker. He has enlisted 60,000 men in his "blue ribbon army."

—The St. Louis express train on the Erie road was wrecked, Wednesday, about midnight, near Scio Station, N. Y., and fire breaking out, two cars were consumed. The passengers were severely shaken, but are otherwise unhurt.

—A pail bearing the name "R. C. Brittain," a cabin door, and a lot of lumber floated ashore at Saugatuck, Mich., Thursday. It is believed that the steamer *R. C. Brittain* has foundered, and that her crew of fourteen men have perished.

—Charlotte Wickliffe (colored), who claimed to have handed Washington a cup of water at the battle of Yorktown, died at Louisville, Wednesday night, aged 117. Of her seventy-five surviving children and grandchildren the oldest is nearly 100 years old.

—Essays from many countries have been received by the director of the Warner Observatory, to compete for the prize of \$200 in gold offered for the best composition on the red sunsets of 1883 and 1884. The essays are said to be of an extremely high character.

—Rioting of a very serious nature has recently taken place between black and white miners at Bevier, a mining town of Macon Co., Mo., in which several men were killed and others wounded. The rioting continued for several days, during which time the authorities did nothing to suppress it.

—Hiram Morrow and Charles E. Padgett, residents of El Paso, Texas, arrived at Galveston, Saturday, from Vera Cruz, putting up at one of the prominent hotels. Sunday they complained of feeling unwell, when it was discovered that they were suffering from a mild attack of yellow fever. The physicians declare there is no danger.

—The tow-boat *Iron City* was blown to pieces Wednesday morning while stuck on the bar at the head of Herr's Island, in the Allegheny River, near Pittsburg. The engineer, George Ashton, was killed, and a number of others seriously injured, one of them fatally. The explosion was caused by natural gas, the vessel striking a gas main, and the gas catching fire from the furnace.

FOREIGN.

—King Theebaw is said to be only twenty-six years of age.

—Victor Hugo's funeral cost the city of Paris 101,533 francs.

—The total value of the trade of India exceeds \$250,000,000 annually.

—In some parts of Mexico the natives build pig-sties with rosewood logs.

—An armistice was concluded between Servia and Bulgaria Saturday afternoon.

—On Monday night Mandalay, the capital of Burmah, was plundered by the Dacoits.

—King Theebaw surrendered personally to General Prendergast, the latter escorting him into British territory.

—Zorilla, the Spanish agitator, has left France for Spain for the purpose of fomenting a rising in favor of a republic.

—President Iglesias, of Peru, surrendered to Caceres at Lima, Wednesday. Sanchez has been named Provisional President.

—The Paris correspondent of the *London Times* predicts the fall of the Parisian Cabinet in a few days on the Tonquin question.

—The *London Telegraph's* St. Petersburg correspondent states that three army corps are concentrating in the south of Russia.

—A London dispatch states that Lord Salisbury has sent a remonstrance to Austria against the latter's preparations for the occupation of Servia.

—King Theebaw surrendered his strongest fort to General Prendergast without firing a shot. The British army then proceeded toward Mandalay.

—The United States Consul to Samoa writes that a new island, two miles in length, has appeared in the ocean forty miles off the Tonga Islands, bearing toward Fiji.

—Turkish troops are entering Eastern Roumella. A council of Turkish generals was held Wednesday, and it advised the permanent occupation of the Balkans by Turkey.

—Osman Digna, according to a letter to a Rome newspaper, is not dead, and has avenged the prisoners hanged in Abyssinia by massacring all the people of Kassala, Europeans included.

—The execution of the Indians at Battleford is liable to make trouble. The tribes around there threaten the government. A band of Indians approached the fort at Battleford, Friday night, and fired several shots, two of which passed through the hat and coat of a guard. They then fled.

—The steamer *Idaho*, from Sitka, Alaska, has arrived at Victoria, B. C., and brings wonderful tales of the richness of the Cassiar gold fields. The report of the government officer who visited the Granite Creek mines is published. The steamer *Idaho* brought \$70,000 in gold dust from Douglass Island.

—The King of Sweden has informed the Academy of Sciences, Paris, that upon his attaining his 60th year in January, 1889, he intends to offer a prize of 2,500 francs, in addition to a gold medal valued at 1,000 francs, to the author of the most important discovery in mathematical science. Already three judges have been selected. There is one from Switzerland, another from Germany, and the third from France.

—The steamship *City of Pelin*, arrived at San Francisco, brings advices that the steamer *Greyhound*, Captain C. W. Steder, trading between Hong Kong and Pakhoi, started from Hong Kong Oct. 17, with 120 passengers and a general cargo. About seventy miles from that port, about forty apparently innocent passengers suddenly opened fire on the crew. The captain was killed and the crew were battered down in the hold. The pirates held the vessel nine hours and escaped with \$10,000 in plunder.

RELIGIOUS.

—Mr. Talmage's tabernacle now has 3,272 members.

—Dr. Beard, pastor of the American church in Paris, is visiting this country.

—Mr. Spurgeon, the great English preacher, has gone to the south of France for the winter.

—The late John Brooks, of Bridgeport, Conn., left \$125,000 to the First Presbyterian church there.

—A clergyman at Nashville, Tenn., offers to give \$10,000 to any believer in the faith cure who will cure by faith a disease which a reputable practitioner pronounces incurable.

—A young Norwegian, who has constantly attended the Rev. Sam Jones' revival meetings at St. Louis, has become insane, and now maintains that he is the Saviour. He will probably be placed in an asylum.

—Prof. Felix Adler, of ethical culture fame, advocates opening the theaters, museums, and public libraries on Sunday. He says that when nine persons out of eleven do not go to church there must be something wrong with the churches.

—A new reason for the enforcement of the Sunday law appears in the *Christian at Work*; viz., that the employes of the open theater, "worked all but to death as they are six days in the week," may not be forced to work on the seventh also. Such a benevolent undertaking as this ought not to fail of success.

Appointments.

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

MEETINGS FOR MINNESOTA, DIST. NO. 1 AND 2.

MERIDEN,	Dec. 12, 13
Riceland, evenings of	" 15-17
Garden City,	" 19, 20
Mankato, evenings of	" 21, 22
Kasota, evenings of	" 23, 24
Eagle Lake,	" 26, 27

F. L. MEAD, Director.

APPOINTMENTS FOR OHIO.

AKRON,	Dec. 12, 13
North Bloomfield,	" 19, 20
Norwalk, evening of	" 24-28
Clyde,	" 31-
Waterford,	Jan. 7-

R. A. UNDERWOOD.

GREENSBURGH,	Dec. 12, 13
Cleveland,	" 19, 20
La Grange, evening of	" 23-28
Troy,	" 31-

E. H. GATES.

YELLOW SPRINGS,	Dec. 18-20
New Antioch,	" 23-28
Leesburgh,	" 30-
Wheelerburgh,	Jan. 8-

Meetings will begin on the evening of the above dates.

W. J. STONE.

WALNUT GROVE,	Dec. 11-
Dunkirk,	" 18-
Hamler,	" 23-
Portage River,	" 30-
Liberty Center,	Jan. 8-

Meetings begin in the evening.

VICTOR THOMPSON.

GREENWICH church will hold their quarterly meeting on the last Sabbath and Sunday in December. The meeting will probably begin on the evening of Dec. 24. I will also attend quarterly meeting at Corsica beginning on the evening of Dec. 31.

D. E. LINDSAY.

BELLEVILLE, evening of	Dec. 23-28
Appleton,	" 30-
Mt. Vernon,	Jan. 8-

O. J. MASON.

BELLEFONTAINE, evening of	Dec. 18-
West Mansfield,	" 23-
Mc Donald,	" 30-
Springfield,	Jan. 7-

G. W. ANGELBARGER.

I WILL meet with the church in Charlotte Sabbath, Dec. 12, and with the Jackson church Sabbath and Sunday, Dec. 19, 20. Will Bro. A. W. Bather meet me at Jackson?

I. D. VAN HORN.

MONTEREY, MICH.,	Dec. 11-13
Allegan,	" 18-21
Mendon (at the Langdon school-house),	" 25-27

Meetings at each place will begin Friday at 7 P. M.

D. M. CANRIGHT.

I WILL meet with the following churches in Illinois as follows:—

Compromise,	Dec. 19, 20
Sodus,	" 22, 23
Oakland,	" 26, 27
Lovington,	Jan. 2, 3

R. M. KILGORE.

WE will meet with the brethren in the vicinity of New Era, Oceana Co., Mich., Dec. 19, 20, at New Era; and we hope that all in reach of that place will be sure to attend these meetings.

We expect next to visit Denver and vicinity. Will be at Denver Dec. 26, 27. We hope that there will be a full attendance of all brethren in that vicinity at these meetings.

E. H. ROOT.

J. L. EDGAR.

QUARTERLY meeting at Avon, Wis., Jan. 1-4; Monroe, Jan. 8-11.

These will be important meetings. There will be church officers to select, and plans to be considered for future labor. We wish to hear from every member personally or by report. Those who come to Avon, prepare to stay over Monday.

No providence preventing, quarterly meeting of the Humbird and Alma Center churches will be held at Humbird, Wis., Jan. 2, 3, 1886. Hope to see a general turnout, as these are meetings of great importance. Cannot some of the preaching brethren meet with us?

H. A. BLAKE.

Publishers' Department.

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

A REQUEST.

If there are any Seventh-day Adventists in the vicinity of Chadron, Dawes City, or Crow Butte, we would like to have them drop us a postal card at Crow Butte, Dawes Co., Neb., and we will try to call on them.

If any of our State or local tract societies desire names and addresses of persons to whom to send reading matter, they can be furnished the same by addressing me, stating how many they want, and in what State; as I have names and addresses of persons in almost every State of the Union. Address me at Box 98, Corsicana, Texas.

BUSINESS NOTICES.

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

WANTED.—A shoe-maker. One who has a thorough understanding of the business, and observes the seventh-day Sabbath. For particulars, address, L. B. Green, Box 62, Hebron, Jefferson Co., Wis.

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

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

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Books Sent by Express.—D W C McNett, Estes & Lauriat, Mrs G W Pierce, Mrs Julia Rinehart, Jas Hackett, Ole Anfinson, John Fulton, Andrew Damon, C M Olsen.

Books Sent by Freight.—W A Young, Elias Styles, L C Chadwick, L S Campbell, L A Nystrom, E W Whitney, Wm O Hanson.

Cash Rec'd on Account.—Ind T & M Soc per Wm Covert \$318.11, Ind Conf per Mrs S J Hunt 1., Dakota T & M Soc per A H Beaumont 288.28, Ohio T & M Soc per D K Mitchell 13., Tenn T & M Soc per S Fulton 6.89, Minn Conf per Martha Fullerton 5., Ind T & M Soc per Home Mission 51.40, Ind Ed Fund per Home Mission 78.70, Texas T & M Soc per W S Greer 1.50, Mich T & M Soc per H H 331.

N. E. School.—Col T & M Soc \$90., Ind Home Mission 78.70.

Inter. T & M Soc.—John Wilson (L M) \$10.

South American Mission.—G G Rupert \$14.75, J Fargo 2.

Mich. Gen'l Fund.—P J Bristol \$10., Samantha Hastings 10.,

Thank Offerings.—O A Gilbert \$1.,

Scandinavian Mission.—Dakota T & M Soc \$4.

English Mission.—Colorado T & M Soc \$35., L A Stone 5., Ind Home Mission 96.75, Wm Harding 5., "A Friend" 5., Linda Tuck 10.

Arkansas Relief Fund.—Afton Iowa church \$4.65, Edwin Wolcott 1., Denver Col church 4.75, Norway Kansas church 8.50, O A Gilbert 1., Lucy M Olds 1., M M L., Mrs B Tillotson 1., Mrs S L Hill 5., Mt Pleasant Mich church 3.10, Hastings Mich church 85cts, Fred Walter 1., Mrs M A McClure 1.

General Conference.—A W Barslow \$80., Georgia 33.81.

S. D. A. E. Soc.—Dakota T & M Soc \$33., H S Guilford (shares) 10., Mrs A S Breed (shares) 10., Ind Home Mission 236 10, Cordelia F Squire (shares) 20.

European Mission.—Mrs Clara Bryant \$5., Mrs E C McConnell 5., Dakota T & M Soc \$4., "A sister who loves the cause" 10., Ind Home Mission 196.75.

Australian Mission.—D T Bock 30cts, Col T & M Soc \$42., J F Klostermyer 25., Kansas City S S 5., Linda Tuck 10., "A Friend" 10., Dist 7 Mich 3.35, Geo M Woodruff 30.

A FEW SUGGESTIONS

TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

- 1. MAKE your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. As far as possible, avoid writing in a railway coach when the train is in rapid motion.
3. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
4. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible.
5. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature.
6. Never accompany an obituary notice with verses of poetry.

7. All appointments, and other notices of a limited time, should be sent in as early as possible, at least three days before the date of the paper in which they are to appear.

8. Notices for the REVIEW should not be sent on the same page with business letters, making them liable to delay or loss.

9. All articles for the REVIEW should be sent directed "REVIEW AND HERALD," not to the Editor. The letters MS should be written on one corner of the envelope, unless the letter contains business also.

10. Each article should be accompanied by the writer's name and address, written at the close. Anonymous articles will not be published in the REVIEW.

11. Persons wishing their articles returned, should send stamps.

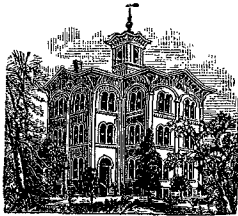
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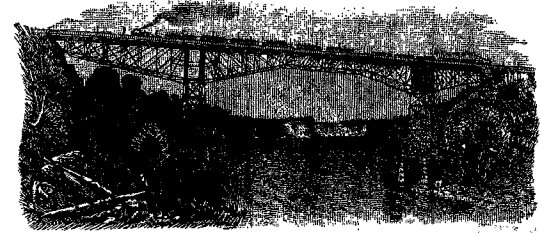
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The Review and Herald.

BATTLE CREEK, MICH., DEC. 8, 1885.

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THE ARKANSAS PROSECUTIONS.

A CORRESPONDENT sends us the following, clipped from the St. Louis *Globe-Democrat* of Nov. 29, 1885—a paper which has a very large circulation. Our readers will be interested to know that so candid a report of the matter finds a place in so widely-circulated and influential a journal. Let the wrath of man be overruled to the advancement of the truth. The article reads as follows:—

"ARKANSAS ADVENTISTS.

"TESTING THE RIGHT TO OBSERVE THE SEVENTH DAY.

[*Special Correspondence of the Globe-Democrat.*]

"FAYETTEVILLE, ARK., NOV. 28.—After a lengthy session of more than three weeks, Circuit Court has at last adjourned. Quite a full docket was disposed of, the principal interest being manifested in the test case of the Seventh-day Adventists under the new Sunday law of this State. This denomination, through the labors of several of their ministers, sent here as missionaries from the Northern States, have, within the past eighteen months, succeeded in gaining quite a foothold in Arkansas, having a fine church edifice and strong membership at Springdale, a few miles from here, as well as churches in other parts of the State. They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism cannot lay down its arms, even when the sacred precincts of religion are entered; so among the first things performed by the Legislature at its session last winter, less than a year after these people had come into the State, was the repeal of the clause which gave them the liberty to keep the day of their choice. This may be a part of the 'reform' connected with the new machine; but, if so, it seems to be directed by a very bigoted spirit.

"As the law now stands, all parties, irrespective of their religious belief, are compelled to observe the first day of the week as the Christian Sabbath; and under this law three indictments were found against members of the above denomination, one of the cases being that of Eld. Scoles, one of their ministers, whose case is to be made the test in the Supreme Court as to constitutionality of the recent act of the Legislature. It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested over the whole State. It savors just a trifle of the religious persecution which characterized the Dark Ages. A minister

of the gospel pleading in a court of justice with the open Bible in his hand for the liberty to keep God's commands, is a strange sight in this country; but according to the rulings of the court in this case, a man has no rights of conscience outside of the dictation of the law. If this be the case, and if our law-makers are to control the religious opinions of their constituents, there is no telling what we may yet see in the way of enforcing their peculiar creeds and dogmas. Much interest is manifested here over this matter, and a decision from the higher courts is anxiously looked for."

A WEEK OF PRAYER.

THE readers of this issue must not fail to read that portion of the proceedings of the General Conference which speaks of the *week of prayer*, including Christmas and reaching through the Sabbath, Jan. 2. In the hurry of the closing Conference, as the paper is just going to press, we can say but a few words. More will follow in succeeding issues of the REVIEW. In view of the rapid increase of our work and the vast magnitude of the interests centering in our missions and other aggressive agencies connected with the promulgation of the message, together with the lack of men and means threatening to hinder the growth and prosperity of the cause, and the lack of devotion and sacrifice manifested by many of our people, the General Conference of Seventh-day Adventists have solemnly set apart this *week of prayer* for all our people who may be able to get this notice in season.

During this time it is expected they will hold meetings of humiliation and devotion, seeking most earnestly for the Spirit of God to rest upon them and open the eyes of all to the vast importance of supporting the work so it shall not be crippled or hindered in its onward march. Never was there a time in the history of this work when openings were so plentiful in all directions. We must arouse and move forward as we never have in the history of this people. What could be more fitting than a week of solemn humiliation and prayer at such a crisis? May God awaken our men of means and ability, and help them to break their hold upon the world, and give their hearts to God as never before!

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

THE HOLIDAYS.

It is becoming such a general custom to make presents to different members of the family during the holidays, why should not our people all over the State seize upon this opportunity to place "Sunshine," and the *Signs* for at least three months, in many hundreds of families in our Conference. Our people can do this if they only will. The people will buy something, and these works can be put in and accomplish much good.

See how men in worldly enterprises do. For instance, here comes a "patent right" man. See his tact to sell his wares. He even finds purchasers for worthless articles. And why, with God's blessed truth in our hands, and knowing it is the very thing which the people must have or they perish, cannot we feel in our souls that they should have God's blessed truth? If we only realized this as we should, we could then find plenty who would buy the truth and gladly read it. The good physician sometimes has to perform upon his patient an operation which causes him anguish, yet it may be the only thing which will save. Suppose it is painful to go out and canvass, it needs to be done, and this is the kind of work God has given some of us to do. I feel that I can induce individuals to buy when I have a book that really has true merit in it.

When we feel the constraining love of Christ in our souls, we do not ask how little we can do for his cause, even in canvassing, but how much. Many could succeed in selling our books who think they would fail. Why not get over this spirit of "I cannot do anything." All can do *something* if they will. Send immediately to R. N. Redmond, 113 Pearl St., Portland, Maine, for an outfit for canvassing for "Sunshine" and the *Signs*.

A. O. BURRILL.

IMPORTANT NOTICE FOR THE IOWA TRACT SOCIETY.

THE State depository will be moved to Des Moines this week, which will necessitate a change of the address of the Secretary of the Society. The address hereafter will be, L. H. Farnsworth, 1315 East Sycamore St., Des Moines, Iowa.

Be sure to put on the number and street as above. Preserve this address for future use.

E. W. FARNSWORTH.

INDIANA, DIST. NO. 7, NOTICE!

YOUR Secretary is J. W. Moore, Box 81, Frankton, Madison Co., Ind., and not W. A. Young as was published two weeks ago. Wm. COVERT.

TO SABBATH-KEEPERS IN THE SOUTH.

We should like to hear from our brethren in the Southern field, as soon as possible, in reference to the following questions:—

1. Would you like a minister to visit your place and hold meetings, and if so, what season of the year would be the most suitable? 2. How many Sabbath-keepers are there in your vicinity? 3. What would be the prospects of securing a place in which to hold meetings, the expense, etc.? 4. Are there those in the vicinity that desire such meetings?

Then give us the best route to reach your place from Nashville. We would also be glad to learn of any Sabbath-keepers in the South that may not see this paper, and any other information that could be given that would aid us in the work in the Southern field. We wish to purchase a tent for Alabama and Mississippi, and one each for Georgia and Florida. Now if means can be secured for this purpose, the prospects are favorable that a tent will be used in the near future in each of these States. This will depend on the liberality of those who have the truth. Any one that can send us money or pledge (stating the time it can be paid) for this purpose, will be doing a good work. If preferred, the money can be sent to the REVIEW AND HERALD Office, Battle Creek, Mich., stating the purpose for which it is sent. We trust our brethren in other places will desire to see the cause prosper in the South, and aid us in raising this fund. My address is West Clifty, Grayson Co., Ky. G. G. RUPERT.

MINNESOTA, NOTICE!

ON account of the occurrence of the State meeting at the time of our regular quarterly meetings, it would be well for those churches likely to be affected by it to hold their quarterly meetings Dec. 26, 27.

CONF. COM.

NEW YORK PLEDGES.

WE would call the attention of our brethren in New York to the pledges made at our camp-meeting last year, which are due Jan. 1, 1886. The cause is now in great need of the means then pledged, and we trust that our brethren and sisters who pledged at that time will send the money, as soon as possible, to our State Treasurer, Wm. E. Lewis, Rome, N. Y., by draft or by P. O. or express money order. Those who come to our State meeting can pay their pledges at that time if they choose to do so. M. H. BROWN.

MINNESOTA WORKERS, ATTENTION!

WILL all the authorized laborers of the Minnesota Conference who have any labor to report for the present quarter, please notify me *immediately* to what address I shall send their blanks, so that I can supply them in season for their reports to be returned to me immediately after the close of the quarter, which will be on the *last day of December*, not sometime in January. A report is wanted from every laborer. Address me at Hutchinson, Minn.

D. P. CURTIS, Conf. Sec.

HISTORY OF THE WALDENSES.

BY J. A. WYLIE.

This is a plain and well-written narrative concerning this remarkable people from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldensian brethren; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valleys, are all set forth with historical accuracy. An excellent book, and one which should have a very wide circulation. 212 pp., on tinted paper, illustrated, in muslin covers, post-paid, per copy, 90 cents.

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BY ELDER D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

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