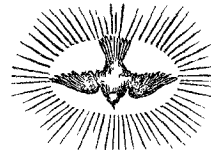


Advent Review



AND SABBATH HERALD.



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

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THE FATHER'S PITY.

THROUGH woof of gloom and sorrow,
Through warp of pain and tears,
There flashes bright a silver thread
Amid the flying years;
For as a father pitieth
The children of his love,
So with compassion falling not,
God watches from above,

And sees our need and weakness,
And not in vengeful wrath
Sends down the dark calamity
That blocks the tangled path.
But ever wise to guide us,
And always full of love,
A Father's tender pity seeks
To draw our thoughts above.

Sweet, when our hearts are heavy,
Clear, though our eyes are dim,—
The old, old word of blessed trust
Which lifts us up to Him.
How dear, when flesh is failing,
That breath of heavenly Dove,
Which whispers in the silent hour
Of God's paternal love!

Life hath its desert shadow,
Its interspace of tears;
And yet a sunburst often breaks,
And scatters swift our fears.
For as a father pitieth
The children of his love,
So God, our Father, watcheth us
With pity from above.

Our feeble frame he knoweth,
Remembereth we are dust;
And evermore his face is kind,
His ways are ever just.
In evil and in blindness,
Through darkened maze we rove,
But still our Father leads us home,
By strength of mighty love.

—Margaret R. Sangster, in S. S. Times.

Our Contributors.

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

OUR PRESENT DUTY AND THE COMING CRISIS.

BY MRS. E. G. WHITE.

"AND because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter

his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

The command is, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking.

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul-anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholiness and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the

swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls.

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master-worker; men are only the instruments in his hand. It is his mind that is working through all who yield them-

selves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory.

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

Torre Pellice, Italy.

THOUGHT.

BY W. S. CHAPMAN.

Our Lord makes the emphatic statement that only the obedient shall enter the kingdom. Matt. 7:21. He cautions us, in view of this, to be perfect in our sphere, even as the Father is in his. Matt. 5:48. It behooves us, therefore, to strive to attain to this perfection. James tells us that a perfect man is he who offends not in word (chap. 3:2); and Paul defines the duty of such a man to be the "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

Webster defines *word* to be "the spoken sign of a conception or idea;" and an *idea*, he says, is "a thought;" and that *thought* is "the act of thinking;" and to *think* is "to reflect upon any subject."

The perfection, then, of obedience, is the bringing into subjection to Christ, not only every outward action, but also every inward reflection. That this is so, is certain from what Christ said: "Every idle word [outward sign of an inward reflection] that men shall speak, they shall give account thereof in the day of Judgment."

Webster defines *idle* to be, "unprofitable," "not called into active service." Now, as Paul tells us that whatsoever we do, we should do *all* to the honor and glory of God (1 Cor. 10:31), I infer that an idle word or reflection is one that is unprofitable because it cannot be used in the service of God or be made to redound to his honor or glory.

If every reflection of the mind that has not God and his honor and glory for a foundation, is to be taken into account at the Judgment, it would seem to be, on the face of it, like a "hard saying." This, however, cannot be; for we know that God does not demand impossibilities.

The assertion may be made that as thoughts are created without action on the part of the individual, being an involuntary production, it cannot be just to exact an accountability for that over which a human being can have no control. This sounds like plausible reasoning, but science proves the argument to be untrue, and without foundation in fact. It is true, however, that the thoughts stored up in the brain will present themselves unbidden; but the fact must not be lost sight of, that their existence in the brain is due to action on the part of the individual, which necessarily involves accountability. If evil in nature, their existence is a sin for which pardon and justification through repentance and grace must be sought from God, the same as for any other sin. Justification obtained, it is the duty of the individual to crowd out these offensive thoughts, by substituting better and more profitable ones.

Physiologists tell us that the brain is made up of some twelve hundred million cells, or a series of cell groups, and that each one of these cells is a living creature, and has a certain specific work or office to perform. It is also stated that thought has its commencement outwardly. That "the eye, ear, organs of touch, smell, and taste, and other sense organs, receive impressions from the external world, each carrying to the brain the particular impression which it is fitted to convey. The eye conveys impressions of light, the ear of sound, etc. These impressions are received, through the medium of the nerves, by certain groups of cells lying at the base of the brain, which are designed for this purpose. One group receives impressions of light, and of all the sensations which can be received through the eye. It can receive these kinds of impressions, and no others. The same may be said with respect to each of the other senses. The special organs which receive these impressions transmit them, through connecting branches, to the intellectual part of the brain, where they are recognized as light, sound, odor, etc.—and this is thought."

Thinking calls the brain cells into action, and by their combination with each other, several cells act together, the impression being divided among a group of cells. The depth of impression, therefore, will vary according to the number of cells interested, or, in other words, according to the depth of the consideration given by the individual to the subject; so when a cell awakens to the memory of a fact, it wakens all the others that were interested with it at the time the impression was received, each one remembering the part intrusted to it, and all, by a combination, producing the fact in its entirety.

The brain cells are wasting away continually, and being replaced by others, whose structure is molded from those of their predecessors. If, therefore, an impression received into the brain is allowed to remain dormant, then in the structure of each succeeding cell it will grow weaker and weaker, until it disappears entirely, and the cell becomes receptive to a new and different impression.

The foregoing proves, it seems to me, that the impressions made upon the brain are the result of action on the part of the individual. It is evident, therefore, that thought is not only a matter of control, but of education; and as the basis of all action is desire, it is also evident that there is a moral responsibility and accountability attached to thought, for there can be neither where there is not volition. If we do not desire to do a certain thing, we have the power to refrain from doing it. We have the power to act or refrain from acting; and as action, on our part, is the basis of thought, we have the power to think or not to think an idle thought; therefore God says, substantially, that we shall be accountable for the action which results in thought.

As viewed in this light, how consistent the prayer of David seems!—"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous work." "Let my mouth be filled with thy praise, and with thy honor all the day." "And my tongue shall speak of thy righteousness, and of thy praise all the day long." Ps. 71:17, 8; 35:28. He well knew that if he walked humbly and prayerfully before God, his evil thoughts would weaken and fade away, and be replaced by those of purer mold, the result of action on his part (in the service of God); so that every time he opened his lips he would give expression to those pure thoughts, and thus literally fill his mouth with praises to God; hence his earnest plea to be kept steadfast in purpose and pure in action.

A MODERN EXCUSE.

BY ELD. A. O. TAIT.

ONE of the cloaks underneath which much error is hiding now-a-days, is the idea that a man has a right to believe as he pleases. We certainly have a right to search for evidence, and believe anything for which there is a sound reason upon which to base our belief; but to take some pet notion, and, just because we desire to have it so, say that we believe it and therefore it is "true to us if we are only sincere in our belief," is a fatal delusion. A reason for our sincere belief in any theory is the first and necessary thing, and is much more important than our sincerity. God says, "Let us reason together" (Isa. 1:18); and those who are deluded into the idea that they can believe just what they please regardless of reason, will have to meet this statement in the Judgment. Then they may be terrified to see that their greatest object in this life was to gratify their own desires, and to move in the popular current; and that in order to stifle the promptings of conscience, they tried to hide behind the excuse that "only to believe is all that is necessary," and that "we have a right to believe as we please."

We have no right to believe contrary to fact and evidence. A man living in a red house has no right to believe it is white. If one man has a white horse worth two hundred dollars, and another has a black one worth fifty, the man owning the fifty-dollar horse has no right to shut his eyes and say he believes the two-hundred-dollar horse is black and the fifty-dollar one is white, and so take the two-hundred-dollar horse. If he should act in this silly manner, and the matter should be brought to trial, the court would surely decide that his eyes were intended for use, and that he had no reason for believing anything so palpably false. Yet men will talk and act just as foolishly about matters of spiritual discernment, and fancy they will come out all right in the Judgment.

We should not say we believe or disbelieve anything till we have first informed ourselves upon the subject, and then we can not only say we believe, but tell why we believe. Many of those who boast so much of their right to believe certain things in regard to the Bible, are almost wholly ignorant of its contents; and if they do chance to be enlightened, their bigotry and prejudice still hold them, and they again break forth in the refrain,

"I have a right to believe as I please." Let us remember that there is One who can weigh thoughts and motives, and that these flimsy excuses are all to pass beneath his searching eye.

THE SABBATH CONTROVERSY IN RHODE ISLAND FIFTY YEARS AGO.

[The following is a poetical contest on the Sabbath question, between a Friend and a Seventh-day Baptist, which appeared in the *Christian Palladium* fifty years ago. It shows that some of the modern objections to the seventh-day Sabbath are not fresh inventions, but gray-headed old cavils.—ED. REVIEW.]

From the Friend

"And now to show that seventh-day command
Was never meant for all in every land,
I'll call the mind into the polar ray,
Where six long months describe the nat'ral day,
Each night the same; how then's the Sabbath there?
Or how 'll their time with Moses' law compare?
A day and night there constitute a year,
Which doth include above three hundred here;
Then if some sacred parts of time there are,
Which days here in the milder zone declare,
How can they properly define them there?
And still some other reasons will arise,
And show how time revolves around the skies;
That if a man should take a western route,
And fully circumsolve the earth about,
Then his account with ours would not agree;
His seventh day to us would sixth day be.
But if an eastern course one traverse round
This globe of earth, it clearly will be found
When he returns (if he return at all),
His seventh day will on our first day fall:
So that in foreign lands it doth appear,
Part of their seventh day is first-day here;
Therefore, no certain space can be defined,
A universal rest for all mankind.
Hence, clear it is, the Israelite commands,
Which were of old dispensed by Moses' hands,
Were local precepts to a certain race,
And not enjoined on man in every place."

The Answer.

"Now what you say respecting polar clime
Appears to me but a delusive rhyme;
You call us off into a certain place,
Which is no dwelling for the human race.
Of consequence, we this conclusion draw,
That where no people is, there needs no law;
Yet were men there, did they but understand
The thing that's meant when God doth give command,
'T would be their duty strictly to obey,
Whether 't was always night or always day.
Now when this earth did first begin to run,
Shifting its sides toward the radiant sun,
One side was dark, the other side was light;
The light God called day, the darkness night.
So when it had quite round its center run,
One day and night were out, the next begun;
Hence, clear it is, the space of time he meant,
Was while this earth once round its axis went.
Then if so be that people could be there,
And could endure that frigid state of air,
By certain land-marks they might well compute
Such parts of time as with God's law would suit.
But since no mortal ever could arrive
Unto the polar point, and there survive,
Then sure 't is wrong the Scriptures thus to twist,
Under pretence of things that can't exist;
Compassing earth from equinox to pole,
To make one proselyte, deluded soul,
When done, more vile, perhaps, by sevenfold,
As was one wretched proselyte of old;
For, being taught one holy law to break,
To break nine more the liberty he'll take;
And thus go on, and well enough he may,
If true it is these laws are done away."

"Excuse me if you think I speak too rash,
I do not mean so much to use the lash,
But with plain language strive with all my might,
On darkened minds to cast a gleam of light.
The great apostle bids us all beware,
Lest we be spoiled through philosophic snare,
And vain deceit, which we may often find,
Where wrong tradition veils the 'flecting mind."

"And now to trace you round this rolling world,
An eastern and a western route you've twirled,
And made out nothing by this spacious travel
But what I call a wretched, foolish cavil.
'T is by the use of reason man has found
That one this spacious earth may traverse round;
By that same reason 't is as clearly plain
That by the route one day he'll lose or gain.
When he returns, his day he must correct,
'T is what we know, and what we must expect;
But for a man to bring this as a plea,
That round this earth no Sabbaths there can be,
Appears too weak for men of sense to bring
Against the laws of our almighty King."

"And now to make you clearly understand
That Sabbath days can be in every land,
At least those parts where mortals may reside,
And nowhere else can precept be applied,
There was a place where first the orb of light
Appeared to rise and westward take his flight;
That moment in that place the day began,
And as he in his circuit westward ran,
Or rather as the earth did eastward spin,
To parts more westward daylight did begin;

And thus, at different times, from place to place,
First day began, it clearly was the case;
And I should think a man must be a dunce
To think that day began all round at once;
So that in foreign lands it doth appear
There was a first day there as well as here,
And if there was a first the earth around,
As sure as fate the seventh might be found.
And thus, you see, it matters not a whit
To which meridian of the earth we get,
Since each distinctly had its dawn of light,
And ever since successive day and night;
Thus, while our antipodes in darkness sleep,
We here the true primeval Sabbaths keep."

TROUBLOUS TIMES.

BY D. C. BABCOCK.

THE wall shall be built in troublous times. Dan. 9:25. Daniel, with a prophetic eye, viewed the future work of the professed people of God. It is said in the writings of Jeremiah, also, that the children of Israel would be in captivity seventy years. As this time drew near its close, Daniel became deeply interested for the deliverance of God's people, and presented himself before the Lord in deep humility of heart, pleading for his people Israel, that their sins might be forgiven them, and that they might return to Jerusalem and build up the waste places and rear up the walls thereof.

While Daniel was thus pleading before God, and meditating over the desolated sanctuary and the breach in the walls of the beloved city, an angel came to him, and said that his petition had been heard; that at the beginning of his supplication the commandment came forth, and he had come to give him skill and understanding.

The angel first explains the length of time allotted to the Jewish people, and says this time shall be reckoned from the going forth of the commandment to restore and build Jerusalem. This commandment we find was given in full in 457 B. C., when Ezra went up with letters from Artaxerxes, king of Persia, to Jerusalem, to complete the house of God and build up the walls thereof. Under this decree were all the privileges necessary for a complete restoration of the city.

But the hearts of the children of Israel were turned from the true God by their mingling with other nations contrary to the authority of Heaven, and the work ceased. When the news reached the ears of Nehemiah that the work at Jerusalem was discontinued, he mourned and fasted, and sought the Lord earnestly, and day and night confessed the sins of Israel, and asked that he might have favor in the eyes of the king. The Lord granted the petition. And whatsoever things he asked of the king, they were granted him. Thus favored, he went to Jerusalem to complete, amid trials and persecutions, the work which might have been accomplished in a time of peace and safety.

So with the people of God in these last days. The work that might have been done under favorable circumstances must now be accomplished in the face of the enemy, with the laws of the land against us. As a twofold work was before Israel, in which they worked with one hand and wielded the sword with the other, so with the workers in the Third Angel's Message; they cannot build up the breach in the law of God without contending with the enemies of all truth. Where once the truth of God could have been proclaimed undisturbed, and souls taken a stand for the truth without molestation, the law of the land is now arrayed in opposition.

A battle is to be fought; the last great struggle is at hand. Will God's people falter? Will they draw back? Was not the account of the vigorous effort put forth on the walls of Jerusalem recorded as an example for the workers in present truth?

There stood their noble commander, commissioned by the living God to build the walls and restore the city,—stood with his trumpet by his side, ready at any time to give warning, should the enemy approach. The work ceased not, day nor night. They fought the foe as they worked. The enemy looked upon them with an eye of derision, and said: "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Neh. 4:2.

When Sanballat had spoken these words against the Jews to the armies of Samaria, Tobiah, an Ammonite, stood by and said, "Even that which

they build, if a fox go up, he shall even break down their stone wall." But Nehemiah regarded not all these rash sayings, but prayed the Lord to turn their iniquity upon their own heads. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Chap. 4:6. Here is a lesson for all of us who are looking for the Lord. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

Here we find a work for the people of God to accomplish: old waste places to build up, a breach to repair, and the restoration of paths to dwell in. By the reading of verse 13 of this chapter, we find the breach to be in the law of God, and that it refers to the Holy Sabbath. The Lord sought for a man to make up this gap among those who professed to be his ministers, but found none. Eze. 13:4, 5. But instead of doing the work the Lord had for them, one builded another wall, while others daubed it with untempered mortar. Eze. 13:10; 22:26, 28.

While the true servants of God are building up the gap in his law, or the Sabbath (Isa. 58:12), we find also another class who are building up a false wall or Sabbath (Eze. 13:10), and have hid their eyes from the true Sabbath of the Lord (Eze. 22:26); and at the same time they deride the people of God. We have a forcible example of this in the language of a clergyman of Napa City, Cal., who in his speech before the Methodist Ministerial Association, at Healdsburg, Cal., said:—

"As well might a few ants undertake to capture a large city, as for these few miserable, ignorant fellows to change the Sabbath from the first to the seventh day of the week. I predict for them a short race. What we want is law in the matter, and we will have it, too; and when we get the power in our hands, we will show these men what their end will be."

Sanballat said: "What do these feeble Jews?" and Tobiah sneeringly followed with, "If a fox go up, he shall even break down their stone wall."

In comparing the above quotations, we find that those giving the last warning message have the same spirit to contend with; the same element to meet, as did those engaged in the rebuilding of the city of Jerusalem.

When the news reached the ears of Sanballat and Tobiah and the nations around them, that the walls of Jerusalem were being closed up, they became very wroth, and at once took measures to prevent it. All nations conspired against the Jews. But says Nehemiah: "We made our prayer unto our God, and set a watch against them day and night." So while the breach in the law of God is being made up, this and other nations will array themselves against the people of God. The dragon voice is already heard. The great confederacy spoken of by Isaiah is being formed. At present we find some of our fellow-workers imprisoned for building up the breach. But the cheering words of Nehemiah come to us: "Be not ye afraid of them; remember the Lord which is great and terrible."

Reader, the last great struggle is at hand; shall we yield to the demands of unjust laws, and receive the wrath of God? or shall we go forward with his people, face the wrath of the dragon, and when the conflict is ended, receive a crown of life that fadeth not away?

Greensboro, Md.

LIGHT AND RESPONSIBILITY.

BY GEO. F. SHOVE.

CHRIST and his truth are the light of the world. The psalmist recognized this when he said, "The Lord is my light and my salvation" (Ps. 27:1), and "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. Jesus himself declares, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. In that memorable prayer to his Father in behalf of his disciples, he declares he has given them his "word," and prays the Father to "sanctify" them through that "word," which is "truth." John 17:14-17. On another occasion, while Jesus was present with his disciples, he gave them this precept: "While

ye have light, believe in the light, that ye may be the children of light." John 12:36. This precept was given for the test and faith of his church on earth until the close of time. Though Jesus was personally to leave the world, his Spirit and truth were to remain the same, and apply with equal force to the present truth and light of the Third Angel's Message of Rev. 14:9-12, in which are involved the highest interests and destinies of all mankind.

This message is a present truth, standing pre-eminent before the world, enforced by the highest authority of heaven; and God purposes to give the entire world an opportunity to be enlightened by it, a fact which is being demonstrated with great power and rapidity, and which should be well considered. It cannot be heeded with too great interest or earnestness; for no truth ever stood before the world so all-absorbing, and so decisive for the future glory or destruction of every individual; for it has but two conditions to mark their eternal destinies: viz., the keeping of God's commandments and the faith of Jesus, which warrants a security in the time of trouble, and an abundant entrance into the eternal kingdom; and the worship of the beast and his image, the reception of his mark, and, also, as a consequence, the wine of the wrath of God unmixed with mercy, and final banishment from his presence into the burning flames. But, alas! how many regard it with indifference, or reject it altogether! Many try to modify its claims, by seeking for some human invention, and resting in false security, like Lot, who, when God told him to stay not in all the plain, but flee to the mountain lest he be consumed, seemed faint hearted, and desired to take refuge in the little city of Zoar, because it was near. Gen. 19:17-20. But Lot soon found that nothing short of obedience to God's commands would afford him security in the trying hour; for we read in verse 30: "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar."

How many of the people of God are professedly dwelling in Zoar, perfectly contented in their present faith, which is so mixed with human inventions that it comes far short of keeping the commandments of God and the faith of Jesus; and will no more secure peace and safety in the coming conflict, than did Zoar to Lot after God overthrew Sodom and Gomorrah. However intent souls may be to struggle against the light and teaching of the Third Angel's Message, and to stifle conviction, they will find, to their shame and confusion, that God will vindicate his own truth and justice; for his word cannot be broken. We beseech you in Christ's stead, "While ye have light, believe in the light, that ye may be the children of light."

Richmond, N. H.

STRANGE DOCTRINE.

BY A. SMITH.

RECENTLY, at the Congregational church in Grandville, Mich., the pastor gave expression to his views of certain portions of the Bible as follows:—

"The record of the creation in Genesis is an expression of the crude conception of the Hebrews concerning that event, and indicates in the two accounts given in the first and second chapters, a progressive idea in man." "The term 'dust of the ground' (Gen. 2:7) is a figure of the lower animals, and indicates that man was made in a very crude state." "The term 'breath of life' signifies a spiritual development." "The serpent (Gen. 3) did not speak; it was only the inward consciousness of evil as the result of excessive indulgence." "If man had not been created with a tendency to evil, he would not have sinned. I do not feel myself bound to accept the Bible theory of the origin of evil." "The voice of the Lord God walking in the garden" (Gen. 3:8) is simply a figure of the reproving of man's conscience." "The garden of Eden (Gen. 2:8) is a figure of the state of innocence in which every person is born." "The death of Christ as an atoning sacrifice is unnecessary in the salvation of man."

Much more might be added; but enough has been given, I trust, to furnish an extreme example of the wild theology, or deontology, into which many professors of religion are drifting at the present day. And when taken in connection with

the very questionable and disgusting methods resorted to by some churches to raise money for professedly sacred purposes, it certainly looks as though the mighty call, as recorded in Rev. 18, must speedily go forth, and that honest, conscientious Christian people in such societies must separate themselves from a communion that they can no longer preserve in purity.

But all these things serve to ripen up the harvest near at hand. See Matt. 13:38-43. The line of demarkation between God's people, of whatever name or denomination, and those who have a form of godliness without its power, must be more and more distinctly drawn as the end approaches, until they stand as evergreen trees, here and there, in a leafless forest. See Eze. 13:22, 23; and Mal. 3:17, 18.

MODERN PLATONISTS.

BY GEO. A. BATES.

Not long ago, while attending a Sunday evening meeting addressed by a reverend D. D., I was reminded that Babylon is fallen, is fallen, and is soon to become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. 18:2. The minister took as his text Eph. 3:15: "Of whom the whole family in heaven and earth is named." He then asked, "Who is that family in heaven?—My father! my mother! my brother! and a multitude of other friends gone there before me!" thus treating the innumerable angelic host with silent contempt. Then, as if fearing lest some should doubt his assertion, he continued: "One night while in London, tossing on my pillow, restless with fever, sick and alone, my mother appeared to me, laid her hand on my head, comforting me till morning." He then emphatically said, "I guess I could tell my mother from any one else."

Further on he stated that a short time before, it was his "sad duty to officiate at the funeral of a sister in Chicago." While writing a report for the paper, he asked the husband of the deceased, "What is the date of your wife's death?" He started back with horror, and said: "My wife is not dead! She started for heaven the — day of —." The speaker continued: "I felt rebuked. The brother corrected my theology."

I was forcibly reminded that it was but the echo of the old Edenic lie, the first on record, and uttered by the father of lies. Gen. 3:4; John 8:44. Many who better understood Bible doctrine were anything but pleased with such talk; but a Spiritualist, speaking to me on the subject, was very happy, and said he believed the minister told the truth.

Greenville, Ill.

CRUMBS.

BY S. O. JAMES.

If you wish to be a king, govern yourself.

He who will not improve one talent, would not improve five if he had them.

The patient learner is the one who will teach others.

He that is not thankful for the crumbs, does not deserve a good loaf.

What is your position with regard to temperance? I do not mean to ask, What do you advocate? but, What do you practice?

The Lord honors some of his workers by appointing to them the most difficult part of the gospel field.

We may come back to our Father after having strayed from his love. Precious mercy! But we cannot go back in the stream of time and undo the wrongs that cause us to mourn.

No doubt Satan well knows the weakest point in every character; but if he cannot gain access by that avenue, he will try another. We guard against the world and its sensual practices. Then he afflicts us, seeks to make us sad, and hopes to hear us murmur; but through grace we assume a cheerful frame. "Now," ponders Satan, "I have it; he loves a good joke. A little nonsense now and then, you know. I will furnish the material." How much we need to watch and pray always!

—Charity is the salt of riches, without which they corrupt themselves.

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.

BED-TIME THOUGHTS.

BY ELD. L. D. SANTEE.

DAY by day we're ever tolling,
From the morn till set of sun;
But at eve we look regretful
On some duty left undone,—
Some kind word we might have spoken,
Tears we might have wiped away,
Lightened some sad heart nigh broken;
But the chance has passed for aye.

In the quiet, peaceful evening,
Ere our heads the pillow press,
Kneel we humbly to "our Father,"
Asking him to help and bless;
Asking of our God forgiveness
For the errors of to-day,
And that he will turn our footsteps
From the paths that lead astray.

As our tired heads press the pillow,
Ere our eyelids close in sleep,
Ask we that his tender mercy
Evermore may guard and keep;
And we think of human frailty,
Of our errors in the past,
And we ask that strength be given
Long as earthly duties last.

Oh, the tenderness of Jesus!
Glad we trust his loving hand
Through earth's darkened paths to lead us
Till we reach the dear home-land.
In the tender Shepherd's keeping,
Safe we rest from every harm;
And we feel to rest, while sleeping,
On the Everlasting Arm.

Chanute, Kan.

THE OLD YEAR AND THE NEW.

THE year of 1886, with its burden of records, is now numbered with the past, and the new year, 1887, with its pure, spotless pages, is before us. The old year, with its lost opportunities, its wasted and misspent time, is gone beyond our reach. Many are the regretful reflections as we take a retrospective view of our life the past year. Could we go back, and again take up the burdens and duties which were ours, we would seek to write, by a more unselfish and devoted life, a better record than that which is now recorded for 1886. We would fain blot out our mistakes and failures with tears of regret and remorse, and in their places write the record of kindly acts, deeds of charity, and words of love, cheer, and encouragement for the hopeless and desponding. Could we live the year over again, we would improve the neglected and lost opportunities which God gave us for doing good and benefiting our fellow-men. We would gather up and use wisely the wasted and misspent hours, regarding every moment of probationary time as too precious to be allowed to slip away unimproved. The idle, hasty, passionate, unkind, and impulsive words would remain unspoken, and in place of these, words of patience, soberness, gentleness, and kindness would fall from our lips to cheer and gladden the hearts and lives of those with whom we associate.

But the record of every deed, good or bad, is written by the recording angel, and these records, now closed, are placed in heaven beside those of previous years, only to be opened when we are to be judged for eternal life or death. Angels hold the record books of 1887. Already their pure, spotless pages are being darkened and stained by the deeds of sin and shame fast being written thereon. Angels sigh and weep as they write these records of crime. They would fain write nothing but a pure record, unstained by sin. Each year that comes to us brings a new record book, in which each month forms a chapter, and every new day a fresh page, in the history of our lives. What will the record of this new year tell for us? Shall we take up and bear willingly the burdens and neglected crosses, and discharge cheerfully and pleasantly every duty which each day may bring to us, or shall "wanting" be written on page after page?

The duties and responsibilities of this year are greater and more solemn than those of the past; for we are one year nearer the close of probation,

one year nearer the coming of our long-expected Saviour, one year nearer, yes, even entering upon, the time of trouble. Men's hearts already are failing them for fear for looking after those things which are coming on the earth. We have one year less in which to labor for souls perishing in the darkness of error and unbelief. Clouds of trouble are gathering faster and faster. Darkness, error, and superstition are increasing. Satan is weaving his net closer and firmer around the souls of men, and gathering them more swiftly into the snares of unbelief and prejudice. The world is ripening for ruin, and the end draws near and nearer.

In view of these startling facts, seriousness and solemnity should mark our every act, and characterize our daily lives. We are living on the very verge of time; but how much we believe and realize this solemn truth, our lives will tell. Let us seek to write carefully the record of this year. May deep sorrow, sincere penitence, and pardon be written opposite each sin and mistake, each wrong committed, each wasted opportunity for doing a kindly deed or dropping a seed of truth.

Great is the light given us. Golden are the opportunities, solemn the duties, and heavy the burdens and responsibilities before us. Fierce are the battles we shall have to wage against temptation and Satan, and terrible the struggles we shall have with our own carnal hearts. The conflict will be severe, but short. Victory will very soon be ours if faithful. Then we shall be free from the snares and wiles of the tempter; free from sorrow, care, and weariness; free to enter that heavenly city, which hath foundations, whose builder and maker is God, and share in its unspeakable bliss, perfect happiness, untold joys and pleasures, and its boundless riches; free to enter into the joy of our Lord, who has made us heirs of all things, and joint heirs with Christ. We shall be free to enter upon the inheritance of which it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

This may be our last year. We cannot tell. Let us live it carefully, prayerfully, and soberly, guarding every thought, word, and action, that angels may smile as they write its record.

HATTIE E. HARRIS.

Pleasant Grove, Minn.

A GENTLEMAN OF TEN.

"HERBERT, Herbert!"

Herbert Doane paused a half-minute to answer impatiently, "Well?"

"Did you hang up your school-bag?"

"Oh, bother! I forgot it. Any way, a gentleman never puts his own things away himself."

"Go do it now, dear. A gentleman never expects his mother to do what he has left undone. A true gentleman is more ready to help others than to expect others to help him."

"Herbert!"—as he was about to rush out again,—“here are your books and mittens. Go put them on the shelf.”

"Oh, dear! mother, I'm in such a hurry! Ned Simmons is out there waiting for me. Won't you put them up for me?"

"My son, I'm half inclined to say that you cannot go out at all, if it leads you to speak in that way," answered Mrs. Doane, in a voice that was firm to sternness.

Herbert didn't dare to say any more; but, oh, dear!—well, I should n't like to put down just all he thought; but some of his thoughts were like this: "Dear me, what a fuss about nothing! Just books and mittens! Why could n't she have left them there? It would n't have been much trouble for her just to put them on the shelf. She was n't doing anything more than just sitting there reading, any way; and she would only just have to take one little step to the shelf, and here I had to come all the way back from the door." So, grumbling to himself, Herbert raced out again, answering his mother's injunction to "close the door" with a bang, and managed to catch up to the boys before they reached the commons for a good game of ball.

In the game, Herbert's ill-humor all passed away; but all of a sudden something happened. What was it? Where was he? Was he going up in a balloon, or coming down? What made him feel so queer? He opened his eyes to see an anxious crowd of boys around.

"Thank goodness, Herbert! I thought you were dead," said Hal Brick; while Jason Richards stood by, pale, trembling, and silent.

"What's the matter with me, boys?" asked Herbert feebly. "I feel awful funny."

"Well, you look as if you felt awful, but not a bit funny," answered Hal Brick, whose spirits always came to the surface the moment any trial appeared to be about to pass away.

"What is it, anyway?" asked Herbert, sitting up.

"Why, I threw the ball, Herbert, and it struck you right on the side of the head; and then you dropped down like a shot, and I thought—oh! I thought I had killed you." And Jason Richards covered his tearful face with his trembling hands.

"Not a bit of it, old boy! I'm very much alive," said Herbert, with a cheerfulness he did not entirely feel, for his head still ached from the blow. "I'm all right;" and he attempted to rise. He fell back, however, with a face so white and full of pain that Jason Richards was in an agony of fear.

"What is it, Herbert; what is it?" he asked, in trembling, eager tones, as he leaned over him.

"Oh! my foot, my foot!" groaned Herbert.

It was discovered that, in falling, Herbert had sprained one of his ankles. So the two of the boys considered the strongest, and of the best height, made a chair, and carried him "lady to London" to his home, as soon as he felt well enough to be moved.

Of course, Mrs. Doane was all sympathy and motherly tenderness, and the afflicted boy was put to bed, and nursed and coddled to the best of a loving mother's ability.

As soon as Aunt Janet heard of the trouble,—dear, kind Aunt Janet, who was always ready to help any one, and who never seemed to have too much to do to "take in one more," like the street-car,—she "came over to stay with Lucy, and help her nurse the boy."

Now, Herbert loved Aunt Janet dearly; but he felt miserable, and (shall I confess it?) I think was a little cross-grained, or selfish and thoughtless, any way.

"Mother, I want a drink."

"Yes, my son."

"Where did you get that water, mother? It tastes horrid," he said fretfully.

"I'll get you some fresh, dear; I thought this was quite nice."

"Oh dear! how my head does ache, mother! Won't you read to me?"

"Yes," she answered pleasantly. "What shall I read?"

"Why, 'Swiss Family Robinson.'"

"Where is it?"

"Up in my room on the bureau."

"I could not find it, Herbert," said Mrs. Doane, returning after a few moments.

"Could n't you? Oh, dear! It must be there. Can't you look again, mother?"

"Yes, I can look again, but it is not there. Try to think where it is."

"Oh! I guess it is down in the parlor."

Anxious to do anything to please her nervous, afflicted son, Mrs. Doane again left the nursery for the parlor.

Now Herbert did not mean to be selfish in all this, but he was.

This time the search proved availing, and Mrs. Doane started to read.

Meantime Aunt Janet sat quietly sewing, having taken up Mrs. Doane's unworked button-holes that she had been trying all the morning to finish between Herbert's demands on her time and her household duties.

"It's no use, mother," he exclaimed, fretfully, after his mother had read a page or two. "My head aches so I can't listen. Won't you rub my head?"

Mrs. Doane began the process; and, after she had gently rubbed his head for a half-hour, Aunt Janet thought it about time to interfere.

"Here, Lucy, let me come there. You go and rest."

"No, I do n't want mother to go; I do n't like any one to rub me but her."

The gratified and affectionate but exhausted mother motioned Aunt Janet away, saying quietly: "I think he'll be asleep before long," and kept on with the process. Her prediction was verified; in fifteen minutes more the boy was in a sound slumber, and the weary mother was released.

Mrs. Doane was not ordinarily a spoiling mother ; but when her children were sick, she was apt to do a little too much for them, and not permit them to exercise the divine gift of patience sufficiently.

"Now, Lucy," said Aunt Janet peremptorily, turning her out of the nursery, "go and lie down this minute."

"If he wakes you will call me, Janet?"

"If he wakes I'll take care of him," answered Aunt Janet grimly.

He did wake at the end of an hour, during which time Aunt Janet had done much sewing, and Mrs. Doane, much sleeping.

"Where's mother?" he asked, as soon as he opened his eyes, in a tone which showed he rather resented being left alone with Aunt Janet after his lordship had distinctly stated that he preferred to have his mother wait upon him.

"She's lying down."

"Well, I want her."

"You can't have her," answered Aunt Janet coolly.

"Moth"—began Herbert in a loud call, but Aunt Janet's hand over his mouth prevented the next syllable's being heard.

"Aren't you ashamed, Herbert Doane? You're a selfish little ["pig" she was going to say, but prudently changed it, not considering it a good example to set, though she was certainly very much tried] boy."

"I'm not selfish; I'm sick."

Aunt Janet waited a moment, and then she said in a different tone,—

"Herbert, I'm very much disappointed in you. I had always thought you were a gentleman. But no gentleman would abuse his mother as you abuse yours;" and she waited for the effect of her words.

"Abuse my mother!" exclaimed Herbert, astonished and startled out of himself.

"Yes, abuse your mother."

"How?"

"By making her wait on you the way you do."

"But I can't wait on myself."

"Well, no, perhaps not now, but when you can, does she wait on you the most, or do you wait on her the most?"

"Why, I don't know."

"And now that you are unable to do much of anything for yourself, do you make her as much trouble, or as little, as you can?"

To this Herbert had no reply to make. The question answered itself.

"Now, I'm not going to argue with you at all; but to-morrow morning I want you to take a paper and pencil as you lie here, and make a little stroke for every time you see mother do something new, especially the number of times she is obliged to leave the room to attend to things, the number of times she is obliged to get up from her chair after she has sat down to sew. It's an 'awful nuisance,' no doubt you think, to have to shut the door after you, or wipe your feet whenever you come in; but who is going to shut it, or take up the mud from the hall after you've brought it in? It is 'perfectly dreadful,' no doubt you think, to be obliged to put your books and mittens away when"—

"Why, Aunt Janet! were you?"

"No, I was n't anywhere; but I know children, and I know you. Well, as I was saying, to put your books and mittens away when you're in such a hurry. But if you don't, who must?"

After a little more talk on the subject, Herbert was set to thinking in a way he had never thought before. The impression did not fade the next day; and when, on counting up the marks on Aunt Janet's piece of paper, he discovered that mother had left her sewing-chair ten times during the first hour, and four times the second, to attend to something out of the room (and Aunt Janet asserted afterward, in confidential conversation, that this was not an uncommon amount), he felt very much ashamed of the way in which he had unnecessarily added to her burdens. And he made up his mind, from the moment he discovered what mother really had to do, that it should not be necessary to call him back to hang up his satchel again, nor even to wipe his shoes or shut the door,—an excellent resolution, of which his mother received the full benefit in the years that followed.

The boy that watches "what mother has to do," and not only tries to do all he can to help her, but tries as well not to do things that annoy her, is a gentleman,—no fear of that,—if he is only ten years old.—*Emma Hewitt, in S. S. Times.*

Our Tract Societies.

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

OPPORTUNITY.

THERE was a man who dreamed one day
Of great things that he meant to do,
But idly in the sunshine lay
The while he dreamed; and never knew
What proud, bright shape was drawing nigh,
Or listened to its thrilling cry,—
"Arise, arise, and follow me,
And make your dream reality!"—
Until it passed away again,
And, passing, smote the dreamer's brain
With sudden sense of loss and pain.

"Who calls me?" anxiously he cried;
"Oh, speak! Oh, come once more to me!"
But far away a voice replied,
"My name is Opportunity!
Who welcomes me with swift embrace
Shall meet me always face to face;
But the stern truth is known of yore,
Neglected once, I come no more!"
And still the dreamer in the sun
Imagines great deeds to be done,
Yet sees, alas! the fruit of none.

—Mary Bradley.

SCANDINAVIAN TRACT SOCIETY.

Report for Year Ending Sept. 30, 1886.

No. of church members.....	602
" T and M. ".....	138
" members added.....	63
" letters written.....	320
" " received.....	156
" missionary visits.....	2,520
" Bible readings held.....	596
" persons attending Bible readings (about).....	3,500
" yearly subscriptions for periodicals....	188
" short term " ".....	70
" pp. publications distributed.....	357,264
" periodicals distributed.....	6,730
" cities entered by Bible workers and colporters.....	47
" canvassers, colporters, and Bible workers employed.....	16
Value of publications sold by members not agents, \$1,065.94; amount of tithes paid during the year, \$1,192.	

CECILIE DAHL, Sec.

MICHIGAN TRACT SOCIETY PROCEEDINGS.

A MEETING of the Michigan Tract and Missionary Society was held at Ithaca, Dec. 28, 1886, at 10 A. M. Only six out of the twelve directors were present; but the meeting was well attended by others, and was one of real interest. Matters of importance were freely discussed. It was encouraging to see the spirit of harmony which prevailed. It would have been better could more time have been afforded; yet we look for good results to follow from the plans laid. The reading of the minutes of the last meeting was waived. The report of labor for the last quarter was then given as follows:—

No. of members.....	2,388
" reports returned.....	548
" members added.....	20
" " dismissed.....	33
" missionary visits.....	3,501
" letters written.....	878
" " received.....	277
" Bible readings held.....	1,777
" persons attending Bible readings.....	2,537
" new subscriptions obtained.....	616
" pp. tracts and pamphlets distributed.....	314,094
" periodicals.....	42,249
Received on tract fund, \$2,504.58; on periodicals, \$1,359.81; on other funds, \$1,065.20.	

The President made some remarks upon the financial condition of our Society, and also suggested that a good work could be done in getting our church members to join the tract society. He spoke of the increased efforts being put forth in behalf of the canvassing work, and the need of systematic and thorough work in carrying it forward successfully.

The Committee on Resolutions, which had been appointed at a previous meeting of the Board of Directors, presented the following:—

Whereas, The selection of persons to act as canvassers, especially for our religious books, is a matter requiring the most careful consideration; and—

Whereas, Serious mistakes are likely to be made by the general agent in appointing persons to this work solely on his own responsibility; therefore—

Resolved, That our district directors qualify themselves to act as efficient assistants of the general agent in the mat-

ter of selecting, encouraging, and otherwise looking after the local canvassers in their respective districts, and that the tract society officers also be consulted as far as possible in this matter. And—

Whereas, This attention and assistance on the part of the directors will add materially to the expense of the districts, as well as to the interest of the canvassing work throughout the State; therefore—

Resolved, That the State's ten per cent profits on our subscription books be equally divided between the State and the district which thus assists the State in this work, and that all losses on canvassing books be equally divided between the State and the district in which such loss may occur.

Whereas, Our people are not fully aroused to the importance of actively engaging in some part of God's work at this time; and—

Whereas, The Spirit of God plainly testifies that we are not doing one twentieth of what we ought to do; therefore—

Resolved, That we recommend all our local societies to make a vigorous, thorough, and systematic canvassing effort in the territory surrounding them, following it up by earnest missionary and colportage work, and that all members be invited to take an active part in it.

Whereas, Nothing else will so encourage the people in this direction as to see our ministers earnestly and actively engaging in the missionary work; therefore—

Resolved, That it is the duty of every Seventh-day Adventist minister to do all in his power, for the truth's sake, to instruct, encourage, and by his example assist our people everywhere in organizing and conducting this important work.

Whereas, It was recommended by the International T. and M. Society, at its last session, that the subscription book business be hereafter conducted on a cash basis; therefore—

Resolved, That the dealings between the Michigan Tract Society and the local canvasser be conducted hereafter on this basis, and that the only modification of this rule shall be in cases where persons who have been properly selected to act as canvassers cannot pay cash when ordering their first or second delivery of books; that no person, however, be allowed to have a second lot of books until the first lot is paid for.

Resolved, That in all cases where such exception is made to the cash rule, the individual so favored give his personal note for the amount due, to the director of his district or to the State agent, such note not to be given for a longer time than thirty days.

At a meeting of the Board of Directors held Dec. 27, 28, the following motions were carried:—

Moved, That the resignation of John T. Terrell as director of Dist. No. 5 be accepted, and that Eld. E. H. Root take his place as director of that district.

Moved, That the Chair appoint a director for Dist. No. 3.

Moved, That the Chair appoint a committee of three on resolutions.

Wm. Ostrander, E. S. Griggs, and F. E. Belden were named as said committee.

Moved, That the Chair appoint some person to ascertain the number of copies of *Good Health* already taken by our Society, and that the remainder of the State club be apportioned among the several districts *pro rata*.

The State agent was selected to attend to this matter.

Moved, That Eld. G. I. Butler write, or cause to be written, an appeal on the subject of the circulation of *Good Health*, to send to the different churches in our State.

Moved, That the State agent take especial interest in the work of securing agents to take hold of the canvass for the *American Sentinel*.

Moved, That the Chair appoint a committee of three, himself to act as chairman, to consider the subject and see what improvements can be made in re-districting the State, and present a plan to the Board of Directors at the next State meeting.

Moved, That this same committee consider the present plan of discounts between the State, the district, and the local societies, to see whether a better plan cannot be devised.

The Chair appointed J. Fargo and E. H. Root as the other members of the committee.

Adjourned *sine die*. G. I. BUTLER, Pres.

HATTIE HOUSE, Sec.

TO OUR FRIENDS IN OHIO.

OUR mission at Lima is in need of books for reference in our studies, which we are not able to buy; we therefore appeal to our friends in Ohio, and hope they will donate to us the following volumes: 1 complete Concordance, 1 "Rollin's Ancient History," 1 "Gibbon's Rome," 1 "Cyclopedia," 1 "Analysis of the Bible;" and such other histories and Bible helps as they may have. Those desiring to

donate books to our mission, will please address Miss L. P. King, Box 156, Lima, Ohio, who will reply, selecting such books as are needed.

D. E. LINDSEY.

MISSIONARY WORK.—NO. 2.

ORGANIZATION.

THE work of God requires system as well as do earthly governments. Without this, confusion is inevitable. Experience has taught us as a people this lesson. The tract and missionary society is indispensable to the welfare and prosperity of our work; but organized effort must be put forth in order to successfully carry out its principles. Every Seventh-day Adventist should be connected with the society, and be in harmony with the plans adopted by the body. Where there is union, there is strength. Great results might thus be secured.

There are many advantages to be gained by a systematized effort. First, the members feel themselves a part of the organization, and this will stimulate them to activity. They then will provoke one another to good works. Activity is the very life of the church. When we cease our efforts for our fellow-men, then our own spirituality ceases and the life of the church ebbs away. Secondly, they are constantly receiving instruction, and are thus gaining the knowledge necessary to enable them to become efficient laborers in the great harvest field.

The message of the third angel must go before many peoples and nations and tongues and kings, and this tract and missionary society is just the school to prepare laborers for engaging in this work. Practice is necessary to make efficient workers. Earthly kings are constantly drilling men to prepare them for battle, enforcing upon them system and discipline. How much more necessary is it for the servants of the heavenly kingdom to be well disciplined for their labor in the important work that the King has commissioned to them! We should, therefore, submit to be drilled and be made efficient laborers for God. As another has written, there will be no starless crowns in heaven; and every star represents a soul saved. But in order to be instrumental in saving souls, we must be in harmony with God's plans, and learn to do our work well, or meet the frown of Heaven. "Cursed be he that doeth the work of the Lord deceitfully" (margin, *negligently*). Jer. 48:10.

Some say that if God is so particular about having his work done well, it will not do for them to engage in it; for they have but little talent, and therefore the Lord will excuse them. But our Master excuses none, as we see by his own words: "Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25:24-27.

If we as a society do not take hold of the work and carry it forward, then we shall receive the following condemnation: "Curse ye Meroz, said the angel of the Lord, 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.

Ignorance will not be received as an excuse; for all may become informed in regard to duty. But in order to gain this knowledge, all must place themselves where they can receive the necessary instruction. Therefore it is the duty of every one receiving the light of the Third Angel's Message, to become connected with the tract and missionary society, and to learn how to labor most efficiently to rescue their fellow-men from sin.

LETTER-WRITING.

Letter-writing is a very important part of missionary work, and it should not be neglected. Some think it is a great task to write a missionary letter; and perhaps it would be according to their idea of such a letter. The object of a missionary letter is, not to present a synopsis of our faith and hope, but to call attention to the reading matter

already sent. Thus acquaintance is also formed with the person to whom the reading has been furnished. The publications contain the points of our faith, and have been carefully prepared by men of experience; and they will convey these ideas more clearly and in fewer words than a letter.

Letters should not be too lengthy, but right to the point, and written in such a manner as to call out a reply. When an answer is received, circumstances must govern the reply. Should some doctrinal dispute arise, it is generally best to send a tract or an article, marked, to meet the case in question; or, if not too lengthy, it might be best to copy the same in the reply. In calling attention to the point in question, let the language breathe a Christian spirit, such as will draw the correspondent toward the writer. Thus confidence will be secured.

Care should be taken in the penmanship as well as in orthography. A poorly-written letter will destroy its influence, and thus hinder the work that the writer desires to accomplish. Many of those whose hearts are full of the missionary spirit, and who are zealous for the advancement of the Third Angel's Message, are poor scholars, and deficient in the necessary qualifications to engage successfully in letter-writing. Such should call to their aid those among us who are qualified for this branch of the work.

Care should be taken to give the name of the village or city and the county and State where you reside, in case those to whom you are writing should wish to correspond with you. All should feel it a duty to become efficient in penmanship, as well as in the other qualifications for doing the work of the Lord in a perfect manner. This is an age of instruction, and it becomes us to avail ourselves of every opportunity to better prepare ourselves to assist in carrying forward the truth for these last days. We all have talents, and God holds us responsible for the way we improve them.

WM. INGS.

MORE PAPERS WANTED.

BRO. H. F. PHELPS writes concerning Brainerd, Minnesota:—

"This is a city of some 6,000 or more inhabitants. There are eight trains daily, all stopping at this place for meals. Thousands pass through here every year, making this a good place for missionary work. My family are now located here, and will try to work as the way may open. We have a reading rack in the depot, and can use much more reading matter than we now have. If any have clean papers on hand to spare, and will send them here, we will see that they are used. Send them in any way you think best, but please remember to prepay charges; and should any one wish to order papers direct from the offices of publication to us, we shall be very thankful, as we need more for city work.

H. F. PHELPS.

A PARABLE FOR REFORMERS.

ONE winter morning, as the Wind set out on his day's work, he found the trees loaded with ice. Every tiny twig was bending under an armor many times its weight. The little white lady birches had drooped till their heads touched the ground. A great groan to be delivered went up from all the trees. "This will never do!" cried the Wind, and straightway he went to work with all his might. The branches of the giant elms swung and creaked. The brown, curled leaves still clinging to the oaks were snatched away, and went whirling through the air. There was a great rustling in all the wood. But the ice did not move. Still harder the Wind blew. And now whole branches came crashing down, until they lay thick on the ground in their glittering winding-sheets. But still the ice did not move. At last the Spirit of the Woods came forth, frowning. "Do you call this helping?" cried she. "You are ruining my trees. To get rid of the ice, forsooth, you are breaking off the boughs. Get you gone!"

The Wind retired to his cave, and was melancholy all day. He had had a sincere desire to do good, but now he saw that he had done only harm. He shuddered as he thought of the wrecks he had made in his untempered zeal. "What is the use of my trying to do anything?" he sighed. Many an eager soul has known such hours, when it has

thought to add its note of praise to the great chorus, and has only succeeded in making a discord.

The next morning the Sun knocked at the door of the cave, and cried, in genial tones, "Come on, friend! I want your help. The trees must be rid of their load. I will shine on them, and then do you gently wave their branches, and shake off the loosened ice." They went forth together, and the Sun shone on the forest. An hour passed. The only visible result was here and there a drop of water from the icy boughs. "We shall never get through at this rate!" panted the Wind. "Gently, friend, gently! All in good time!" replied the Sun. "This ice was a day and a night in forming. Could you hope to get rid of it by one fierce gust? When I get higher in the sky, I can strike the trees more directly with my beams."

After another hour of silent shining the Sun whispered, "Now, friend, with your wings! But not too violently. See, now, some pieces are falling. Two or three hours of work like this, and our task is done. There is another piece loose." So the Sun shone on, and the Wind from time to time shook down the loosened pieces of ice, and what did not rattle down dissolved in fast-flowing tears under the gentle yet burning eye of the Sun. The birches gradually lifted their pliant forms. The Spirit of the Woods came out with her blessing for the two workers. And that night the Wind returned to his cave humbled, but joyous because he had found the "more excellent way."

—Anna Morris, in *Christian Union*.

Our Basket.

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

—Work on while yet the sun doth shine,
Thou man of strength and will,
The streamlet ne'er doth useless glide
By clicking water-mill;
Nor wait until to-morrow's light
Beams brightly on thy way,
For all that thou canst call thine own,
Lies in the phrase "to-day:"
Possessions, power, and blooming health
Must all be lost at last—
"The mill will never grind again
With water that is past."

—D. C. McCallum.

—Oh deem not they are blest alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

—William Cullen Bryant.

—If you are moving onward, something must be left behind. What are the things that are left behind in your life?—F. R. Havergal.

—When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it, and to forget its burden.—Maria Hare.

—We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—F. W. Robertson.

—Out of the heart come the issues of life. What truth lies in this sentence! A pure heart is like a pure spring. It contains that within which keeps it clear and pure. And as the land through which the water from the pure spring flows is rendered fresh and beautiful by it, so the world that comes in contact with the flow from a pure heart is made glad and better by such contact. The impure heart, on the contrary, is like a stagnant pond. It can never cleanse itself, for there is nothing but filth within, and everything coming in contact with it is made filthy like itself.—Golden Censer.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 11, 1887.

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

PROSPECTS IN THE EAST.

THE war cloud in the East assumes each week a darker hue. Unwonted activity and mysterious movements are observable in various quarters, while significant utterances from high military authorities are often heard. Count von Moltke has recently addressed the German Reichstag, defending the increase of the German army,—an increase decided on less than two months ago. The London daily *Telegraph* said in reference to this: "When Count von Moltke speaks on war, the world listens with all its ears. The greatest living master of the military art addressed the Reichstag on Saturday, defending the increase in the German army. His tone was grave, his words weighty."

General Bronsart von Schellendorf said: "We can scarcely resist the belief that we are living in a period when there is no well-founded prospect of peace being preserved." He added that if any of his hearers "doubted the necessity of laying further burdens on the people," that is, in the way of taxes to support larger military establishments, "let him look beyond the Vosges." This was in allusion to the French who are watching their opportunity to regain the two provinces of Alsace and Lorraine, taken from them by Germany in the Franco-Prussian war of 1870. Von Moltke alluded to the same circumstance when in giving a reason why an alliance between France and Germany is impossible, he said that "public opinion in that country [France] demands the surrender of two provinces which we are strongly determined never to give up."

But the *Telegraph* thinks the most seriously significant passage in the whole speech was that which indicated that the burdens which are imposed upon the people to maintain the military establishments even upon a peace footing as they now exist, are such as the patience of the people cannot long endure. The neighbors of Germany, he said, both to the right and left, were fully armed,—a state of things which it was "difficult for even a rich country to bear for any length of time," and which might lead to "a decisive event at a very early date."

The *Telegraph* adds: "It is simply true that nations now spend in years of peace as much money on military and naval preparations as sixty years ago they spent in war. In fact, it cost Napoleon I. less to overrun the Continent than it costs the present Republic to stand ready to defend its own hearth. The armed peace of Europe to-day is expensive to excess, and has no compensations. There are no foreign spoils, no military plunder, no territorial acquisitions, no victories, no satisfied sentiment. General Boulanger adds new regiments and new guns, the Germans try to keep step with his rapid advances, while Russia in the number of its recruits outstrips each."

This state of things, if no other, renders it certain that there must be a speedy trial in war of the machinery so elaborately built up, and the huge armies so carefully trained. Under this unnatural state of things, every year, even of peace, imposes additional burdens greater than actual war has done in former years, upon Russia, Austria, Germany, and France. The result is not difficult to foresee. They must either sit still and be crushed under self-imposed burdens, without any compensation of foreign spoils, territorial acquisitions, or satisfied national glory, till the nation collapses in bankruptcy, anarchy, and ruin, or they must assume a still greater burden and make a more desperate effort, in order to try the chances for victory in a conflict of arms. There is no alternative. And so the world centers all its eyes on the inevitable field of conflict to catch sight of the first puff of battle smoke, and opens all its ears to hear the echoes of the first guns of a war the end of which no man can foresee.

NOT WORTH LIVING.

It is reported that the late ex-President Arthur a short time before his death, expressed himself as feeling that after all "life was not worth living." The

utterance of such a sentiment from such a source leads at once to the inquiry what kind of a life he had lived. To what did he devote his time, strength, and attention, that he should put such an estimate upon it? Another newspaper item reveals the secret. It is stated that he left eighty pairs of pants, and that he was the best-dressed man, and the best table entertainer, in all the country. That tells the story—eat, drink, and dress! When persons devote their life to such ends, it is most fitting that they should come to feel as they come to its close that life is not worth living. Such a life is not worth living. Yet how many hundreds of thousands there are in the land who would instantly sell every other hope and every other prospect, if they could attain the goals which Mr. Arthur reached. But his testimony corroborates the earlier statement of a much wiser man, that all is vanity and vexation of spirit. What a testimony! Yet how few will learn from it a lesson to turn their attention from the vanities of earth to those treasures of another world which will never pass away! Used to secure this, life is worth living.

THE TEN KINGDOMS.

(Continued.)

RONA, one of Attila's uncles, "boldly asserted that it was the destiny of the Huns to divide the world with its ancient mistress." "The ambitious dream of Rona," continues the historian, "soon became the fixed idea of his abler nephew [Attila]; and in devoting himself to its accomplishment he was determined to spare neither friend nor foe. One after another every existing power in his own race, and in the barbarian world beyond the Danube and the Rhine, was made the vassal of his will. Then 'this terror of the universe,' this man 'born to shake the world,' as Jornandes calls him, turned upon his only remaining rivals."—*Sheppard*, 192, 193.

A pretext soon occurred for turning his steps westward. Clodion, the monarch of the Franks, left at his death two sons, who, as is often the case, fell into a dispute about the empire. The younger "sought the aid of Rome, and was, according to the fashion of the times, adopted by Aëtius. The elder threw himself into the arms of Attila, and offered as the price of his assistance the passage of the Rhine. This was precisely what the Hun desired." Preparation was accordingly made at once for the invasion of Gaul.

"All things," so the record runs, "seemed to indicate that the decisive hour was at hand, and the monarch of the Huns gathered up his strength for the effort. All the realms of barbarism from the frozen fields of Lapland and Siberia to the banks of the Indus and the Rhine, sent forth their savage legions at his call. Never before in the history of the world, never since, except perhaps in the expeditions of Timour Tchengis-khan, was so vast and wild a host gathered beneath the standard of a single leader. Five hundred thousand fighting men were assembled in Central Europe, ready to precipitate themselves upon Gaul."

The great battle of Châlons soon followed, called "one of the four decisive battles of history." The progress of Attila was arrested, the Huns were forced back behind the circle of their wagons, which the Romans tried in vain to carry by assault. The brave old Theodoric, king of the Goths, was slain, and the Roman army immediately broke up and retired from the field. Attila, fearing a stratagem, made no attempt to assail the Romans; but when a long silence attested that the foe had really departed, he considered himself master of the field, and "with the joys of victory resumed the dreams of ambition."

Attila was thus checked, but, M. Thierry declares, "was not vanquished;" for "the following spring he passed the Julian Alps, and re-appeared, terrible as ever, on the Italian plains." He swept over their most beautiful spots, as fire sweeps over the prairie, till he arrived in the neighborhood of Mantua, on his ambitious march to the walls of Rome. An embassy, at the head of which stood the pontiff Leo I., was sent out to meet him and deprecate his wrath. It was only at the earnest entreaty of Leo, and by the payment of a large annual tribute, that he consented to leave Italy and spare Rome. "Never abandoning his design upon Rome," says Sheppard, "even at the hour of his departure he provided himself with a pretext for return. 'Send,' said he, 'my affianced bride, Honoria, with her dowry, into the land of the Huns, or I will come with spring to seek her at the head of

an army.' [Jornandes.] With this menace upon his lips he departed for his wooden city on the banks of the Danube." (See Gibbon, iii, 437-451.)

Now, is it possible to suppose that this power which was the moving agent in the "tempest of nations" that overwhelmed the Roman Empire; this nation the appearance of which was the "signal for the dismemberment" of Western Rome; which was the "proximate cause of its fall;" a nation which caused a revolution that gave the first permanent "shock to the imperial majesty," and "sealed the fate of Roman civilization;" a nation which took from Rome a province which it dared not refuse, and which it never recovered; a nation the king of which first brought the Roman emperors to sue for peace, and laid them under tribute, who made himself a name to stand beside that of Caesar and Napoleon, who was the "terror of the universe," "born to shake the world," who styled himself the "Scourge of God," and boasted that the grass never grew where his horse had trod,—is it possible that such a power is not to be reckoned as one of those ten prophetic horns that foreshadowed the dissolution of Rome?

But it is objected that this empire of the Huns was too short-lived to be counted as one of the ten, speedily falling to pieces on the death of Attila in 453. Other nations, also, which are universally acknowledged to belong to the ten, were short-lived, as plainly appears from history, so far as it respects the first phase in which they appeared. But no more than this was the case with the Huns; for we think it can be clearly shown that it is the same race that has obtained permanent occupancy of the old Roman Pannonia, composing a part of what is known among the modern nations of Europe as Hungary. The particular phase of Hunnish power and invasion maintained by Attila, disappeared for the time being, destined to revive in other forms and under other names after the lapse of not many years. Kœppen (i., 93) says: "The death of Attila on the Danube in 453 was the signal for all the enslaved nations to break their chains. The most frightful disorder spread through the camp at Buda, where the savage sons of so many various mothers, sword in hand, disputed with one another the inheritance of the world's spoils; the Ostrogoths, Lombards, Gepidæ, and Herules united in alliance against the common oppressor. The tremendous battle between all these fierce barbarian nations took place on the river Neud (Neutra), in Pannonia. Ellac, the eldest son of Attila, fell; after wonders of bravery, and with him 30,000 Huns. His brother Dengish gathered the relics of the still formidable nation, and maintained himself till 470 on the banks of the Lower Danube; but the splendid camp at Buda, with the whole of Dacia and Pannonia from the Carpathian hills to the Euxine, became divided among the victors—the Gepidæ, the Ostrogoths, and the Lombards."

Now, whether the course of these events stopped right here or ran on in the same channel, this fact appears above all: that the province of Pannonia was first alienated from the Roman Empire by the Huns; and it never returned to Rome. Now if, in the whirling events of those times, shifting as rapidly as the colors in a swift revolving kaleidoscope, the province had run through a whole gamut of distinct and unrelated nations, it seems to us it would not affect in the least this great fact which must govern the application of the prophecy,—that the Huns, being the first that struck off this province from the empire, must give their name to the horn that symbolized this division. And, moreover, this was the first province of the empire which was permanently alienated to the barbarians, justifying that order in the enumeration of the ten kingdoms which places the Huns first. Other tribes, as the Goths and the Franks, had been, to be sure, granted settlements in different provinces; but they were considered as subjects or guests of the Romans, and auxiliaries of their armies, and the territories they occupied were called a part of the Roman Empire. Not so with Pannonia when the uncle of Attila demanded the province of the Romans, and Aëtius dared not refuse him. Thenceforward that was a part of the kingdom of the Huns, not of the empire of the Romans.

The possession of the land by the Heruli and Gepidæ was but little longer, at longest, than a century; for about the middle of the sixth century another influx of the same stock to which Attila belonged, took possession of the country. Of this new revolution Kœppen (i., 94) thus speaks:—

"On the return of Zaber-Chan beyond the Danube,

the Avars fell upon the Huns, subdued them or mixed up with them in such a manner that, from the year 572 no mention is ever made in history of the Huns as a separate nation, though it is both interesting and important to know that the Avars are called indifferently *Huns* or *Avars* by all the western chroniclers in the time of Charlemagne, which distinctly proves the union or amalgamation of those fierce Asiatic nations."

Sheppard ("Fall of Rome," pp. 211-214) presents some thoughts upon this point which are worthy of being quoted at some length. He says:—

"The battle of Netad, I say, broke the power of the Huns, and put an end to their ephemeral empire. Under the sons and successors of Attila they either retired into Asia or gradually wore out their strength in unavailing struggles against the Ostrogoth domination, and in combinations with other barbarian tribes to plunder the possessions of the Byzantine Caesars. But the *racés of Turanian stock* were still destined to re-appear more than once upon the stage of European politics, and play there no undistinguished part. The empire of Attila was soon partially revived by the kinsmen of his Huns, and acquired an extension, not indeed quite equal to the dominion of that 'tamer of nations,' yet one not undeserving of comparison with it, in respect of its power, its military exploits, and the influence it exerted on *both branches* of its Roman rival. The Avars, as they were incorrectly called, by appearing at the critical moment, enabled the Lombards to annihilate their hereditary enemies, the Gepidæ, and thus accomplish their long-cherished project of invading Italy."

"The first appearance of the Avars in Europe was accompanied by some singular circumstances, which, as they seem to have escaped the notice of Gibbon, it may be as well to describe. Amid the ceaseless flux and reflux of populations in Central Asia, and the numberless revolutions among the tribes of Turanian origin which it would be an abuse of the term to call political, the Avars appear to have acquired a strong and wide-spread dominion over their neighbors. Conspicuous among these were the Ouars, also called Khouni (*χῶνοι*), a word which at once identifies them with the Huns, who receive this appellation from the Greek historian. They seem to have submitted unwillingly enough to their masters, until the advent of a stronger race involved both in a common captivity. Far away in the very center of Asia, at the foot of the Altaic range, two thousand miles distant from the Caspian and Chinese seas, the Bay of Bengal, and the Siberian shore, dwelt the great Khan of the Turks, 'king of seven nations, and lord of the seven climates of the world.' This potentate reduced the Avars beneath his sway; but some unknown cause appears to have rendered him suspicious of their allegiance. A visit of investigation became necessary: it was paid with consequences the most frightful. Three hundred thousand human beings fell victims to his wrath. For the space of four days' journey the earth was covered with decaying corpses. (Theophylact, quoted in 'Histoire d'Attila et ses Successeurs,' vol. i., p. 396.) The blow was fatal to the Avars; but it gave freedom to their former dependents, the Ouar Khouni. Watching for an opportunity, they at last found one in the engagements or neglect of their new lords, the Turks; and gathering together their wives and their children, their flocks and their herds, they turned their wagons toward the setting sun. This immense exodus comprises upwards of two hundred thousand persons. The terror which inspired their flight rendered them resistless in onset; for the avenging Turk was behind their track. They overturned everything before them, even the Hunnic tribes of kindred origin, who had long hovered on the north-east frontiers of the empire; and, driving out or enslaving the inhabitants, established themselves in the wide plains which stretch between the Volga and the Don. In that age of imperfect information they were naturally enough confounded with the greatest and most formidable tribe of the Turanian stock known to the nations of the West. The report that the Avars had broken loose from Asia and were coming in irresistible force to overrun Europe, spread itself all along both banks of the Danube, and penetrated to the Byzantine Court. With true barbaric cunning, the Ouar Khouni availed themselves of the mistake, and by calling themselves 'Avars' largely increased the terrors of their name, and their chances of conquest. Their success was very great; so great indeed that they soon felt themselves in a position to demand lands and a pension from the Emperor Justinian."

The great Khan of Asia pursued his flying vassals, and sent an angry embassy to Constantinople to chide Justinian for furnishing them with lands and gold. "Still, however," says the same author, "he hesitated to break openly with the Avars; for the Avars, aided by the terrors which their name inspired, and by their supposed connection with the empire, had by this time acquired a fatal hold upon the banks of the Danube, and founded a dominion which, in power if not in extent, rivaled the territory won for a moment by the 'Scourge of God.' . . . Even in the time of Justinian, the Greek Empire occupied the humiliating position of a tributary."

During the reign of Baian, the Avar khan, which lasted for twenty years, from A. D. 582 to 602, "the Avar Empire was firmly established on both banks of the Danube," and enjoyed its most brilliant period. Previous to this time, in A. D. 561, they had come in contact with the Franks; for so the historian states:—

"With the Franks themselves the Avars soon came into contact; for their insatiable passion for plunder conducted them over almost the whole of Central Europe. But here their success was not so satisfactory. Their first encounter with the sons of the warriors whose battle-axes had hewed down the hordes of Attila upon the plains of Châlons, terminated in a rude repulse upon the banks of the Elbe, whither Sigebert, grandson of Clovis, had led the battalions of his people. A second encounter (A. D. 561) was not quite so fortunate for the Franks: they were forced to give way before their enemies; and the ecclesiastical writers ascribe the result to the sorcery and magic of the *Huns*. As the Ouar Khouni had called themselves Avars in the East, in accordance with a popular error, they availed themselves of a similar error in the West, and assumed the dreaded name of the followers of Attila, who ravaged Orleans and fought at Châlons."

The Avars finally yielded to the sword of Charlemagne. Sheppard (p. 228) adds: "So ended the second great effort of the Turanian races to establish an empire on European soil. But the Hunnic stock has never been entirely extirpated by German steel. In the ninth century the Hungars, or Magyars, a *tribe of Avar blood*, once more conquered their way into Europe, and founded a dynasty which has played no mean part in the annals of Christendom. This is still a *living link to bind us to that history*, which perhaps may have seemed, while it was recounted, a thing entirely of the past. 'But,' as says M. Thierry, 'history shows us, *since the middle of the fourth century*, in the central and lower valleys of the Danube, an *uninterrupted succession of Hunnish tribes, perpetuating the traditions of Attila*. Is this permanent settlement of the Huns in the eastern countries of Europe, and in the very heart of Europe itself, nothing more than a question purely archaeological and speculative? The late war will furnish for us the answer. The valleys of the Volga and the Don, the slopes of the Oural, the steppes of the Caspian and the Black seas still contain the races which came in the fourth century with Balamir, in the fifth with Attila, in the sixth with the Avars, in the ninth with the Hungarians, to occupy the center of Europe and to menace more especially Greece. It is now fifteen centuries since the battle cry, 'To the City of the Cæsars!' was first heard in those wild lands; and since that day it has never ceased to re-echo there. Will the nations whom the Finno-Huns have planted in Europe, and who have become assimilated to ourselves in manners and culture, remain forever strangers to that movement which agitates their brethren? It is the secret of the future; but we may assert with confidence that sooner or later they are destined to resolve the problem which preoccupies the world."

The quotation given in the foregoing extract from M. Thierry, is credited to the preface of his "Attila et ses Successeurs."

(To be continued.)

"HISTORICAL SKETCHES OF THE FOREIGN MISSIONS."

A most interesting book to Seventh-day Adventists has been issued recently from our new publishing house at Basel, Switzerland. This is a book which all Seventh-day Adventists should read. It has 294 large double-column pages, and contains a historical sketch of each of the four missions already established among the Seventh-day Adventists in the Scandinavian countries, the British Isles, Central Europe, and Australia and New Zealand. The object of this work

is not to make money, but to furnish something to our people which will give them some correct understanding of the work now being done and necessary to be done in these different portions of the earth. The book contains some twenty-four nice illustrations of various things of interest, and three or four maps of Europe and other countries, on which are indicated places where the truth has been taught and where there are companies of Seventh-day Adventists, so that any of our brethren can, by turning to these maps, readily tell where our work has spread in different countries in the earth.

We feel deeply interested in the circulation of this work, being anxious that our people should have a thorough knowledge of the subject of our missions. Sr. White has taken a special interest in the issue of this volume, and quite a large proportion of the matter furnished is supplied by her, including most interesting morning talks, covering a large range of important practical subjects, which she delivered at different points in Europe, at morning meetings during the Council and other general meetings. These are of the greatest practical interest, and are just what our people need.

The most of us claim to fully believe that our work is a world-wide message. There are vast numbers yet to be warned; and the missionary spirit is absolutely necessary in order that we accomplish the work that God has for us to do. How shall our people understand these matters unless they thoroughly post themselves concerning these things by availing themselves of the reading matter designed to elucidate the subject? If there is anything concerning which our people ought to be interested and thoroughly informed, it is the progress of the cause in various parts of the earth. Some of us were greatly interested to have sister White and her son visit the Old World, to build up the work and give such instruction as was necessary to advance the cause and increase the prospects of its success. We feel sure that her mission there will be successful in this direction; and having been there considerably over a year, and traveled extensively in different countries, and become thoroughly informed in regard to various points connected with the work and the peculiar difficulties that are met in the onward march of the message and the steps necessary to carry the work on successfully, how natural, how reasonable that this information should be furnished by one in whom our brethren have the fullest confidence.

Several of our ministering brethren of excellent judgment, who have read the book carefully, express themselves that it is one of the most interesting books they ever read. Many important books of travel are published by hundreds of thousands of copies. These are obtained and read by people interested in worldly things. But here is a book containing much information on subjects of interest of this kind connected with the real progress of the cause of God and the peculiar difficulties connected with this work in different parts of the world. Surely every Seventh-day Adventist should desire to become acquainted with these facts. Eld. Haskell's experience in starting the important mission in Australasia are given; also an account of Eld. Conradi's visit to Russia, with his imprisonment and the circumstances connected with his journey, and many other interesting incidents connected with his work there. Engravings of our different publishing houses, the prison in which Bro. Conradi was confined, and interesting scenery throughout Europe, etc., etc., are given.

This book is published by the Central European Mission, and every copy sold directly benefits that Mission, and helps pay its expenses at a time when it is needy, as all the profits will be thus appropriated. There is no private interest or scheme connected with it; and as the publication of the book has cost quite a sum, the Mission will suffer a loss if the books are not purchased; but we feel sure that our people will desire them. Most of our Conferences have taken quite a number of copies, and in this way they will doubtless be furnished in different parts of the field. We greatly desire that every Seventh-day Adventist shall buy this book, and read it carefully. It will add to their faith in the work, and give them clearer conceptions of it, and this instruction will greatly benefit them spiritually. Here is an opportunity, brethren and sisters, where you can be doing good and get good, and we trust that you will all avail yourselves of it. The retail price is 90 cents;

if not obtained directly from the officers of the tract society, the postage will probably bring the price up to \$1. But we trust that there will be agents ready to supply it to those who wish it in every part of the field. If not, it can be obtained of the REVIEW Office.

G. I. B.

THE "GOSPEL SICKLE."

THIS periodical has now been published one year. It is issued from the REVIEW AND HERALD Office twice every month. It contains arguments on the leading doctrines of our faith, covering the whole ground of present truth. These are brought out generally in a short, pithy way, so as not to be tiresome; but they bring out the truth in a manner to strike the attention of the inquiring reader. The *Gospel Sickle* was commenced because of the special demand made by the leading brethren in different Conferences, for such a paper, to cost as little as possible, in which to bring out the truth in the most convincing manner for the people. Very little has been said concerning it through the columns of the REVIEW. It was thought best to let the paper speak for itself during the first year of its existence, until at our next general meeting our brethren should have an opportunity to speak officially, whether they desired the continuance of it or not, and whether it had met the want which called it into existence. At our last General Conference, the International Tract and Missionary Society indorsed its continued publication, and many have spoken concerning it, that it has filled a position of great usefulness during the past year. Having therefore, passed the first stage of its existence, and met the want which called for its publication, we now feel free to call special attention to it, and ask our people to give it such a support as will enable it to fill a position of the greatest possible usefulness.

We well understand that the size of the *Sickle* does not permit it to give all the variety of reading matter which can be furnished by a larger journal, and that such a paper may not be as well calculated to reach a class of people who are prejudiced against our doctrines, and who are unwilling to become acquainted with them. But such a paper as the *Sickle*, on the other hand, has its advantages. It can be used at a far less expense than a larger journal. It comes directly to the subject, and makes the present truth the one leading theme of interest, so that with all who are anxious to know just what we do believe, and who wish to find it in as small a compass as possible, this paper is just what they want. For general circulation, to hand out here and there, to place in our racks, to give to those inquiring for the truth, to place in the hands of neighbors who are willing to read and anxious to know what we believe, such a paper is just what is needed. And the number of people who will come under this description is immense. We have no question whatever that if our people were in earnest in the missionary work, they would need from fifty thousand to one hundred thousand copies of the *Sickle* the coming year. We do not feel at all diffident in expressing a desire that our people will largely circulate this paper. We believe that our tract societies ought to use it extensively in their work; that many of our societies that feel poor, can do a vast amount of good in the circulation of a paper which costs them comparatively a small sum, and which makes its entire burden the promulgation of present truth.

Another interesting feature connected with the *Sickle* is the addition of a temperance department. Last year a small periodical was published for the Michigan Tract Society, entitled, *The Temperance Outlook and Sabbath Vindicator*. At one time it attained a circulation of about thirty thousand copies. It was extensively sent to the members of the Woman's Christian Temperance Union, with the design to interest and throw light upon the Sabbath question. After careful consideration by the members of the International Tract Society, it was thought best to combine this with the *Sickle*, so that temperance will be one of the special departments of the *Sickle* the coming year. Here, indeed, is opened a great field of usefulness for the *Gospel Sickle*. There are multitudes of devoted Christian women who have enlisted in helping forward the Sunday movement in connection with the National Reform party. They are intensely interested in the glorious subject of temperance, and have also espoused the Sunday institution. What could be better adapted to strip the covering off from their eyes, than a temperance paper properly

presenting the Sabbath issue before this large body of Christian people. Why should not this journal be circulated extensively among them? Its advocacy of temperance would certainly be regarded favorably by them, and its plain statements concerning Sunday would naturally tend to open their eyes in regard to the Sunday issue. It does seem to us that here the *Sickle* can be used most extensively. It combines the great interests being advocated by Seventh-day Adventists, the truth concerning the law of God, and the principles of temperance taught by our people. It seems to us that the addition of this department to the *Sickle* will give it access to large numbers of people who would not otherwise desire its visits.

The managers of the REVIEW AND HERALD desire to furnish the *Sickle* at the lowest possible cost, so that it may do the utmost possible good. We ask our tract and missionary officers everywhere to consider this matter well for the year 1887, whether the *Gospel Sickle* cannot be used to a large extent in their missionary work. We know that large numbers of subscribers can be obtained for it in some localities. We have known of some of our brethren's going out and taking from twenty-five to fifty subscriptions in their own neighborhoods. This might be made a matter of real profit to the tract societies if they would get the brethren and sisters to canvass for it in their various localities. The societies could receive it at a liberal discount from the Office, and obtain subscriptions for it at the regular subscription prices. We expect that no effort will be lacking to make the *Sickle* an interesting, forcible, keen exponent of the views of Seventh-day Adventists during the present year. We trust that the presidents of our tract societies will favor the cause of God, and encourage the hearts of those who try their best to make the *Sickle* useful, by ordering all they can consistently use of this valuable periodical.

G. I. B.

CHRISTMAS MEETING IN NEW ENGLAND.

At the time appointed for the general meeting of New England, Dec. 24, a goodly number of brethren and sisters were assembled at South Lancaster, and up to the present time of writing it has been one of the most important and most encouraging meetings ever held in this Conference. The meetings began Friday evening, and during the Sabbath services the house was well filled, and a general interest was manifested in the words spoken, which related principally to the missionary work. According to the recommendations of the committee appointed to direct in regard to programs for the week of prayer, the brethren Sunday morning brought their donations to the various objects set before our people at this time, assembling at nine o'clock. The previous evening, however, a committee had quietly taken possession of the house, and deft fingers had wrought skillfully and artistically in arranging decorations fitting to the occasion, and a pleasing scene greeted the eyes upon entering. A large arch spanned the pulpit, trimmed with evergreens and flowers, bearing the words of our Saviour's final missionary charge: "Go ye into all the world, and preach the gospel to every creature." Suspended by wires from this arch, were artistically designed colored letters, forming the words, "European, South African, and Australian Missions." Upon the wall above was the motto, "No Cross, no Crown," expressed by the aid of a gilded cross and crown.

More attractive still, and carrying the mind to missions over the seas, were two miniature ships, set in deep frames, with sky-blue background, emblematic of the vessels which are to carry our missionaries and means to foreign lands. With American colors flying, showing whence proceeds the message of truth, and with every sail set, they plowed the painted waves, to the imaginative mind seemingly straining every nerve to carry the glad tidings of the gospel. Or perhaps they would lead the mind still on to that prospective gospel ship, visiting from island to island, which shall be enlisted solely in the service of Him "who hath measured the waters in the hollow of his hand," only by means of which it would seem that the commission recorded on the arch above could be fulfilled. Then, indeed, it could be truly said,—

"The breath of God is in her sail,
Her rudder in his hand."

In contemplation of the work of God, the rapid strides it is making, and the manner in which the rays of light are being carried by land and by sea,

even now we can sing with the psalmist, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

Around the walls such appropriate mottoes were arranged as, "I will pay thee my vows which my lips have uttered;" "Honor the Lord with thy substance;" "The tithe is the Lord's;" "Remember them that are in bonds as bound with them;" and many others, each bringing to mind the objects of the meeting. Services opened by an appropriate hymn, and following prayer, 1 Chron. 29 was read with remarks. Eld. B. L. Whitney spoke for the European Mission, relating interesting incidents of the work there. Prof. C. C. Ramsey spoke in behalf of the school, stating that quite a percentage of the students were studying with the object of directly engaging in the missionary work. A young French-Canadian brother appealed to our hearts by his earnest solicitations for prayers and co-operation in behalf of the work among his people, and a Swedish brother, who has recently accepted the truth in Boston, and who is engaged in the mission there, spoke feelingly of the work among his nationality. These words, coming in the beautiful simplicity of those speaking a foreign and not wholly familiar language, were attended by the melting influences of the Spirit of God, as attested by the moist eyes throughout the congregation.

Envelopes in which to place the offerings had been previously distributed, and after appropriate music the audience passed down the aisles, placing their contributions in a ship stationed upon the rostrum. The precious cargo was counted while a short sermon was being preached, and the result was announced as \$824.57 in cash, besides some jewelry. The ship was again moored upon the platform, there to wait throughout the holidays, during which time it is hoped the sum will be increased to exceed a thousand dollars.

The afternoon service consisted of a Bible reading on "Praising God," followed by a general praise meeting, when numerous testimonies unmistakably voiced the sentiments of hearts full of the love of God. A colored brother feelingly offered a testimony of gratitude to God that he had lived to see the time when steps were being taken by which his people would have the light of truth brought before them. As we listened to the words of those of other tongues, and thought of the foreign fields, our mind reverted to the words of the Lord, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent;" and we think there were none present but felt grateful to God that they were able to contribute to the advancement of so glorious a work as that of sounding to the world the Third Angel's Message.

It was a day when God met with his people here, and one long to be remembered. The meetings have continued through the week, with much of the Spirit of God attending. Special attention has been given to the Bible-reading and canvassing work, instruction being given by those experienced in these branches. An interesting Sabbath-school Convention was also held, and the Sabbath-school work received careful consideration.

While the different means and methods of carrying forward the work have been considered with great interest and profit to all, we feel that the most important of the benefits derived, has been the spiritual growth, without which the great objects of a general meeting could not be attained. The Spirit of God has been with us in our meetings, from the early half past five morning session to the evening service, and we trust that an impetus will be given the work in this field—so destitute of ministers, though we believe not of workers—which will make the coming year one of advancement in the New England Conference.

We hope to hear encouraging reports from every Conference after this holiday week of prayer; and for the encouragement of others we can repeat that we feel that God has especially blessed his people in New England.

S. N. HASKELL.

—So long as we believe ourselves made for duties, we work like slaves; but when we wake to the truth that duties were made for us, we come into the liberty wherewith the Lord makes his children free. The soul grows in stature and beauty and grace by the doing of duty, just as the body grows in health and strength and skill by the exercise of its members. —Mrs. Ware.

Progress of the Cause.

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

"WHERE IS THY FLOCK?"

BY E. W. DARLING.

"Where is thy flock that was given thee, thy beautiful flock?"
Jer. 13:20.

O WHERE is thy flock, thy beautiful flock,
That flock that in love was given,
Who came in their weakness,
Their innocent meekness,
Pure and untarnished as dew-drops from heaven?

No evil had stained, they never had sinned,
Nor ever had wandered astray;
To be guarded and guided
In thee they confided,
And followed thy lead in their innocent way.

Thy jewels and gems, gold and earth treasure
Are guarded and counted with care;
No stranger could find them,
Thy lock is behind them,
And always thou knowest they surely are there.

But where is thy flock, thy beautiful flock,
Do you know where they wander to-day?
Out on the highway,
Or back on some by-way,
Neglected, unguarded, and going astray.

God gave thee a task, and sure he will ask
Each talent in weight and in measure,
But much more for thy flock,
Thy beautiful flock,
More precious by far than talents or treasure.

If not yet too late, oh, rise in thy might,
And search the dark mountains to find them;
Where'er they be gone,
Deliver thine own,
And stand, bravely stand, in the passage behind them.

The price of thy flock, thy beautiful flock,
Is care and the world's contention.
Its wild speculation
And strong fascination—
Let not these absorb thy daily attention.

Battle Creek, Mich.

FRANCE AND ITALY.

SINCE closing my last report, I have aimed at ripening up the good work at Nîmes, and have rendered assistance to our colporters at points ranging from twelve to twenty-five miles from that place. At Nîmes the little company are still doing well in pushing forward the missionary work, in contributing of their means for the support of the cause, and in preparing to receive baptism. Since October, they have raised about 50 frs. for preparing and lighting their hall, 150 frs. to meet the hall rent for the first quarter, and about 110 frs. for the missionary work,—in all, 310 frs., about \$62. These few brethren and sisters are in very moderate circumstances; but while our American brethren are sacrificing for them and their country, they are willing to show their gratitude and love for the truths for these times.

I have visited and spoken once at Vergeze, where there are a few who are progressing in the study of the truth, and who beg us not to neglect them. I have made two trips to Moutassac and to Brignon, visiting much and speaking nine times. The work at the last two points was commenced about four weeks ago by Bro. Badaut, who soon called for me, as opposition was expected from a man who was both a minister and an editor. He came, but treated us so unkindly that most of his hearers turned against him, and became favorable to us and to what they had heard us preach. The minister had designed to get us to leave the meeting, and then degrade us and our work behind our backs. At the close of his remarks, he said he wanted all who did not belong to the place and to the meeting to leave. "Then," said he, "I have a testimony to deliver." The people were surprised, as he had never done such a thing before, and had no church organized in the place. As he saw that Bro. Badaut and I did not move, he said: "Mr. Bourdeau, don't you know that you neither belong to Brignon nor to the meeting? Why do not you leave?" I replied, "Two ministers of the gospel should not be in each other's way; but if I must leave, and go out in the cold, not knowing where to rest, or to walk several kilometers in the dark to find a resting-place, at this late hour, I shall leave." The proprietor, insulted at the course of the minister toward strangers, without his permission, said: "Mr. Bourdeau, stay." The minister, seeing that his plan had failed, invited the people to follow him to another house. Only the man owning the house he mentioned, with his wife, followed him. This circumstance helped more in opening the eyes of the people than twenty discourses would have done.

Another minister followed his effort, trying to ex-

cuse the first preacher, and to lower us in the opinion of the people, saying that we did not preach conversion. But the people defended us, saying that we did speak on conversion. Two weeks later, I returned to this field, and spoke twice, when a few decided to keep all God's commandments. Bro. Comte follows up the work, and we expect more will obey.

The colporters have sold our papers and tracts, and held Bible readings and small meetings in about twenty villages. Thus the good work of scattering the rays of light is progressing. And surely there is need of this in a country where nine tenths of the Protestant preachers and hearers of the national church are infidels, denying the divinity of Christ. In some towns, the temples are shut, and the people refuse to hear about God and religion, yet pretend to be Protestants. But there are a few honest souls even in these dark places, who gladly receive the truth.

I have joined my brother, who has had no ministerial help in this field, and has labored against great difficulties to lay a good foundation. We are seeking God with brokenness of heart; for we feel the need of his help to make the work in these valleys a success. We had a profitable time here last Sabbath, with the few believers who remain. Some have moved away, and one or two have given up the truth. But God has a people among these mountains who will be reached. The tried ship of truth will not sink because some leap out among the waves of the troubled sea. Yesterday my soul was encouraged and revived while speaking at Villar Pellice to an intelligent and appreciative audience, many of whom were in tears. Most of these came from the mountains surrounding the village. It is no small task to visit them, but this must be done. We must not only preach, but labor heart to heart. Then we can urge the truth home in the love that melts away difficulties. Pray that the mighty, tender, converting Spirit may accompany us in our work.

God is strengthening me physically as I venture out to press the battle to the gate, leaning on the Arm that is mighty to sustain and save. I hunger after a fullness of the blessings God is waiting to bestow on his remnant people.

D. T. BOURDEAU.

Dec. 20.

MINNESOTA.

LAKE CITY.—It was my privilege to attend our late General Conference, also the special course of instruction in health and temperance, given by Dr. Kellogg. These were great privileges, and I appreciated them very highly. May they prove to be a blessing to the cause of God through united efforts.

Dec. 21-27 I was at Lake City, Minn. Our meetings were full of encouragement, and I trust of profit, to all. Two were added to the church. I made prominent the good instruction lately received on the health question. The last evening we organized a temperance club of fourteen members. I also presented the social purity question from a Bible standpoint, which was well received. The Spirit of God was present to help. Nearly all present signed the purity pledge, and some of the friends supplied themselves with pledges for the members of their families who were not present. I feel confident that the time has come for God's people everywhere to step to the front in all these questions of moral reform, and have our positions well defined. This church is growing slowly, and all are of good courage in the work.

H. F. PHELPS.

Dec. 28.

OHIO AND WEST VIRGINIA.

Will our brethren and sisters in Ohio and West Virginia appreciate the labors of sister White and others in the preparation of "Historical Sketches of the Foreign Missions"? I have nearly finished reading this very interesting, instructive, and soul-inspiring book. No person who has an interest in the spread of the truth can read the history of our foreign missions without feeling the fire burn in his heart as he reviews the evidences of God's providence in the establishment of the Third Angel's Message in all parts of the world. No person among us can afford to lose the blessing received by a careful reading of this book.

We appeal to the ministers, elders, and officers of all our churches in the Ohio Conference, to see that each family has this valuable book. It is an excellent work to loan to your neighbors and friends. Sr. White's appeals, Eld. L. R. Conradi's experience in Russia, and the rapid growth and extension of the cause in the distant portions of the earth, presented therein, must make an impression upon the mind of the candid reader. Copies have been sent to most of our leaders. Owing to the duties collected by the English government, the price may seem rather high—90 cts.; but the book contains matter worth far more than it costs, and all the profits will be given to the missions. I trust that no one will complain of its price.

We advise our brethren to take orders for the coming Year Book at the same time. One dollar will pay for both. The Year Book will be full of facts of especial interest to every Seventh-day Adventist, and will be sold at the nominal price of ten cents. Shall

we do our duty in regard to circulating these books? We wait to see who will or will not. Let there be at once a thorough canvass made for them. Send your orders to L. T. Dysert, 259 Adams St., Toledo, Ohio.

R. A. UNDERWOOD.

WISCONSIN.

MILWAUKEE AND SEXTONVILLE.—It was my privilege to visit the friends at Milwaukee recently. I found them firm and growing in grace, and doing what they could to let the light shine. During the last year eight have taken hold of the truth. Two estimable persons were helped to decide by our meetings, and all were encouraged.

Dec. 8-16, I was at Sextonville, where Bro. Hyatt has been laboring with good effect the past season. About forty there are keeping the Sabbath. There has been much prejudice and opposition. The ministers did all they could to stop the work, but to no effect. Then a minister from Illinois came, and delivered seven lectures on the Sabbath and the nature and destiny of man. I never heard a man misrepresent us as he did. During one lecture he quoted from five authors, leaving the impression that they were of our denomination, which was not the case in one instance. His position on the Sabbath was much the same as that of Fuller. I reviewed his lectures on the Sabbath question. Our brethren were much strengthened by the effort, and those not of our faith expressed themselves as satisfied that we have the right of the question. The friends there have built a church 24x36 ft., which, although not completed, is so they can use it this winter. How thankful we ought to be that God has not left us in the dark, but has committed to us his precious truth! Let us be more faithful to the trust.

W. W. SHARP.

IOWA.

ICONIUM AND WALNUT CITY.—Since our tent meetings closed at Walnut City, I have labored at the above-named places. Commenced meetings at Iconium Sept. 28, and continued three weeks. The truth had been preached at that place before; still a number seemed anxious to hear, and as it was near to Walnut City, I concluded to spend a short time with them. One signed the covenant, and another, I understand, has since commenced to keep the Sabbath.

Oct. 19, I came to Confidence, and began a course of meetings in the Disciple church. This is only a little country village; but as the surrounding country is quite thickly settled, I had very good congregations, averaging from two to three hundred each evening, and on Sunday evenings upward of four hundred. The preaching caused quite an excitement, and after having continued for about four weeks, Eld. Johnson (Disciple) made an attempt to dispose of the law and the Sabbath, and thus ease their minds. He not only resorted to the Antinomian theory, but to the round-world and the north-pole objections, etc. Exposing the weakness of his arguments seemed to arouse his indignation. Besides this, and a short off-hand discussion with one Mr. Vestle, there were two joint discussions; one with Eld. Wm. Branch, of Chariton, and one with Eld. Hedrix, of Allerton, all of the same church. The subject discussed was the Sabbath and first-day question. It seemed that they were determined to crush the work at this place if possible; but thanks be to God who gave us the victory. Twelve have signed the covenant since the series of debates, and fifteen in all; while there are a few others who are keeping the Sabbath.

Bro. Heacock came to assist in finishing up the work. On Sunday six were baptized. A Sabbath-school was organized, and on Dec. 14 we closed our meetings, after a continuance of eight weeks, feeling that the Lord had greatly blessed us. The book sales at the above places have amounted to \$34.80; donations, \$23.79, besides my board and the expenses for lights and fuel. Have obtained three subscriptions for the REVIEW. On my way home, in company with Bro. Heacock, I visited the brethren at Iconium and Eddyville. At the latter place we celebrated the ordinances, the church having been anxious to have this privilege ever since their organization last summer.

MATTHEW LARSON.

Dec. 27.

NEBRASKA S. S. ASSOCIATION PROCEEDINGS.

THE eighth annual session of this Association was held on the camp-ground at Lincoln, Sept. 16, 1886. The first meeting was called to order at 6 p. m., the President, Eld. O. A. Johnson, being in the chair. The minutes of the last session were read, and, after a slight correction, approved.

On motion, the President was instructed to appoint the usual committees, which were as follows: On nominations, Johnson Buckley, John P. Gardner, Carrie Langdon; on Resolutions, Mrs. N. Druillard, G. E. Langdon, and D. M. Canright.

Meeting adjourned to call of Chair.

SECOND MEETING SEPT. 20.—The Committee on Nominations presented the following report: For President, O. A. Johnson; Vice-President, Mrs. Nellie H. Druillard; Secretary, W. D. Chapman. These persons were duly elected.

The Committee on Resolutions presented the following:—

Resolved, That during the coming year, we will hold at least four S. S. conventions in this Conference.

Resolved, That the interest of the Sabbath-schools in our Conference is of sufficient importance to warrant the President and Secretary in visiting different parts of the State in their interests.

Resolved, That we will endeavor to establish teachers' meetings in our schools where it is practicable.

Resolved, That it is the duty of all our schools to furnish themselves, as fast as they are able, with all the needed helps to make the schools interesting and profitable.

In remarks upon the first resolution, it was stated that to manage our work to the best advantage the workers must get together for consultation. The convention should not be an exhibition, but a place where we can receive instruction; and a list of subjects was suggested for consideration in such conventions.

It was decided that in carrying out the second resolution, the officers of the Sabbath-school must counsel with the Conference committee. Resolution four was spoken upon by Elds. Haskell and Canright, and the latter suggested a series of helps which he thought it advisable for every school to have. The resolutions were all adopted.

Meeting then adjourned *sine die*.

W. D. CHAPMAN, Sec. O. A. JOHNSON, Pres.

S. D. A. P. ASSOCIATION PROCEEDINGS.

The first meeting of the twenty-seventh annual session of the Seventh-day Adventist Publishing Association convened in the Tabernacle in Battle Creek, Mich., Nov. 24, 1886, at 9 A. M. President, Eld. Geo. I. Butler, in the chair. Prayer by Eld. U. Smith.

On motion, the reading of the minutes of the last meeting was waived, after which the roll was called, 117 stockholders responding, representing in person and by proxies 1,470 shares.

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

FINANCIAL STATEMENT OF THE CENTRAL S. D. A. PUBLISHING ASSOCIATION, NOV. 1, 1886.

Real estate,	\$ 41,000 00
Personal property,	
Machinery, etc.,	\$33,096 88
Plates and molds,	8,682 25
Type,	7,887 51
Cuts and engravings,	1,703 67
Total,	51,370 31
Accounts receivable,	135,879 63
Notes receivable,	20,803 83
Due from banks,	2,590 77
Cash on hand,	1,397 22
Books, pamphlets, etc., on hand,	55,922 57
Material on hand,	19,820 11
Unfinished work,	12,837 83
Office donations,	1,096 51
Sanitarium Knitting Co.,	864 69
Notes payable,	\$61,506 96
Demand certificates,	28,741 08
Accounts payable,	86,814 88
Paid in capital,	43,760 00
Donations and legacies,	14,527 33
Surplus,	96,383 51
Net gain for year end'g Oct. 31, '86,	11,849 71

Totals, \$343,583 47 \$343,583 47

RECAPITULATION.

Capital stock,	\$ 43,760 00
Donations,	14,527 33
Surplus and gain,	103,233 22
Present worth,	\$166,520 55
Worth, Nov. 1, 1885,	154,580 84
Increase,	\$11,939 71
Received on capital stock,	90 00
Net gain from business during the year,	\$11,849 71

On motion, the Chair was requested to appoint the usual committees, which were announced as follows:—

On Nominations: S. N. Haskell, J. Fargo, R. A. Underwood.

On Resolutions: U. Smith, D. M. Canright, E. W. Farnsworth.

Adjourned to 10 A. M., Nov. 26.

SECOND MEETING.—Prayer was offered, and the minutes of the last meeting were read and approved. The Committee on Resolutions reported as follows:—

1. *Resolved*, That we heartily approve the action of the Board in re-inventorying the stock, etc., and placing the price at figures which represent its actual worth at the present time.

Whereas, Some of our State tract societies are heavily in debt to this Association, thereby greatly crippling its usefulness in its own business; therefore—

2. *Resolved*, That we request those societies that are delinquent in this matter, to make every effort in their power to meet these just demands.

Whereas, The Treasurer's report shows that a great im-

provement has been made in the running of the business of the Association, by the classification and reorganization of the work in the various departments of the publishing house; therefore—

3. *Resolved*, That we heartily approve of what has been done, and that we will second the efforts of the Trustees in every endeavor to systematize and improve the methods of labor in every department.

Whereas, We believe that the literature issued at our offices of publication is to be largely circulated by the efforts of canvassers; and—

Whereas, A very gratifying interest in the canvassing business is springing up in various parts of the land; therefore—

4. *Resolved*, That the Trustees of the Association be requested to co-operate with this movement, and by all means in their power encourage this part of the work.

5. *Resolved*, That we consider it unwise for State tract societies to build expensive depositories or mission buildings while involved in debt to this Association.

The above resolutions were adopted.

Moved (by U. Smith), That sections 1, 2, and 13, of Art. II., be made to read as follows:—

SECTION 1. This Association shall be managed by a Board of Trustees, who shall have the supervision and control of all the affairs of the Association, and who shall be elected annually at such time and place as may be determined by the last meeting of the Society or announced in the call for the meeting; and all the Trustees shall hold their office until three weeks after their successors are elected.

SEC. 2. The Board of Trustees shall of their own number choose a President, Vice-President, Secretary, Treasurer, and Auditor, and a committee of three on publications, of which the President shall be one.

SEC. 13. The Trustees shall employ such editors and other literary help as may be necessary to conduct the various periodicals issued by the Association.—Carried.

Moved (by U. Smith), That sections 1, 2, and 3, of Art. IX., be struck out, and the following substituted:—

SECTION 1. All voting shall be done as the Association may direct.

This motion was amended so as to read:—

SECTION 1. All nominations for officers shall be made in such way as the Association may determine.

SEC. 2. All voting for the election of officers shall be made by blank ballots, on which each member shall write the name of his candidate. The member who shall receive the highest number of ballots shall be considered thereby elected. All other voting shall be done as the President may direct.

All of the above changes in the by-laws were unanimously adopted.

The Committee on Nominations then reported, recommending the following persons to act as Trustees for the coming year: Geo. I. Butler, A. R. Henry, U. Smith, R. A. Hart, A. B. Oyen, H. W. Kellogg, C. Eldridge.

The result of the balloting was as follows: Geo. I. Butler, 1,216 votes; A. R. Henry, 1,313; U. Smith, 1,224; R. A. Hart, 1,436; A. B. Oyen, 1,438; H. W. Kellogg, 1,067; C. Eldridge, 1,263; S. N. Haskell, 224; J. H. Kellogg, 235; A. H. Mason, 294; G. W. Amadon, 216; W. C. Sisley, 4.

The President declared the persons recommended by the Committee elected.

Adjourned *sine die*. GEO. I. BUTLER, Pres.
R. A. HART, Sec.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

TWELFTH ANNUAL SESSION.

The twelfth annual session of the stockholders of the Seventh-day Adventist Educational Society was held in the Tabernacle at Battle Creek, Mich., Nov. 23, 1886, at 9 A. M. Eld. G. I. Butler, President of the Board of Trustees, presided. Prayer by Eld. G. C. Tenney. It was found that there were sixty stockholders present, representing 506 shares, and 50 shares were represented by proxy. On motion, the reading of the minutes of the last meeting was waived. The Treasurer, A. R. Henry, then presented the following report, which was accepted:—

FINANCIAL STATEMENT OF THE S. D. A. EDUCATIONAL SOCIETY.

Real estate,	\$59,000 00
Personal property,	189 50
Boarding hall,	4,109 44
Printing department,	2,029 82
Millinery and dress-making dep't,	344 36
Manual training dep't,	717 91
Book-stand,	1,118 75
Library,	1,520 80
Museum,	610 65
Philosophical apparatus,	1,197 50
Accounts receivable,	2,056 89
Bills payable,	\$16,587 65
Accounts payable,	151 24
Present worth,	56,156 73
Totals,	\$72,895 62 \$72,895 62

Worth Aug. 1, 1885,	\$46,322 94
Received on donations,	12,481 67
" " shares,	645 00

Totals,	\$59,399 61
Net worth July 1, 1886,	56,156 73
Loss during the year,	\$ 3,242 88

The President of the College then made a brief statement of the number of students in attendance and the proportion of them that were pursuing the Biblical course, and gave an outline of the religious work done in the College, from which it appeared that about 175 were attending the Biblical lectures, that the Sabbath-school numbered nearly 250, and that the weekly prayer-meeting and the weekly missionary meeting were well sustained. Dr. J. H. Kellogg spoke in appreciative terms of the work of the building committee in the erection of the new building. A. R. Henry discussed the subject of manual training, speaking of the pressing need of a competent man to take charge of that branch of work. Eld. Butler referred to some of the perplexities experienced by the Board of Trustees in planning for the new buildings, and expressed his thankfulness for the increased facilities now afforded, and that so many were preparing themselves for active labor in the cause of God.

Eld. S. N. Haskell spoke at some length, and with much force, upon the benefits of our schools to the cause, and of the great importance of having the study of the Bible a prominent feature in them. Further remarks were made by Eld. E. J. Waggoner, Eld. A. S. Hutchins, and others.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows:—

On Nominations: L. McCoy, Harmon Lindsay, H. W. Miller.

On Resolutions: D. M. Canright, D. A. Robinson, A. R. Henry.

Adjourned to Thursday, Nov. 25, at 10 A. M.

SECOND MEETING.—Prayer by Eld. A. S. Hutchins. The minutes of the first meeting were read and approved. Additional stock to the number of 257 shares was represented by the holders and 565 shares by proxy.

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we hereby express our gratitude for the excellent facilities which have been added to our College during the past year, and that we extend our thanks to those who have so faithfully and successfully labored to accomplish this end.

2. *Resolved*, That we hereby express our full confidence in the present management of our College, and that we are thankful to God for the marked prosperity which has attended it of late.

3. *Resolved*, That we recommend the discontinuance of the primary department in the College, and the establishment by the Battle Creek church of a private school for the benefit of their younger children.

4. *Resolved*, That we tender them for this purpose a suitable room in the College building.

5. *Resolved*, That we urge the president of our Conferences and our leading men to look out worthy young people who might become useful in the cause, and encourage them to attend our College.

6. *Resolved*, That we will take steps to secure a suitable teacher in the French language as soon as there is a sufficient number of students in the College to warrant such a step.

Resolutions 3 and 4 called out quite a lengthy discussion, and they were finally referred to the Board of Trustees. The other resolutions were adopted, after being considered separately.

The Nominating Committee recommended that Geo. I. Butler, U. Smith, W. W. Prescott, A. R. Henry, J. H. Kellogg, W. C. Sisley, and W. S. Nelson act as Board of Trustees for the ensuing year. The vote by ballot resulted in the election of the persons named. Adjourned *sine die*. GEO. I. BUTLER, Pres.
W. W. PRESCOTT, Sec.

HEALTH REFORM INSTITUTE PROCEEDINGS.

TWENTIETH ANNUAL SESSION.

PURSUANT to appointment, the stockholders of the Health Reform Institute assembled in the Tabernacle at Battle Creek, Mich., Nov. 23, 1886, at 2:30 P. M., for the twentieth annual session. The President occupied the chair. Prayer by Eld. J. Fargo. The meeting was organized by calling the roll to ascertain the amount of stock represented, which was found to be 204 shares represented by stockholders in person, and 580 by proxy. Majority, 49.

On motion, the reading of the Secretary's report of the last annual meeting was waived, as the minutes had been published in the Year Book.

The Treasurer's report was read, as follows:—

FINANCIAL STATEMENT OF HEALTH REFORM INSTITUTE, SEPT. 30, 1886.

RESOURCES.	
Sanitarium Impr't Co. stock,	\$ 9,450 00
Real estate,	150,714 22

Furnishings,	26,907 13
Notes receivable,	4,720 14
Fuel,	1,462 25
Instruments and apparatus,	13,914 43
Sanitary supplies,	1,184 14
Farm stock, poultry, etc.,	2,782 15
Supplies,	13,977 66
Medical supplies,	988 25
Accounts receivable,	11,491 38
Cash on hand,	316 15

\$237,757 90

LIABILITIES.	
Notes payable,	\$47,463 42
Accounts payable,	12,280 61
Net w'th Sept. 30, '85,	\$136,666 18
Net gain Sept. 30, '86,	41,347 69

Net worth Sept. 30, '86, 178,013 87

\$237,757 90

In reply to inquiries, Dr. Kellogg made the following statements respecting the unusually large earnings reported this year, and the following reasons were given for the remarkable prosperity of the institution as shown by the financial report:—

1. The number of patients and the average receipts from patients have been more during the last year than in any year previous. In February and March, usually the dullest months, the number of patients at one time was two hundred and sixty-five; and the average was over two hundred. The receipts from all sources during the year have been nearly \$50,000 more than last year.

2. The expense of running the institution has been proportionately less the last year than ever before. Notwithstanding the much larger amount of business done, the actual cost of running the institution during the last year has exceeded that of the previous year by only sixty-four dollars. This is undoubtedly due in part to the low price of food products of all sorts. Something must be accredited to the fact that few repairs have been needed. Considerable expense had been incurred the year before in re-plastering the older portion of the building, and in other necessary repairs. This year, very little of such work has been necessary, and the prospect is that little expenditure in repairs or further improvements will be needed for some years to come. And last, but not least, and in justice to my co laborers, I should say that I believe that those in charge of the hiring of help and the management of the household interests of the institution, especially the steward, W. H. Hall, and the matron, Mrs. L. M. Hall, have made, during the past year, extraordinary efforts to economize in every way possible. What is saved, is to us a matter of even greater consequence than what is earned; and very great credit must be given to the efficient and economical management of the help and household affairs, which has not been accomplished without an extraordinary effort on the part of those responsible for this department of the work, and which I feel ought to be properly recognized and appreciated by the stockholders.

The Chairman called attention to the very satisfactory profit shown in the financial report of the Sanitarium farm, and stated that the directors felt more and more convinced of the value of this adjunct to the institution. The report was as follows:—

FINANCIAL REPORT OF SANITARIUM FARM.

RECEIPTS.	
Milk,	\$1,100 00
Berries,	750 00
Corn,	204 61
Wheat,	104 25
Potatoes,	245 00
Hay,	150 00
Oats,	50 00
Eggs,	378 75
Dressed chickens,	250 00

\$3,232 61

EXPENDITURES.	
Incidentals,	\$ 351 46
Feed,	491 37
Labor,	1,173 41

-2,016 24

Net earnings, \$1,216 37

The Chairman also called attention to the fact that a large part of the earnings had been applied on the debt. Last year the amount of bills payable was over \$87,000. During the year this has been reduced to a little more than \$47,000. About \$9,000 have been invested in Sanitarium Improvement Company stock. About half of the balance of the year's earnings has been invested in an electric lighting plant, of the Edison patent. The following advantages were claimed for the new light, which had been in use since July, about four months:—

1. The electric light is better for the eye, more steady and uniform in character, and in every way more satisfactory as a light.

2. Its advantages to health in other respects are even more apparent. Coal gas is poisonous and explosive. Persons very often visit the institution who are not accustomed to the use of gas, and blow it out as they would a candle. When using gas, scarcely a week passed that the night watchman did not have occasion to arouse some patient in the night to tell

him that the gas was escaping in his room. Under these circumstances the danger to life and the liability to loss of property by fire were very great. Under the most favorable conditions, there is constant contamination of the air from the escape of gas from slight leaks in pipes, and from the burning of the gas.

2. From an economical point of view, the advantage of the electric light over gas is very great. The cost of gas, matches, globes, chimneys, etc., was about \$2,500 a year. The cost of the electric light is scarcely more than the cost of the oil for lubricating the machinery, and the oil is filtered and used over and over, so that the loss is very small indeed. The steam used for running the machinery is used to heat the building also, for which purpose its utility is not impaired by its use for the electric light. The entire cost of the plant will be saved in two or three years. Since the new light has been put in, matches are not allowed in the institution, except in the hands of two or three trusty persons.

In response to further questions respecting the cost of food and other supplies, the Chairman explained something of the internal workings of the institution as regards finances. A careful account is kept with each department of the institution, and in such a manner that it is possible to tell the exact cost of any department for any day or week or month during the year. An effort is made to make each department do something toward paying its way, besides contributing to the general earnings. For example, the Food Supply Department manufactures and sells a line of health foods, which have a sale amounting to several thousand dollars annually. The profit, whatever it may be, is deducted from the cost of food supplies consumed in the institution. This trade is constantly growing.

To give something of an idea of the amount of supplies required by the large demands of the institution, the steward presented a statement, giving the amounts used of each of the leading articles consumed. The entire family of the institution, including managers and employees, numbers from two hundred and fifty to four hundred. For the support of this large family and treatment of patients, the following is required yearly:—

Water,	300,000 bbls.
Flour and other grains,	1,000 bbls.
Apples,	700 bbls.
Potatoes and other vegetables,	1,500 bu.
Peaches, pears, small fruits,	900 bu.
Eggs,	8,000 doz.
Milk,	45,000 gals.
Ice,	700 tons
Coal,	2,000 tons
Wood,	700 cords

After some further discussions and explanations, on motion, the report of the Treasurer was adopted.

The Chair then called upon Eld. A. S. Hutchins for a report concerning the religious interests of the institution. He replied by saying that he felt this to be a very important subject, and one in which the stockholders must have quite an interest. They had been shown that the institution was in a prosperous condition financially, and the same could be said with perfect safety in regard to the religious interests, at least in some directions. He stated that in regard to himself he was really a patient there, but had in some measure the charge of the religious interests of the house. They had worship in the parlor every morning at quarter past seven, accompanied by reading of the Scriptures, singing, and prayer. The patients that came in to worship in the morning, of course varied in number, according to the religious interests which they felt. The Sabbath was begun by reading of the Scriptures and prayer. At the close of the Sabbath, worship was again held. Every Sunday evening a Bible reading was held in the parlor. On Friday evening, a general prayer and social meeting was held in the large gymnasium, which was attended by both patients and helpers. A preaching service was sometimes held instead of the social meeting. For several weeks in the past a helpers' prayer-meeting had been held every morning at quarter before six, and morning worship at 6:15 A. M. This had been carried on by the managers without the assistance of the chaplain. He said that he could not state definitely the number that had embraced the truth, but several had been baptized.

Remarks were made concerning the missionary work of the institution, in which it was stated that 300 copies of *Good Health*, 800 of the *Signs*, 600 of the *Gospel Sickle*, and 50 of the *Sentinel* were sent out every month to all parts of the world. For years the managers have employed one or more persons to do missionary work in the institution. A missionary rack is kept in a conspicuous place, and is well supplied with tracts. A regularly-organized society is maintained, and weekly meetings are held. Within the last year this society has raised and used over \$700 for missionary purposes.

W. H. Hall, superintendent of the Sabbath-school, reported respecting that feature of the work. The institution has a flourishing Sabbath-school, which numbers about 160 persons, divided into twenty classes. Nearly all connected with the institution attend regularly. The school takes 225 copies of the *Instructor*. During the last year the Sabbath contributions have amounted to more than \$500, most of which has been donated to foreign missions, \$250

being sent to the Australian mission, the remainder to the various other missions.

The managers have endeavored to maintain a general interest in all branches of our religious work, and the extent of this interest may be indicated by the financial support which those connected with the institution have given to other enterprises. Of the entire family of employees and managers, fifty are members of the Battle Creek church. All but one or two of these pay a monthly tithe into the treasury of the church. The average yearly amount paid by each is \$40, nearly double the amount paid by any other community of Sabbath-keepers anywhere. This represents but a fraction of the donations made to the cause, however, as the free-will offerings made during the last year bring the average of total donations to more than \$100 each. The wages paid to those employed in the highest positions are not more than those earned by ordinary laborers and mechanics.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows:—

On Nominations: R. M. Kilgore, C. L. Boyd, S. H. King.

On Resolutions: D. A. Robinson, I. D. Van Horn, H. S. Lay.

On motion, the meeting adjourned to 2:30 P. M., Nov. 25.

SECOND MEETING.—Prayer by Eld. S. N. Haskell. Minutes of the previous meeting read and approved.

The Chairman announced that the Secretary had discovered that one person who represented forty proxy votes at the previous meeting, was not properly authorized, though innocent of any wrong intent. There were present, however, two persons representing sixty proxy votes, the certificates for which had been received since the previous meeting, which would more than offset the number lost. It was, of course, necessary to re-appoint the committees, which was accordingly done.

While the committees were making ready their reports, the Chair presented a communication from the attorney of the institution, relating to the legality of adjourned sessions of the annual meeting, as follows:—

"A regular meeting, unless special provision is made to the contrary, may adjourn to a future fixed day, from day to day, or from time to time, with many days intervening; and at such adjourned meeting or meetings, it will be lawful to transact any business which might have been transacted at the stated meeting of which it is practically but a continuation.

"Unless such be the special requirement of the charter or of a by-law, the adjourned regular meeting would not be limited to completing particular items of business which had been actually entered upon and left unfinished at the first meeting, but might, if the adjournment was general, do any act which might have been done had no adjournment taken place.

"Where the meeting, if a regular one, can only act upon a specific matter, or if a special one, can only act upon matters of which notice has been given to the members, while it is competent in either case to adjourn, the adjourned meeting is, in both cases, limited equally with the first meeting, to the specified matters. Whatever difficulty there may be in the way of a minority adjournment is removed, in the case of this organization, by the provisions of the minority adjournment by-law which was passed at the last annual meeting."

The Committee on Nominations submitted through its chairman, Eld. Kilgore, the names of the following persons as nominees for the Board of Directors for the ensuing year:—

J. Fargo, A. R. Henry, I. D. Van Horn, W. H. Hall, G. H. Murphy, L. M. Hall, J. H. Kellogg.

On motion, the report was received, and ballots were cast for a formal nomination. The votes having been collected and counted, were found to give a majority for each of the candidates, who were declared nominated, and, on motion, elected.

The Committee on Resolutions submitted the following report:—

1. *Resolved*, That we acknowledge the special providence of God in the present prosperous condition of the Sanitarium; and that while we do this, we would also recognize the agents that he has used in bringing the institution to its present financial strength and spiritual prosperity, and give them our prayers, our sympathy, and our hearty co-operation.

Whereas, There are, from time to time, persons coming to the Sanitarium who are sick and need the benefits to be derived from the institution, whose circumstances are such that they are unable to pay only in part, if any at all, for their board and treatment; and—

Whereas, Such persons would have to obtain and make satisfaction in some way for their board at their homes, or wherever they might be; therefore—

2. *Resolved*, That those who properly come on the list of charity patients should make provision to pay for their board while at the Sanitarium, and that only the treatment which may be prescribed should be given them free of charge by the institution.

Whereas, The Sanitarium is not a hotel, nor a public house, but is conducted as a private medical institution

more in the manner of a large family who have moral and religious influences to maintain; therefore—

3. *Resolved*, That we heartily approve of the action of the managers in conducting family worship in the early morning, at which service all who labor in the institution should be required to be present, unless excused by the managers.

Whereas, The question of health and temperance unquestionably should hold a prominent place in our work as a people, and while it may be made the medium of benefiting men physically, it may also become the open door through which spiritual light and truth may shine forth; therefore—

4. *Resolved*, That we invite and beseech the several State Conferences to give this branch of the work more attention than it has received in the past, by a greater circulation of our health literature, and by a more frequent and earnest discussion of the question before our people.

Whereas, We believe that our city mission workers could, through this means, reach a class of people that they cannot approach in any other manner; therefore—

5. *Resolved*, That we commend to these workers, and to the management controlling them, the plan of giving health Bible readings and circulating health literature as a preparation for other missionary work.

D. A. ROBINSON,
I. D. VAN HORN, } Committee.
H. S. LAY,

On motion, the above report was received, and the various resolutions discussed and voted upon separately, each being adopted by unanimous vote.

In the discussion of the first resolution the Chairman stated that he particularly wished it to be understood that the managers of the institution took no personal credit for the prosperity with which the institution had been blessed during the last year; that they felt that the success of the work was due alone to the special blessing of God; and that as soon as the result of the year's work was known, they called together all connected with the institution, and held a special praise meeting. Harmony of action, and a deep solicitude on the part of all to do their best, with the blessing of God added, is certain to bring success.

Adjourned *sine die*. J. H. KELLOGG, Pres.
W. H. HALL, Sec.

THE GENERAL MEETING FOR IOWA.

ALL railway lines leading to Des Moines have offered a reduction of fare to those who attend our general meeting Jan. 13-18. The D. M. and O. R. R. will sell round-trip tickets for one fare from Osceola. The other roads will sell return tickets at one-third fare, provided that a receipt is procured from the agent for full fare going. No return tickets at the reduced rate will be issued except this formality is complied with. This will be an important meeting. The best assistance from abroad has been secured.

COMMITTEE.

GENERAL MEETING AT GOOD THUNDER, MINNESOTA.

A GENERAL meeting for the special benefit of the churches in the south-western part of our Conference will be held at Good Thunder, commencing Friday evening, Jan. 28, and continuing over Sabbath and first-day. We trust there will be a general rally from all the churches within a reasonable distance. Several of the ministering brethren will be in attendance, and it may be the church will be dedicated at that time, if satisfactory help can be obtained. We suggest that those coming bring bedding and some provisions. Important matters will be considered, and we urge all to attend. MINN. CONF. COM.

TENNESSEE, ATTENTION!

THE brethren in Tennessee have all, no doubt, seen by the action of the General Conference, that Eld. Marvin was recommended to make this State his future field of labor. He informs me that he will be ready to begin labor by the middle of January. This will give us more help than we have ever had before; and to support all of our laborers will take more means than has ever before been expended; but if every member in the Conference will pay an honest tithe, we can keep all our ministers at work this year.

If any are afraid of suffering by parting with the tithe, please read 2 Chron. 31:10. We do not want our ministers to stop their work for souls, and go to the various occupations of life; but this is what they will have to do unless we do our part in returning to the Lord that which belongs to him. (Read Neh. 13:10.)

We have but a little space of time allotted to us wherein we can work, and our persecutors press us harder and harder every year. Let us enter upon the new year with greater determination than ever before to do God's will. We did something last year; but let us now redouble our energies. Let all isolated Sabbath-keepers in the State, not belonging to any of the churches in the State, send their tithes to J. B. Yates, Cross Plains, Robertson Co., Tenn.

J. M. REES, Pres. Tenn. Conf.

Jan. 2.

News of the Week.

FOR WEEK ENDING JAN. 8.

DOMESTIC.

—The National debt was reduced during December \$9,300,000.

—A coal famine at New York is feared should the strike of New Jersey coal handlers continue a week longer.

—It is reported that the labor organizations have contributed \$15,000 for the lawyers of the murderous anarchists.

—The ice in the Straits of Mackinaw is strong enough to bear horses. It is reported as the earliest freezing of the straits in years.

—The thermometer dropped to 22 in sections of Northern Florida Tuesday morning. Orange trees in exposed places were damaged.

—Arendorf and five others, charged with murder and conspiracy in the Haddock affair, appeared in court at Sioux City Monday, and entered pleas of not guilty.

—Owing to a strike of dockhands at Port Johnson and Elizabethport, the mines in the Wilkesbarre (Pa.) district have been closed, throwing out of employment 8,100 persons.

—The shops of the Northern Pacific Road at Fargo, D. T., were destroyed by fire Friday morning, three locomotives and valuable machines being ruined. The loss is about \$200,000.

—The foundry of E. P. Allis & Co.'s Reliance Machine-works at Milwaukee, Wis., was destroyed by fire Thursday night, entailing a loss \$350,000. The insurance aggregates \$400,000.

—The kitchen range in a hotel at La Fayette, Ind., exploded Friday morning, terrifying the guests, many of whom rushed into the streets in scanty clothing. The cook was fatally burned.

—Fire losses in the United States and Canada during December reached \$11,200,000, and for the year 1886 aggregate \$116,600,000, the figures for both the month and year being far above the average.

—One of the walls of the addition to the Pillsbury elevator at Minneapolis collapsed Wednesday morning, scattering 60,000 bushels of No. 1 hard wheat over the Manitoba tracks. The loss is heavy.

—There were 1,499 murders in the United States last year, and only 83 executions, which shows that justice is not only blind but asleep. Judge Lynch, however, came to the rescue with 133 "irregular hangings."

—A dynamite cartridge was exploded under the Sutter street cable track at San Francisco Wednesday night, the detonation shaking buildings, shattering glass, and terrifying people living in the neighborhood. The loss to the railway company is heavy.

—The boiler in Newton House's grist-mill at Elwood, Ind., exploded Tuesday morning, completely wrecking the structure, killing two men and wounding others. The flying debris badly damaged buildings in the vicinity, and many persons had narrow escapes.

—A slope of the Henry Clay Colliery, near Shamokin, Pa., owned by the Philadelphia and Reading Coal and Iron Company, took fire Thursday morning, and heavy losses are anticipated. Four men were burned by explosions of gas, and 1,500 persons have been rendered idle.

—A gas explosion Thursday in the Andrews Block at Youngstown, Ohio, caused a fire which destroyed a half a dozen buildings, including the First Baptist church. One man was badly burned, and another perished in the flames. The loss is about \$125,000, with insurance of \$75,000.

—Wittrock, Haight, and Weaver, three of the perpetrators of the notorious express robbery on the St. Louis and San Francisco Railway last October, pleaded guilty Tuesday at St. Louis, and were sentenced, Wittrock and Haight to seven years each, and Weaver to five years in the penitentiary.

—Earthquake shocks and loud rumblings early Monday morning disturbed and excited the inhabitants of towns in Western Maryland. As the country is mountainous, a volcanic upheaval is feared. Tuesday morning sharp earthquakes were felt at Charleston and Summerville, S. C., but no damage to buildings resulted. A severe earthquake shock Wednesday forenoon greatly alarmed the people of Baige, Texas, and vicinity.

—Near Republic, Ohio, early Tuesday morning, a fearful disaster occurred on the Baltimore and Ohio Railroad, from the collision of a freight train and a west-bound express, the latter running at a speed of nearly sixty miles an hour. Immediately after the crash the cars took fire, and a number of the imprisoned passengers were burned to death. Twenty persons lost their lives, and all the mail and express matter was destroyed. The same morning an accident of less magnitude occurred on the Boston and Albany road, near West Springfield, Mass., by which two men were killed and several others more or less injured.

FOREIGN.

—By the burning of an inclosure at the People's Park, in Madras, British India, 275 natives lost their lives.

—It is stated that the Guion line of ocean steamers has declined to bring over any more Mormon immigrants.

—An epidemic of typhoid fever is raging at Clermont-

Ferrand, France, and 1,800 persons out of a population of 40,000 have been attacked.

—Holland's home population is stated to be 4,000,000 and its East Indian Colonies 22,000,000.

—The cold wave has descended upon Mexico. In the capital Monday morning thin ice formed, the change in temperature being remarkably sudden.

—The leading newspaper at St. Petersburg denies stories that the czar is insane, and characterizes as falsehoods the several actions attributed to the emperor.

—The London *Standard*, of Friday morning, states that Mr. Gladstone is prepared to modify his home-rule scheme, with a view to the conciliation of the dissident Liberals.

—The German people, according to a report made by our consul at Chesanotza, consumed last year one billion, one hundred millions (1,100,000,000) gallons of beer—enough to form a lake a mile square and six and a half feet deep.

—The Paris correspondent of the London *Times* positively confirms a recent statement of his that Russia and Germany have concluded a direct alliance, by which Russia remains neutral in the event of another Franco-Prussian war, and Germany in case of a Russian war with Austria.

RELIGIOUS.

—Messrs. Sam Jones and Sam Small are expected to begin a series of meetings in the People's Church, Boston, Jan. 9.

—Bishop William Taylor will remain in England till January, to supervise the building of a steamer for the use of his mission on the Upper Congo.

—The spectacle of 45,000 skaters on the lake in Central Park, New York, last Sunday, evinced the degree of popularity which the Puritan Sunday enjoys in this vicinity.

—Bibles are distributed at Castle Garden, New York, printed in English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew, and Portuguese.

—The pope is pretty well fixed in a worldly point of view. He derives \$540,000 from capital left by Pius IX., and deposited in English banks; \$2,000,000 from rents, and \$3,000,000 from "Peter's pence," the gifts of Roman Catholics in all parts of the world. He has improved on the financial condition of Peter the fisherman, and come into an estate more like that of "Dives."

—Sunday, Jan. 2, was the first Sunday which came under the operations of the Sunday closing law passed in Louisiana at the last session of the State Legislature, and was generally observed throughout the State. The zealous portion of the citizens of New Orleans have formed a "law and order" league, and no money will be lacking and no pains spared to secure the enforcement of the statute in that city. The "law and order" society of Pittsburg, Pa., inaugurated a war against the non-Sunday observers the same day, and as a result all of the cigar stores, confectioneries, and a large number of the saloons were closed. The cigar dealers threaten to retaliate by stopping the street-cars and closing up all kinds of business next Sunday.

Obituary Notices.

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

HASEY.—Died at West Sumner, Me., Dec. 10, 1886, Margaret F., wife of James R. Hasey, aged 55 years and 7 months. Sister Hasey began the observance of the Sabbath under the labors of Eld. J. B. Goodrich. She lost her eye-sight some years before her death, but bore her afflictions with patience. She rests in hope of a crown of life. GEO. W. WASHBURN.

HUNTER.—Died of croupous diphtheria, in Tobacco township, Gladwin Co., Mich., Dec. 16, 1886, Minnie, youngest daughter of Frank and Maggie Hunter, aged 4 years, 1 month, and 11 days. Minnie was a bright and lovable child, admired by all who knew her. We laid her away to sleep but for a short time, till the Life-giver comes, when she will awake to immortality. Funeral services were held in the M. E. church at Edenville, conducted by Eld. Scott (Methodist). C. J. AMES.

HILBORN.—Died in Portland, Me., Dec. 27, 1886, of diphtheria, Arthur Gilbert, only son of Gilbert E. and Susan J. Hilborn, aged 7 years and 1 month. Little Arthur was a bright, intelligent boy, and very studious in his lessons at school. Although he was so young, he had learned all of the commandments, the twenty-third psalm, and the last chapter of the Revelation, besides many other verses from the Bible. But death has claimed him, and we are called to mourn his loss; but we do not mourn as those who have no hope. We believe he will come forth in the first resurrection, clothed in immortal vigor. SUSAN J. HILBORN.

KETTLE.—Died of cancer, Sept. 25, 1886, near Coopersville, Mich., Frederick C. Kettle, aged seventy-four years. Bro. Kettle had been a member of the Wright church for many years. About twelve years ago he lost his wife by a very sad accident, death by fire. He has since made his home among his brethren, mostly in Northern Michigan. Though in feeble health, he spent considerable time in missionary work, with good results. About one year ago he returned to Wright. A few weeks previous to his death he desired to visit his nephew, at whose home he died. His sufferings over, we trust he sleeps but for a little while, then to awake to immortality. Funeral services by the writer, from John 11:12. E. S. LANE.

CARDEY.—Died of inflammation of the stomach, Dec. 27, 1886, at British Hollow, Wis., Mary A., wife of John B. Cardey, aged 58 years, 11 months, and 7 days. Sr. Cardey was born Jan. 20, 1828. Three years ago she joined the S. D. A. Church, being baptized by Eld. Sanborn. She was a member of the Waterloo church at the time of her death. She leaves a husband, three sons, two daughters, and many relatives and friends to mourn their loss; but we sorrow not as do those without faith. Words of comfort were spoken by Bro. Geo. W. Sumner, from Ps. 116:15, after which we laid her away to await the morning of the resurrection, when, if faithful, we hope to meet her again. MARIA CARDEY.

WYATT.—Died in Allendale, Mich., Dec. 17, 1886, of consumption, Emma, eldest daughter of Bro. and Sr. Wyatt, aged twenty-eight years. Emma had observed the Sabbath with her parents since they embraced it, about twenty years ago. While she made no public profession, she ever manifested an interest in the progress of the truth, also an interest to attend Sabbath meetings and camp-meetings. Three weeks before her death the church at Allendale met for worship at her home, at which time she was baptized. We lay her away to sleep, knowing that when Jesus comes every precious jewel will be remembered and called forth from their dusty beds. The funeral services were held Dec. 19, conducted by Eld. E. H. Root, at which time appropriate words were spoken to a well-filled house of sympathizing friends and neighbors, from Isa. 3: 10, 11.

HURST.—Died of typhoid fever, after an illness of only about eight days, near Bowling Green, Ohio, Dec. 7, 1886, Bro. James Hurst, aged 24 years, 3 months, and 19 days. He was born Aug. 18, 1862, in Upsell, Cambridgeshire, England. He was converted and began the observance of the Sabbath under the labors of Eld. E. H. Gates, while the latter was holding a tent meeting at Portage River two years ago last summer, since which he has lived an exemplary Christian life. The reads were never too bad, nor the storm too severe, nor the night too dark to keep Bro. Hurst from the prayer-meeting. He was always there to add his words of faith and courage. The church and community have lost a valuable worker and citizen. Funeral sermon by the writer, from James 4: 14, to a full house of sympathizing friends. While we mourn, it is with the consolation of the blessed hope.

R. A. UNDERWOOD.

JORDAN.—Died at Redfield, Dak., Dec. 20, 1886, after only three days' illness from black erysipelas, Carrie, the beloved wife of John R. Jordan, aged 38 years, 9 months, and 6 days. Carrie Miles was born in Shelby Co., Ky.; was married in Augusta, Morrow Co., Ind., Dec. 18, 1865. About one year after she joined the Christian Church, Bro. E. O. Hammond gave a course of lectures on present truth at school-house No. 9, Compromise, Champaign Co., Ill. Attending these lectures, she became convinced of her duty to keep all the law of God, and commenced to observe the Sabbath at once. She was always faithful. A husband and five little children mourn her loss. It is sad to see a mother taken away from dependent little ones; but may they so live that when Jesus comes, they will be prepared to meet him in peace. In the absence of a minister, the writer conducted the burial services, from Rev. 21: 10-18.

J. S. FISHER.

Appointments.

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

APPOINTMENTS FOR VERMONT.

VERGENNES (general meeting), Jan. 17-20
Troy, " 21-26
East Richford, " 26-31
Bordoville, Jan. 31 to Feb. 7

The general meeting at Vergennes will commence Monday evening at seven o'clock. It is appointed mainly for the workers; but we will gladly welcome all who attend. Meetings evenings, Sabbaths, and Sundays at the other appointments. Hope for a general attendance, as this is my last visit to these churches before entering a new field.

I. E. KIMBALL.

We will hold the general meeting for Dist. No. 2 at Bellville, Richland Co., Ohio, Feb. 3-7. Hope to see a good turnout, especially from those churches near by. Come prepared to attend all the meetings.

O. J. MASON.

OWING to unexpected delay in completing the church at Hillsdale, the quarterly meeting for Dist. No. 1, Mich., will of necessity be postponed until Jan. 21-23.

GEO. O. WELLMAN, Director.

A GENERAL meeting will be held at Way's Mills, commencing January 21, at 7 P. M., and lasting over Sabbath and Sunday. Hope all our brethren and sisters who can, will attend this important meeting. The brethren will provide homes for all who come. Let those who can, bring provisions.

R. S. OWEN.

Publishers' Department.

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

My P. O. address until further notice is 90 North 18th street Columbus, Ohio. O. J. MASON.

BUSINESS NOTICES.

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

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Cash Rec'd on Account.—Mich T & M \$700.29, Inter T & M pr Harriet Silver 3, Kan T & M pr L D C 291.69, Ohio T & M pr L T D 43.76, Iowa Conf Elkhorn pr P L Hansen 84.65, Wis T & M pr W N Kennedy 10.

International T. & F. Soc.—N Y T & M \$10, C H Bliss 5, Mich T & M 10.

Arkansas Relief Fund.—N P Jensen \$2, N Y T & M 3, James Jones 2.

S. D. A. E. Soc.—Share Hattie House \$10.

General Conference.—Jas Hackett \$1, J H Waggoner 10, C H Bliss 35.

Scandinavian Mission.—N P Jensen \$3, A Swedberg 2.15, Jorgen Rudebek 10, C Peterson 2, H Johnson 6.93, John Johnson 1, I E Kimball 10, O M Thomle 6, T Christian 50cts, Ard Christian 2.50, Hattie House 5, Jorgen Rudebek 34.

European Mission.—Lura Bingham \$1.27, Peter Salverda 10, N Y T & M 37, N Y T & M 5, Abbie Masher 3, Mrs Mary Lornson 2.60, I E Kimball 4.55, Mich T & M 15, Jas Ferren and family 2, J F Walter 7, L B and L W Caswell 2.

O. H. T. D. Fund.—R A Craig \$42, Oliver Russell 50, Ind T & M 1,500, Hickman Miller 100.

English Mission.—Lura Bingham \$2 12 N Y T & M 100, I E Kimball 5, Hattie House 5, L B & L W Caswell 2.

Australian Mission.—N Y T & M \$91, Evert S S 1.78, W W Prescott 2.50, Hattie House 5.

South African Mission.—Topeka S S \$20, W H Kennedy Lake View 18.45.

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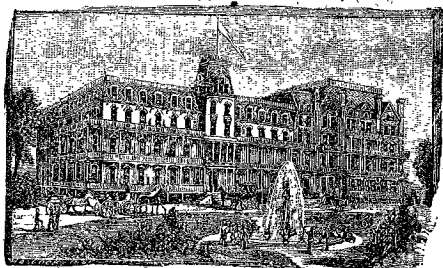
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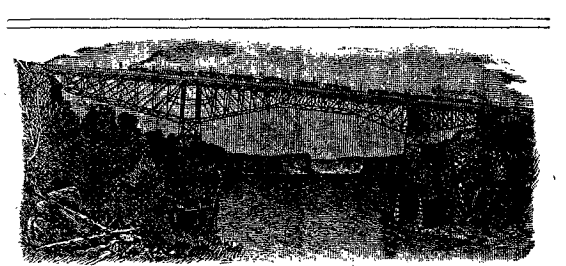
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Mail.	Day Exp.	N. Y. Exp.	Adm. Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Adm. Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	9.15	8.00	9.10	1.80	7.00
4.35	5.30	9.45	4.35	6.08	10.38	9.12	10.25	2.32	8.16
3.15	4.23	8.49	3.15	4.50	12.03	10.52	11.35	3.32	9.35
2.00	3.10	7.54	1.58	3.43	1.04	11.47	12.50	4.22	10.38
1.12	2.27	7.33	1.30	3.20	1.35	12.12	1.12	4.40	11.03
12.17	1.50	6.58	12.33	2.35	2.35	1.20	1.50	5.15	11.52
10.38	12.15	5.49	11.13	12.55	3.18	3.03	3.22	6.35	1.40
9.18	11.11	4.55	10.18	11.27	4.40	4.32	4.55	7.32	1.40
6.50	9.00	3.10	8.15	9.10	8.05	7.00	6.40	9.30	6.15
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

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Nov. 14, 1886.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.	Mail.	Limit Exp.	Atto Exp.	Sun. Pass.	Pt'n Pass.
am	am	pm	pm	pm	pm	am	am	am	am
6.15	7.15	8.05	4.10	Port Huron	10.20	1.15	7.35	11.05	11.05
7.43	8.31	9.34	5.40	Lapeer	8.42	11.57	6.15	9.27	9.27
8.17	9.06	10.15	6.50	Flint	7.55	11.27	5.40	8.45	8.45
8.50	9.38	10.58	7.00	Darand	7.05	11.58	6.08	8.10	8.10
10.00	10.30	11.53	8.26	Lansing	5.20	10.07	4.00	6.50	6.50
10.37	11.00	12.25	9.08	Charlotte	4.43	9.37	3.25	6.15	6.15
11.30	11.45	1.15	10.05	BATTLE CREEK	4.45	8.55	2.35	5.30	5.30
6.30	am	12.05	1.20	D	2.45	8.00	2.30	am	am
7.18	am	12.45	2.21	Vicksburg	1.50	8.11	1.49	am	am
7.30	am	12.55	2.32	Schoolcraft	1.35	am	1.27	am	am
8.17	Sun	1.42	3.19	Cassopolis	12.49	7.26	12.43	am	am
9.00	Pass.	2.28	4.07	South Bend	12.05	6.50	12.01	am	am
10.15	am	3.43	am	Haskell's	10.45	am	am	pm	pm
10.30	7.35	4.05	5.52	Valparaiso	10.30	5.30	10.20	8.40	8.03
12.40	10.00	6.25	9.10	Chicago	8.05	8.25	8.15	1.15	5.25
pm	am	pm	am	Ar.	Dep.	am	pm	pm	pm

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Traffic Manager.

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b 8.45 a.m.	Galesburg, Ottawa, and Streator Express.	b 6.50 p.m.
b 11.00 a.m.	St. Paul, Dubuque, & Sioux City Express.	b 2.50 p.m.
	Council Bluffs, Cedar Rapids, and Waterloo.	
b 11.50 a.m.	town Passenger.	b 2.15 p.m.
a 12.30 p.m.	Denver and Omaha Fast Express.	a 2.00 p.m.
a 12.30 p.m.	Kansas City and Mexico Express.	a 2.00 p.m.
a 12.30 p.m.	St. Joseph, Atchison, & Topeka Express.	a 2.00 p.m.
b 4.45 p.m.	Mendota & Ottawa Express.	b 10.20 a.m.
b 4.45 p.m.	Rockford & Rochelle Express.	b 10.50 a.m.
b 4.45 p.m.	Amboy, Rock Falls, and Sterling Express.	b 10.50 a.m.
c 10.00 p.m.	St. Paul & Sioux City Express.	d 6.35 a.m.
a 10.00 p.m.	Dubuque & Forrester Express.	a 6.35 a.m.
	St. Joseph, Omaha, Denver, & California.	
a 10.30 p.m.	Express.	a 6.55 a.m.
a 10.30 p.m.	Des Moines Express.	a 6.55 a.m.
c 10.30 p.m.	Texas Express.	d 5.45 a.m.
a 10.30 p.m.	Kansas City Night Express.	a 5.45 a.m.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday.

St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

MICHIGAN & OHIO RAILROAD.

GOING WEST.		STATIONS.		GOING EAST.	
No. 4.	No. 2.			No. 3.	No. 1.
p.m.	a.m.			a.m.	p.m.
3.40	7.10	Lv.	Toledo	Ar.	11.55
5.20	8.10		Dundee		10.40
6.25	8.46		Tecumseh		9.47
8.10	10.02		Jerome		8.25
8.37	10.20		Hanover		8.00
9.27	10.55		Homer		7.19
10.10	11.25		Marshall		6.40
10.30	11.37		Ceresco		6.25
11.00	12.00		Battle Creek		6.00
p.m.	12.44		Augusta		a.m.
	1.53		Monteith		11.43
	2.25		Allegan		11.15
	6.35	Ar.	Grand Rapids	Lv.	9.00
	p.m.				a.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

Oct. 24, 1886.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 11, 1887.

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Editorial Notes.

Notice the announcements of general meetings for Iowa and Minnesota on page 14.

We are requested to say that the P. O. address of N. P. Dixon, State canvassing agent for Kansas, is Portis, Osborne Co., Kansas. The P. O. address of E. M. Kalloch will be Battle Creek, Mich., care of the College, until further notice.

THE MISSIONARY SHIP.

We made mention last week of the ship that came in at the Tabernacle on Sunday evening, Dec. 26, bearing its precious cargo of cash contributions of \$2,360 51 for the missionary cause. So many expressed a desire to preserve some memento of the occasion, that a photograph of the ship, with the surrounding scenery, as it appeared upon the rostrum, has been taken, and can now be furnished to any who may desire it. The name of the ship was "Glad Tidings." The photograph is mounted on a card 5½ by 8½ inches, and will be sent to any address for 25 cts. All profits that may arise from the sale, will be strictly devoted to the same cause—the missionary work.

A CAUTION.

THE controversy over the Sabbath question is daily increasing in magnitude, and will continue to do so to the end. It is a natural consequence that those who are determined to cling to the erroneous side, as arguments fail them, should become more and more sensitive to the course of those who occupy the opposite position. It is equally plain that those who have the truth, and who can therefore afford to be fair and candid and calm, should use wisdom in dealing with the question to give as little occasion for offense as possible. Of course so far as a plain straightforward presentation of the truth is an offense, those who are the advocates of error must meet that with what grace they can. We do not mean that the truth should be smoothed down or compromised at all to avoid giving offense. But the truth is sometimes presented in a manner which is unpleasant, by the

use of terms more calculated to ruffle the feelings than to sustain the argument. For instance, in conversing with an observer of the first day of the week, to call Sunday such names as "the pope's old holiday," the "papal darling pet Sunday," etc., etc., would be calculated to irritate rather than convince. Hence it would be better to avoid all such terms. Let the rule rather be, "Soft words and hard arguments."

CRITICAL NOTES ON SABBATH TEXTS.

IN commentaries, Bible dictionaries, different versions, and various other Bible helps, it is well known that there are many excellent remarks, arguments, texts, definitions, comments, criticisms, and various readings on texts treating on the Sabbath and the law, which are of great value, but unavailable for general use, if one has to carry with him all the books which contain them. In order to furnish these to the Bible student, ready for handy use, Bro. Canright has collected the more important notes and criticisms on 27 Sabbath and law texts, and they are published by the Office in pamphlet form. The size of page is such as to fit the ordinary pocket Bible; and the design is that the leaves be cut out and slipped into the Bible opposite the texts upon which they treat. Each passage occupies a leaf by itself. A little mullage or paste will fasten them in. The leaves, for this purpose, are left unnumbered, and the back pages blank, that each one may add other notes if he has them. The texts commented upon are the following:—

Gen. 2:1-3; Ex. 16; 35:3; Lev. 23; Deut. 5:15; Ps. 118:22, 24; Matt. 5:17-19; Mark 2:27, 28; Luke 16:16 and chap. 24; John 7:22, 23; 20:26; Acts 2:1-3; chap. 15; 20:7; Rom. 2:1-29; 3:31; 6:14; 7:1-25; 10:4; 14:5; 1 Cor. 16:2; 2 Cor. 3; Eph. 2:14, 15; Col. 2:14-17; Heb. 8; and Rev. 1:10.

All Bible readers, colporters, and those who teach the Scriptures in any manner, will find them very useful. Price for the set, 20 cents. Address REVIEW AND HERALD.

DIVORCE AND MARRIAGE.

A CORRESPONDENT describes his condition thus: Married the second time, having two children. Wife would not let children remain in the house when I was away. On this account we separated. Compromised, and divorced by agreement. I am now married to another woman, and both are living. Would it be right for me to unite with the church?

In reply we would say, that if the church acts according to the Scriptures, he could not unite with it; for it would not receive him. Neither was his marriage with the last woman a scriptural marriage, unless before such divorce the woman had proved false to her marriage vows, by committing the offense described in Matt. 19:9. According to the instruction of our Lord in that passage, parties once married cannot be scripturally separated except for the cause there stated, namely, adultery. In this case the innocent party could procure a divorce and marry again; but the sinning party could not marry again without living in adultery. And if the divorce our correspondent speaks of was not procured on this ground, his last marriage is unlawful; and of course no church could receive him as a member while living in that condition.

GENERAL MEETINGS IN MICHIGAN.

AT our excellent general meeting at Ithaca, in consultation with the members of the Conference committee and other leading brethren, it was thought best to hold quite a number of general meetings in the State. These are designed to be occasions of importance, and it is hoped that many of our brethren will come in from the neighboring churches. The first one is appointed for Greenville, commencing Sabbath evening, Feb. 5, and continuing until the following Tuesday. Invitations have been extended to us to hold other meetings at Hillsdale, Allegan, Wright, Vassar, Bancroft, St. Charles, Charlotte, Memphis, and other points. We do not know that it will be possible for us to hold meetings at all these places, but we trust that we may be able to do so at most of them. We do not expect that they will be confined entirely to preaching, but that they will be made occasions for instruction and stirring up an interest in the various branches of the work. We want the Lord's blessing to rest upon his people, to inspire their hearts with new courage; then they will be prepared to enter the work of God in earnest.

We trust that Eld. E. W. Farnsworth will accompany us to many of these meetings, and we shall look for a large attendance at each one of them. We expect that our brethren will make preparations to entertain quite a goodly number from the surrounding churches. We never felt a deeper interest than at the present time to labor in the good work and stir up an interest, especially in Michigan. Our brethren have invited us to labor in this field, and placed heavy burdens upon us. It was in no sense a desire on our part that this should be done; but having been done by our brethren, we shall try the best we can to help them, and encourage them, and set before them the real wants of the cause, and stir up an increased interest in the work in every way we can.

God certainly came very near to us at Ithaca, and we believe that he will do so at all of these general meetings if we seek him with earnest hearts. We trust that our brethren will make preparation to attend the meeting at Greenville. We are not prepared to appoint the time at which the meetings will be held at these other places. Our ministering brethren went forth to labor in different parts of the State with faith and courage. We tried to ascertain the fields most needy, and laborers were supplied them. Most likely some wants will not be met; but we did the best we knew how. We shall be glad to hear from the brethren in different parts of the State in regard to the progress and wants of the cause in their localities. We want to become acquainted in all parts of Michigan. We are personally unacquainted with most of our people in the State, but we hope before the year closes to know many more of them. If the four thousand Sabbath-keepers in the State will all become earnest and devoted and thoroughly aroused to the importance of the work in which we are engaged, what a stir will be seen in Old Michigan! May God help us to labor earnestly to this end.

Geo. I. BUTLER, Pres. Mich. Conf.

THE GENERAL MEETING AT WELLSVILLE, N. Y.

THIS meeting was held according to appointment, commencing Sabbath evening, Jan. 1, and continuing until Tuesday. The attendance was larger than at any previous meeting we ever held in this place, and prominent brethren said, the largest ever held here, as the brethren came in from a considerable distance, from various parts of the surrounding country. Eld. B. L. Whitney and all the ministers of the State and myself were the laborers present. We spoke to the people Sabbath evening on the subject of fasting, the object of such a season, the good which may be derived from it, and the spirit of contrition and humiliation of soul which should ever characterize such an occasion. A fast without sorrow and contrition for sin is wholly useless; but if made a day of true affliction of soul, it may be made the means of a great blessing spiritually to those who take part in it.

On Sabbath morning we spoke in regard to hungering and thirsting after righteousness, the necessity of a genuine conversion, the immense importance which the present interests of the cause should have to those who profess to believe this truth, the zeal and earnestness which should characterize their work, the blessing God has in store for those who really seek him, the peace and joy which we may have if we hunger and thirst after righteousness and truly labor with a single eye for the glory of God, and the necessity for the highest possible standard of piety in order to be ready for the great work of spiritual regeneration which must accompany the Third Angel's Message before it accomplishes its purpose in the earth. These words were well received, and seemed to deeply affect many hearts. In the afternoon the reading written by sister White was read and commented upon, after which we had a general social meeting, in which many took part and manifested a deep feeling, weeping, and expressing a strong desire for an advancement in the divine life.

Our morning meetings at eight o'clock, during the whole series were characterized with a large measure of God's Spirit. Several of the ministers broke down and made humble confessions. Some expressed themselves as having been greatly discouraged in the past, feeling that they must have a new conversion, a new consecration to the work, or they could not longer preach the truth. Some of these obtained relief, and the peace of God came into their hearts as they had not felt it for a long time. On two occasions quite a number came forward for prayers, and expressed a deep feeling and an earnest desire for more of God's blessing. During the last day of the meeting matters of importance connected with the tract and missionary work, the canvassing interest, and the circulation of our reading matter, such as the *American Sentinel*, *Good Health*, and other important publications, were considered with a good degree of interest. Many expressed themselves as greatly benefited by the meeting. We trust that the ministry will go forth with new courage and faith to labor for the Master, and that greater earnestness will characterize the work in that Conference. We felt that the season was a precious one. Our hearts were encouraged by God's blessing, which was especially manifested.

Geo. I. BUTLER.