

Advent Review

OUR FIELD

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 WAY OF THE EAST.

BY TORIA A. BUCK.

"AFTERWARD he brought me to the gate, even the gate that looketh
toward the east; and, behold, the glory of the God of Israel came
from the way of the east." Eze. 43:1, 2.

In the ranks of Him who long ago on Calvary's mountain
bled,
Marching onward in the steps of Him whose ways we love
to tread;
With the banner of the kingdom waving high above our
head,
We are waiting for the coming of the King.

Rise! awaken from thy sleep to greet the Bridegroom when
he comes;
For his love is like the fragrance when the Rose of Sharon
blooms,
And his footsteps down the ages sound like early morning
drums,
As I listen for the coming of the King.

I have heard his footsteps echo down the corridors of time,
And his voice is like the music when the bells of evening
chime.
Oh! it thrills my very spirit with a melody sublime,
As I listen for the coming of the King.

Oh! the eastern skies have brightened with the coming of
his feet,
And I hear the bugle sounding that has never called retreat,
And I hear the drums of heaven with their thrilling throb
and beat,
As I listen for the coming of the King.

Oh, that shining land of glory, where it nevermore is night!
Oh, the flowers that never wither, in the gardens of delight!
Oh, the city that is golden, and the saints all robed in
white!
I listen for the coming of the King.

East Randolph, N. Y.

Our Contributors.

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

OUR MISSIONS IN EUROPE.

BY MRS. E. G. WHITE.

A GREAT work is committed to those who pre-
sent the truth in Europe. No branch of our work
has a more important field than the Central Euro-
pean Mission. There are France and Germany,
with their great cities and teeming population.
There are Italy, Spain, and Portugal, after so many
centuries of darkness, freed from Romish tyranny,
and opened to the word of God—opened to receive
the last message of warning to the world. There
are Holland, Austria, Roumania, Turkey, Greece,
and Russia, the home of millions upon millions,
whose souls are as precious in the sight of God as
our own, who know nothing of the special truths
for this time. The population comprised within

the limits of this mission alone is four times that
of the United States.

A good work has already been done in these
countries. There are those who have received the
truth, scattered as light-bearers in almost every
land. We have nearly three hundred Sabbath-
keepers in Switzerland. There are little companies
in France, Germany, and Italy, and two hundred
souls in Russia, who are obeying God's law; and
there is a church of forty members away in the
far east, almost to the line of Asia. The founda-
tion has been laid for a church in Holland. In
Roumania and Corsica there are a few who are
seeking to keep God's commandments, and to wait
for his Son from heaven.

But how little has been done in comparison with
the great work before us! Angels of God are
moving upon the minds of the people, and prepar-
ing them to receive the warning. Missionaries
are needed in fields that have yet been scarcely en-
tered. New fields are constantly opening. The
truth must be translated into different languages,
that all nations may enjoy its pure, life-giving in-
fluences. The laborers in this mission are striving
to the utmost of their ability, to meet the wants
of the cause. But money is needed to sustain and
extend the work. The call is coming in from dif-
ferent countries, "Send us a minister to preach the
truth." How shall we answer this call?

Our printing-house at Basel needs help to carry
forward its great and good work of translating and
publishing books on the present truth, in the dif-
ferent languages of Europe. Colporters are meet-
ing with encouraging success in the sale of our
books. The light is thus brought to the people,
while the colporter—who in many cases has been
thrown out of employment by accepting the truth
—is enabled to support himself, and the sales are
a financial help to the office. In the days of the
Reformation, monks who had left their convents,
and who had no other means of support, traversed
the country, selling Luther's works, which were
thus rapidly circulated throughout Europe. Col-
portage work was one of the most efficient means
of spreading the light then, and so it will prove
now. But the work of translating and publishing
is necessarily difficult and expensive. The office
must be supplied with funds.

In the Scandinavian Mission, in the face of pov-
erty and great difficulties, many have heard and
believed the warning. There are twenty-three
churches and nearly 1,000 Sabbath-keepers in these
countries. Nine ministers and licentiates, and
about thirty colporters, are now in the field. It is
only by self-denial and the closest economy that
this has been gained. There is great need of finan-
cial help to send out laborers and publications to
these Northern peoples.

The mission in London, that great city of 5,000,-
000 inhabitants, demands a place in our thoughts,
our prayers, and our gifts. A great work must
be done there, and as yet it is scarcely begun.
Think of the many cities of England, Scotland,
and Ireland, all speaking the same language as
our own, that have never yet been entered by the
truth.

There will be obstacles to retard this work. These
we have had to meet wherever missions have been
established. Lack of experience, imperfections, mis-
takes, unconsecrated influences, have had to be over-
come. How often have these hindered the advance-
ment of the cause in America! We do not expect to
meet fewer difficulties in Europe. Some connected

with the work in these foreign fields, as in America,
become disheartened, and, following the course of
the unworthy spies, bring a discouraging report.
Like the discontented weaver, they are looking at
the wrong side of the web. They cannot trace the
plan of the Designer; to them all is confusion, and
instead of waiting till they can discern the purpose
of God, they hastily communicate to others their
spirit of doubt and darkness.

But we have no such report to bring. After a
two years' stay in Europe we see no more reason
for discouragement in the state of the cause there
than at its rise in the different fields in America.
There we saw the Lord testing the material to be
used. Some would not bear the proving of God.
They would not be hewed and squared. Every
stroke of the chisel, every blow of the hammer,
aroused their anger and resistance. They were
laid aside, and other material was brought in, to
be tested in like manner. All this occasioned de-
lay. Every fragment broken away was regretted
and mourned over. Some thought that these losses
would ruin the building; but, on the contrary, it
was rendered stronger by the removal of these ele-
ments of weakness. The work went steadily for-
ward. Every day made it plainer that the Lord's
hand was guiding all, and that a grand purpose
ran through the work from first to last. So we
see the cause being established in Europe.

One of the great difficulties there is the poverty
that meets us at every turn. This retards the
progress of the truth, which, as in earlier ages,
usually finds its first converts among the humbler
classes. Yet we had a similar experience in our
own country, both east and west of the Rocky
Mountains. Those who first accepted this message
were poor, but as they set to work in faith to ac-
complish what they could with their talents of
ability and means, the Lord came in to help. In
his providence he brought men and women into
the truth who were willing-hearted; they had
means, and they wanted to send the light to others.
So it will be now. But the Lord would have us
labor earnestly in faith till that time comes.

The word has gone forth to Europe, "Go for-
ward." The humblest toiler for the salvation of
souls is a laborer together with God, a co-worker
with Christ. Angels minister unto him. As we
advance in the opening path of his providence,
God will continue to open the way before us.
The greater the difficulties to be overcome, the
greater will be the victory gained.

The progress of our foreign missions depends not
alone upon a few laborers, nor even upon many,
but upon all who have received the light of truth.
Every one can do something for the advancement
of the work in distant lands. Our people are not
half awake to the demands of the times. The
voice of Providence is calling upon all who have
the love of God in their hearts, to arouse to this
great emergency. Never was there a time when
there was so much at stake as to-day. Never was
there a period in which greater energy and self-
sacrifice were demanded.

Every dollar and every dime that we can spare
is needed now, to aid in carrying the message of
truth to other lands. At the holiday season much
is spent by our own people upon gifts and various
gratifications which are not only useless but often
hurtful. Appetite is indulged, pride and self-love
are fostered, and Christ is forgotten. If the money
usually devoted to these objects were all brought
into the mission treasury, our foreign missions

would be lifted above embarrassment. Shall we not this year consecrate to God not merely a part but *all* our holiday gifts for the relief of his cause, which is in so great need? How can we more appropriately celebrate the coming Christmas, how better express our gratitude to God for the gift of his dear Son, than by offerings to send to all the world the tidings of his soon coming?

Did those who profess to be looking for Christ but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Those who had money or possessions freely sacrificed them to the existing emergency. The believers had one common interest—the success of the mission intrusted to them. Their love for Christ was far greater than their love for money. They acted out their faith, and by their works testified that they accounted the souls of men of more worth than any earthly treasure. Have we not even greater reason to sacrifice than they had? Have we not far less time than they in which to accomplish our work?

For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,—to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment-keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." That which we give to the cause of God becomes our own forever. Says Christ, "Lay up for yourselves treasures in heaven." These alone, of all that we possess, are really ours. All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world. Jesus bids us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The Lord does not need our offerings. We cannot enrich him by our gifts. Says the psalmist: "All things come of thee, and of thine own have we given thee." Yet God permits us to show our appreciation of his mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other.

Every offering, however humble, bestowed in his name and from love to him, is precious in his sight. Parents value their children's gifts, not because they are rich and costly, but for what they express of loving self-denial, of tender thoughtfulness and grateful appreciation. So does our Heavenly Father regard the gifts of his children. He sees in them a spirit of devotion and sacrifice, the expression of a grateful, loving heart; and such offerings are as fragrant incense before him.

In every effort to benefit others, we benefit ourselves. When we invest our means in the different missions, we enlist our interest and our prayers for these missions; we draw the different nationalities nearer to ourselves; our affections go out to them, and we are stimulated to greater devotion and stricter obedience to God, that we may be enabled to do others the greatest good. If we desire to have our affections set upon heavenly things, we must place our treasure in heaven. Where the treasure is, there the heart will be. What has cost us little, we have no special interest in; but that in which we invest our means claims our interest and attention, and we labor to make it a success.

God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from him to all the creatures he has made. In his infinite love he has granted men

the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought nearest to their Creator who thus become participants in labors of love. He who refuses to become a "laborer together with God,"—the man who for the sake of selfish indulgence ignores the wants of his fellow-men, the miser who heaps up his treasures here,—is withholding from himself the richest blessing that God can give him.

Brethren, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." As we recount the numberless mercies of our God, and meditate upon his matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe.

LAST-DAY TOKENS.—NO. 11.

BY A. SMITH.

WANING OF THE OTTOMAN POWER.

IN Bible prophecy, events in the political world affecting the interests of God's people, run parallel with the history of the church. This has been true of Babylon, Medo-Persia, Grecia, and Rome; and it is also true of the Ottoman Empire as a factor in the closing drama of the world's history. At the beginning of the eighth century, more than 200 years after the complete subdivision of the Roman Empire into ten kingdoms, the successors of Mohammed are said to have been "the most potent and absolute monarchs of the globe." And yet it appears that Mohammedans as such did not possess distinct national character until near the end of the 13th century, when Othman (*i.e.*, the young bustard) succeeded his father Orthogrul as chief of a tribe of Oguzian Turks, a people who had emigrated from the steppes of Tartary east of the Caspian Sea, and raised it to the dignity of empire. Orthogrul had been *emir* to the Turkish sultan of Iconium, to which dignity the son, also, succeeded.

On the conquest of that sultan by the Moguls, near the end of the 13th century, Othman planned to found a new empire, and for that purpose effected the consolidation of the different Turkish tribes. He fixed the seat of his government at Byrsa, or Brousa, situated on the side and near the base of Mount Olympus, about sixty miles south of Constantinople, overlooking one of the most beautiful and fertile valleys in Asia Minor, and assumed the title of sultan. From this point dates the rise of the Ottoman Empire. The Turks had long before embraced Mohammedanism, and had wrested the temporal dominion of the Saracens from the califs of Bagdad.

Ambitious of extending his dominion, or from other mercenary motives, Othman made an attack upon the Grecian Empire, on July 27, 1299. From that time the Turks greatly harassed the Grecians for 150 years,—five months of thirty days each, prophetic time. Rev. 9:5. Success so far attended the Turkish arms that in about seventy years after the founding of the empire, the seat of government was removed from Brousa to Adrianople, about 130 miles northwest of Constantinople. The character of the Turkish ruler is well expressed by the term "apollyon"—a destroyer. See Rev. 9:11. At the end of the period of 150 years, the Turk had so far weakened the Grecian power that on the death of the Greek emperor, his successor did not dare ascend the throne without the consent of Amurath, the Turkish sultan, which he asked and obtained. Thus ended the supremacy of the Greek division of the Roman Empire. About four years after, Amurath having died, his successor besieged and took Constantinople, in 1453, and made it the seat of the Ottoman Empire.

The submission of the Greek emperor to the Turkish power, in 1449, removed from the four sultanies composing the Ottoman Empire, the restraint which Greek supremacy had imposed, and gave them 391 years and fifteen days of national lib-

erty, in which to satiate their thirst for carnage and plunder. See Rev. 9:15. This period ended on the 11th of August, 1840, when England, Russia, Austria, and Prussia interposed to settle a difficulty between the sultan and Mehemet Ali, Pasha of Egypt,—an interposition that the sultan was obliged to permit, thus ending the supremacy of his empire.

In the book of Daniel, the Ottoman Empire is termed "the king of the North," in contradistinction to the king of the South, or Egypt. Successive conflicts of the Turk with foreign powers continue so to weaken the empire that, foreign intervention no longer granted, in the near future the sultan will be compelled hastily to remove his throne from Constantinople to Jerusalem—"between the seas in the glorious holy mountain." Dan. 11:45.

The fulfillment of this last specification in the prophecy, yet unfulfilled, is of deep interest to this generation, inasmuch as it constitutes one of the most important tokens, and the last token, of the close of probationary time to our world. A survey of the situation in the East, compels the belief that the long pent-up forces that have accumulated round the Bosphorus, in the jealousies of the European nations may, at any time, explode into fragments the Ottoman power, and precipitate the time of trouble such as never was since there was a nation. The following paragraphs clearly and forcibly indicate the near approach of that terrible day.

Mr. Peter B. Sweeny, of New York, in the *Chicago Times* of Sept. 25, 1886, says:—

The next war in Europe, come when it may,—and it may begin at any hour,—will be of a destructive violence unknown up to this day. Every source of revenue has been strained, if not drained, for the martial effect. It would be idle to say that the world has not seen the like, because never before has it had such destructive warlike means. Europe is a great military camp. The chief powers are armed to the teeth. It is the combination of general effort. It is not for parade or amusement. Enormous armies in the highest condition of discipline and armed to perfection, leaning on their muskets or bridle in hand, are waiting in camp and field for the order to march against each other.

The following is part of a cable dispatch to the *Providence (R. I.) Journal* of Sept. 13, 1886, introduced in that paper under a heading containing these words: "The Road Clear for Russia; British Backdown on the Eastern Question; Sea-coast for the Czar, and Egypt for England:—"

LONDON, SEPT. 12: Lord Churchill and Lord Salisbury have adopted a bold scheme for dishing Gladstone on the foreign side of imperial policy. A powerful party, every day growing in influence, led by men whose names are a tower of strength, has commenced an agitation for the reversal of England's traditional Turkish policy. The platform of the new party is the withdrawal from the Turkish alliance, and the establishment of close relations with Russia. English policy in the East, pivots on the defense of Constantinople by the British, and the exclusion of Russia from an outlet into the Mediterranean. This policy is now vigorously attacked. The promoters of the pro-Russian movement boldly assail the Turkish government in both Europe and Asia, as fatal to human progress and injurious to British interests. England is shown to be the only power that thinks it worth while to bolster up the vicious rule of the Pashas. The great powers, without an exception, are willing to see the question of the future ownership of Constantinople and the partition of the Turkish Empire, settled and done with.

In the same paper is an editorial on the subject, from which is the following:—

We can begin to appreciate the change that has come over British public opinion in the last decade, when we see a newspaper so thoroughly imbued with the Tory doctrines, and so conversant with the purposes of the Tory government, as the *London Standard*, declaring that England can well afford to let Russia and Austria fight out the Turkish problem for themselves. Yet Disraeli was given a coronet a few years ago, because he preferred to see his country undergo the horrors of a terrible war rather than allow Russia a foot-hold south of the Danube. And England resounded with the praises of his name. Disraeli seems to be forgotten already. No voice, even among his most zealous followers, is raised in advocacy of his dearest theory and the traditional policy of his party. Even the Marquis of Salisbury seems willing to forget the share which he took in carrying out Disraeli's projects. Englishmen are beginning to see, at length, that they have no real interest in this quarrel; or, if they do not, they appreciate that their hands are tied, and that as a result of their own mistaken statesmanship, they are left in Europe virtually friendless. Constantinople is of no more importance to her than Jerusalem. In Egypt, not in Turkey, is to be found the key to her Asiatic possessions.

In view of the impending crisis in the East, the declaration of Solomon, "Thou knowest not what a day may bring forth," is a pertinent aphorism. But the prophecy goes on to declare that at that time Michael shall stand up; and God's people, whose names are written in the book of life, will

be delivered, and a p. See Dan. 12:1, 2. close of probationary Michael is the Archangel (1 Thess. 4:16), 28), the Prince of Is and offspring of Dav standing up indicates Judgment which began Rev. 14:6, 7; Dan. the awaking from the urrection.

"The great d

[NOTE.—For facts "Chambers' Encyclopedia," "Lands Trumpets," etc.]

Choice

"Here a little, an

FAVOR

THE tendencies of churches, dedicate the gage, furnish them v the old-time hall and to hand the peo "selected," rented p which at the least s would not give one meetings," says Dew boyhood occasionally afraid to go in,—for verted there in one churches where they spoiling by keeping i

Be not deceived. demon of hell is go earth now, as in the like Luther, who da gle-handed and alon Grimshaw and Wes Roughlee, and the v the head of George y the commons! We time Christian here nowadays of sensati tion. It costs from build a church in wh ple to heaven, when plied, would build gospel privileges to

Away with this t with mere humdrum destinies are at sta at the door." Ear passing away, and hear his solemn wo eousness and sin no lasts.—Sel.

"COMI

THERE was an c country road, who at night, and take night, I knocked gate!"

"Coming," said t

Then I knocked a replied, "Coming."

This went on fo grew quite angry, a opened the door a "Coming," for tw

"Who's there?" sleepy voice, rubb want, sir?" Then and yer pardon, I hearing 'em knock sleep, and takes no

So it is with to who hear by habit at length die with sleeper; for God which he will judge that Man whom he idle answers will a

be delivered, and a partial resurrection take place. See Dan. 12:1, 2. This certainly indicates the close of probationary time; for it is evident that Michael is the Archangel (Jude 9), the Lord himself (1 Thess. 4:16), the Son of God (John 5:25, 28), the Prince of Israel (Dan. 10:21), the root and offspring of David (Rev. 22:16); that his standing up indicates the close of the investigative Judgment which began in 1844 (see 1 Pet. 4:17; Rev. 14:6, 7; Dan. 7:9, 10, 13, 14); and that the awaking from the dust of the earth is the resurrection.

"The great decisive day is at hand."

[NOTE.—For facts in the foregoing article, see "Chambers' Encyclopedia," "Ancient and Modern History," "Lands of the Saracens," "Seven Trumpets," etc.]

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

FAVOR WITH GOD.

THE tendencies of the times are to build granite churches, dedicate them to God subject to a mortgage, furnish them with "entertainments," whittle its old-time halleluiahs down to a quartette, and to hand the people up to heaven from their "selected," rented pews, with delicate kid gloves, which at the least strain split at the back. "I would not give one of the back-woods Methodist meetings," says Dewitt Talmage, "where I used in boyhood occasionally to go and stand at the door, afraid to go in,—for they had fifty persons converted there in one night,—for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice."

Be not deceived. The Devil is not asleep; that demon of hell is going about, to and fro, in the earth now, as in the days of Job. Oh for men like Luther, who dared to combat the world single-handed and alone! Oh for the days when Grimshaw and Wesley made a gospel raid into Roughlee, and the wild mob threw dead cats at the head of George Whitefield while preaching on the commons! We want a flashing up of the old-time Christian heroes. So afraid is the church nowadays of sensation, that it grows into stagnation. It costs from \$150,000 to \$250,000 to build a church in which to get a few hundred people to heaven, when these \$250,000, rightly applied, would build houses of worship affording gospel privileges to ten times the number.

Away with this time-serving and trifling; away with mere humdrum and common-places! Eternal destinies are at stake, and "the Judge standeth at the door." Earth's hours of idle vanity are passing away, and we must meet the King, and hear his solemn words. Let us awake to righteousness and sin not; let us work while the day lasts.—*Sel.*

"COMING! COMING!"

THERE was an old turnpike man on a quiet country road, whose habit was to shut his gate at night, and take his nap. One dark, wet midnight, I knocked at his door, calling "Gate! gate!"

"Coming," said the voice of the old man.

Then I knocked again, and once more the voice replied, "Coming."

This went on for some time, till at length I grew quite angry, and, jumping off from my horse, opened the door and demanded why he cried "Coming," for twenty minutes, but never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes. "What d'ye want, sir?" Then, awakening, "Bless yer, sir, and yer pardon; I was asleep. I get so used to hearing 'em knock that I answer 'coming' in my sleep, and takes no more notice about it."

So it is with too many hearers of the gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. Awake, O sleeper; for God "hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained;" and then your idle answers will all be brought to light.—*Sel.*

TO-DAY.

O SOUL, why sittest thou so long
Beside a dead past, making moan?
Why wring thy pallid hands, and cry,
"Too late!" Is not to-day thine own?

Thy harvest fields of life are bare,
No wealth of ripened grain thou hast;
Thy careless hands were folded close
Until the sowing time was past.

But glean among another's sheaves,
And starve not for thine early sin;
A hired hand within his fields
Another's harvest gathers in.

Too late, indeed, for thee to build
The structure of thy vision sweet;
Yet thou, with helpful hands, mayst strive
Another's labors to complete.

Too late! Thy myrtle branches lie
All withered by the noontide's heat;
Yet thou the nettles mayst destroy,
Which grow within another's gate.

The golden sun of hope fulfilled
Is hidden from thy skies away;
Yet light serene and fair still lies
Upon the pathway of to-day.

—Emma Withers.

THE FIRE DID IT.

WHILE Moses was up on the mountain, Aaron took the gold that the people brought him, and made a calf for them to worship. When Moses came down and reproached him, he was frightened, and stammered out, "They gave it [their gold] me; then I cast it into the fire, and there came out this calf." He did not make the idol; oh, no; the fire made it; he only threw the gold in, and was not responsible for the result! It was a very strange and wonderful thing, but so it was, and the fire only was to blame. That is the way people talk and reason still. The world is full of just such cowards as Aaron was that day. Men do what they know to be wrong, do it deliberately, and then throw the blame on somebody or something else.

Mr. Moody says that he once went from cell to cell in Sing Sing prison, talking with the convicts. But he found only one man among them who acknowledged that he was guilty, and desired to be punished. All the others were the victims of circumstances. One man was drunk, and meeting another man as he was staggering home, he thought that he would play the part of a robber, just for fun. So he pointed his pistol at the other man, and the pistol went off of itself and killed him. He did not mean to do it. The pistol was to blame. Another had been found guilty of forgery. But he was as innocent as a new-born babe. The pen, somehow, would write somebody else's name on the paper. The pen was to blame. He did nothing but hold it.

A young man comes home from college in disgrace. He has been caught in an act of malicious mischief or of beastly debauchery. But he assures his sad and confiding parents that he never meant to do anything wrong. Some other student led him astray, and thus left him in the lurch. He was as much surprised as anybody could be when he found what he had done. A bridegroom, before the honeymoon is over, is brought home between midnight and morning, dead drunk. When he wakes up from his stupor and sees how sad and horrified his young wife is, he protests most vehemently that he was not to blame. He only stepped into a saloon to take a social glass with a friend. But the liquor must have been drugged, for he soon lost all consciousness. Of course he was not blameworthy, but only unfortunate. It was the fault of the bar-tender or of the brandy. And so it is all around us. Men and women are meanly shirking responsibility just as Aaron did. He put the gold into the fire on purpose to make a calf. And we are told that after it was melted and molded, he "fashioned it with a graving tool" (see Ex. 32:4); and yet he told Moses that the fire made the calf. He invoked the agency of the fire to accomplish his foolish and wicked purpose, and then laid all the blame upon it. How transparent the falsehood! and yet how many excuse themselves in the same mean and dishonest way.

The truth is that in nine cases out of ten men's excuses for their follies or their crimes are just as bad as Aaron's was. They knew that they were putting themselves in contact with, and under the

influence of, persons or things that would involve them in wrong. Those who handle pitch must expect to be defiled, and the fault is but their own. They could not lay it over on the pitch, for it is its nature to defile, and they knew it. . . .

An eloquent preacher says: "There are currents flowing always in all bad directions. There is a river flowing perpetually toward sensuality and vice. There is a river flowing perpetually toward hypocrisy and religious pretense. There is a river always running toward skepticism and infidelity. And when you once have given yourself up to either of these rivers, then there is enough in the continual presence, in that great movement like a fate beneath your keel, to make you lose the sense and remembrance that it is by your own will that you are there, and think only of the resistless flow of the river, which is always in your eyes and ears."

There is little hope for any man who thus tries to excuse his guilt. If the prodigal in our Saviour's parable had come home laying the blame of his degradation upon the citizens to whom he had joined himself, or the swine, his father would not have welcomed him as a true penitent. But when he came crying, "I have sinned," he showed that he was earnest and sincere. What is needed in the preaching of the gospel is to awaken in men the sense of personal responsibility. When they quit excusing themselves—claiming that they are the victims of circumstances, or were overcome by resistless influences, and cry out with the prodigal, "I have sinned," they are ready to welcome that grace which can save the chief of sinners. But as long as a man fails to realize, or is unwilling to confess his personal guilt, how can he repent heartily, and trust, as a lost sinner, in a divine Saviour?—*Obadiah Oldschool, in Interior.*

HOW TO DESTROY THE BIBLE.

FIRST, you must get rid of all the copies in all the languages—there are 160,000,000 copies, say, of the Old and New Testaments in one book and portions of the book; you must have all these piled together into a pyramidal mass, and reduced to ashes, before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected there every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, exercising all ideas of grandeur and purity and tenderness and beauty for the knowledge and power of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings, and turned them into ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible. Have you done it then?

Once more. Go to the courts of law, and having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the code of jurisprudence. You must then go through the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible. Have you done it then?

What next?—You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible. Then you must visit the baptisteries of the churches, and from the baptismal roll you must erase all Christian names;—such names as John and Mary;—for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then?—No, there is one copy of the Bible still living; it is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the book, to let not a trace of it be discovered, you must pass from grave-stone to grave-stone, and with mallet and chisel cut out every name that is biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible, you must blot from the memory of every Christian its promises and comforts. Not until you have done all this, can you destroy the Bible.—*Dr. Guard.*

—That man is strong who knows his own weakness.

SABBATH SICKNESS.

THIS malady may be said to be well-nigh epidemic with people who live on the low grounds of spiritual declension. In any part of the country, and at any season of the year, those regions are exceedingly malarious. The deleterious miasma of the swamps is nowhere more manifest than in the seductive, infectious effluvia arising from spiritual wastes.

Sabbath sickness, as a distinct ailment, is almost wholly confined to low spiritual grounds where the decomposition of the rank weeds of worldliness and religious neglect is constantly going on. It is excessively unhealthy in all such regions. The peculiar diseases common in these infected places are Sabbath rheumatism, Sabbath headache, Sabbath indigestion, Sabbath dizziness of the brain, owing to overexercise in the whirl of business, Sabbath lameness, painful tenderness of corns on Sabbath, weakness of eyes, etc. These are but a few of the various Sabbath ailments in localities where marked spiritual declension prevails.

It is easier to diagnose a case of Sabbath sickness than it is to prescribe an effectual remedy. However, for the benefit of those who would like to guard against the insidious effects of such an affliction, we would say that the general symptoms are, very frequent absence from church, especially if the weather is unfavorable, complaints that the sermon is too long, the house is kept too warm or too cold, or it is not properly cared for by the sexton, with all sorts of hypocritical excuses for absence, when the pastor calls to inquire as to the causes which detain his people from the house of God.

How sad it is that so many people who are able to do six full days' hard work during the week, are so ill on Sabbath! Then how strange it is that people who are so ill on Sabbath, are so well and vigorous and active in worldly things all the rest of the week!

The very nature of the disease suggests the remedy. Let us have more religion, more personal piety, more secret prayer, more family altars, more reading of God's word, more religion in business, more joy in God's service, more daily and more hearty communion with God and his Son, Jesus Christ, and there will be less Sabbath sickness.—*Telescope.*

ARE YOU DOING YOUR PART?

You have a part to do in life. Are you doing it? These elements which form your body have been brought together for a purpose. There is not one of the atoms which make up your material frame which could not be of use somewhere else in the universe. They have been wrought into flesh and blood, into muscle and nerve, for your use. They have been loaned to you. You hold them in trust. Are you making good use of them? Are you putting this borrowed capital to a better use than a dog or a horse would put it to? You are a human being, with a human soul and human opportunities. Are you doing your part?

1. Are you doing your part just where you are? A man's first opportunity in life is in the sphere in which he is born. Nature launched him on the world. Others have come here before him. It is a poor little waif that does not find any other bark to take it in tow. The place for a human being to do his part is just in that place where nature has started him. As you are born for a part, be sure that a part is born for you. Begin where you find yourself. Your life has not been made merely to absorb; it is made to radiate. You have a part to do and a part to be. What you do, will depend somewhat on what you are; and what you are, will depend somewhat on what you do. Are you doing your part in the very sphere in which you live?

2. Are you doing your part in the home? Are you making it brighter, more cheerful by your presence; or is your life there only a burden to others? Do you take up there the duties which come to you, or is somebody else doing that which you ought to do yourself? Even if your home is filled with servants, there are little offices which only you can perform. The duties of the home cannot all be fulfilled by paid help, at so many dollars a week. If you are not a hewer of wood and a bringer of water, you may open the alabaster box which fills the house with the perfume of love's precious ointment.

3. Are you doing your part at your daily work? Do you put your conscience into it, or is it simply eye service? There is hardly a store or factory in which there are not men who get others to earn their wages for them. They are dexterous in shirking. There are men who are paid for ten hours' work who practically work only eight. If they were paid for eight, they would contrive to work only six. They never give full measure.

4. Are you doing your part in the church? There is one part, at least, that you can fill. You can support it by your presence. It should be to you a source of inspiration. It is one of the channels through which you may work. It opens your life on its universal side. It blinds you with the past, and takes toll of your life for the future. Are you doing your part in the church to make it a live, active influence for humanity, or are you turning over to the minister, the sexton, and the choir the personal influence which belongs to you, content to pay your pledges long after they are due?

5. Are you doing your part in the great work of humanity? Not, are you doing somebody else's part, but are you doing your own? Society is a great organism. The perfection of the whole, depends on the perfection of the parts. Are you a hinderance or are you a help, a blessing or a curse, to the world in which you live? Are you one of those whose self-indulgence adds to the world's sorrow, or are you doing something to lighten the world's pain?

Do you ask what your part is? Be sure, if you seek it, you will find it. The life that seeks some object of interest, labor, duty, love, outside of self, can never fail to find it. To do your part is to live your part. There is no way in which your life can be better fulfilled than in doing the duties which throng around you.—*Christian Register.*

INFIDELS AFRAID OF RETRIBUTION.

IN one of his sermons, Dr. Talmage says that the one idea in the Bible that atheists and infidels most hate, is the idea of retribution. Take away the idea of retribution and punishment from society, and it will begin very soon to disintegrate; and take away from the minds of men the fear of hell, and there are a great many of them who would very soon turn this world into a hell. The majority of those who are indignant against the Bible because of the idea of punishment, are men whose lives are bad or whose hearts are impure, and who hate the Bible because of the idea of future punishment for the same reason that criminals hate the penitentiary. Oh, I have heard this brave talk about people fearing nothing of the consequences of sin in the next world, and I have made up my mind it is merely a coward's whistling to keep his courage up. I have seen men flaunt their immoralities in the face of the community, and I have heard them defy the Judgment day and scoff at the idea of any future consequence of their sin; but when they came to die, they shrieked until you could hear them for nearly two blocks, and in the summer night the neighbors got up to put the windows down because they could not endure the horror.

I would not want to see a rail-train with five hundred Christian people on board go down through a draw-bridge into a watery grave. I would not want to see five hundred Christian people go into such a disaster, but I tell you plainly that I could more easily see that than I could for any protracted time stand and see an infidel die, though his pillow were of eider-down and under a canopy of vermillion.

I have never been able to brace up my nerves for such a spectacle. There is something at such a time so indescribable in the countenance. I just looked in upon it for a minute or two, but the clutch of his fist was so diabolical, and the strength of voice was so unnatural, that I could not endure it. "There is no hell, there is no hell, there is no hell!" the man had said for sixty years; but that night when I looked into the dying room of my infidel neighbor, there was something on his countenance which seemed to say: "There is, there is, there is!"

In the theater, the tragedy comes first and the farce afterward; but in this infidel drama of death, the farce comes first and the tragedy afterward. And in the former atheists and infidels laugh and mock, but in the latter God himself will laugh

and mock. He says so: "I also will laugh at your calamity; I will mock when your fear cometh."—*Sel.*

A BAD HABIT.

"Of course it will rain to-morrow, just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that he gives us life and breath and all things, but that he makes the ins and outs of every-day matters fit comfortably together so many times when we had every reason to fear a painful jar, that he seems, so to speak, to go out of his way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter tang showing the temptation of keen feeling, "It will be sure to be that way, just because I want it this way. It is always so."

To think of such a habit carried on through a life-time, in the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter of course, that "He careth for us"; in little things and in great, in all that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the apostle's argument, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words "Every good gift," "every perfect gift," "cometh down"; nothing withheld. He is the giver of every good and every perfect gift.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways? How can we so misrepresent our Heavenly Father, "the one whose name is Help," "our friendly God?"—*Sel.*

THE BURIED TALENT.

SOME years ago a man appeared at the counter of a bank in Connecticut, presenting one thousand dollars in bank notes, for which he received the specie. He had received those notes more than twenty years before, and had kept them safe through all that time; but they were as useless for those twenty years as so much brown paper. If they had been deposited in a savings bank, on interest, they would probably have amounted to more than three times as much as their owner received for them when he presented them.

We think such a man must have been very foolish. He had preserved his money, it is true, but he had lost the use of it. And this was just what the wicked and slothful servant did. Too idle to trade and do business in the absence of his master, instead of seeking out some bank wherein he might place it to be taken care of, that it might increase, he went and digged in the earth and hid his lord's money. When the reckoning day came, he returned the trust that was committed to him, undiminished. But he was called a "wicked and slothful servant;" and that which he had failed to improve was taken away from him forever.

So it may be with many others. God gives us faculties, and opportunities for improvement; but our talents are to be used and multiplied; we are to make the most of ourselves, and of our abilities and our opportunities for advancing the work of God in this world. Ere long we must give an account of our stewardship, and must meet the Judge, who will give to every man according to his works.

Where is your talent? In use? in the bank? or in the napkin? Is it growing larger? or is it lying useless? Arouse, O slothful one! the Master comes to reckon with his servants; happy are they who then shall hear him say, "Well done."—*The Common People.*

—Whoever fears God, fears to sit at ease.—*Mrs. Browning.*

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.

MOTHER'S PRAYER.

BY MARY E. INMAN.

ONCE I was wayward, and traveling
A road I knew was wrong;
But the way seemed very pleasant,
Unheeding I went along,
When suddenly an angel stood
Directly in my path.
He turned me back to the narrow way,
And saved me from God's wrath.
Afterward, the reason I came to see,—
My good, kind mother prayed for me.

I wonder if we shall ever know,
This side of the kingdom of God,
How often a mother's prayers have saved
Her child from the way that is broad;
How often, when he was about to tread
The path to endless night,
There came a power he could not resist,
That turned him into the light.
God's power came to the erring one's aid,
And saved his soul; for mother prayed.

I fancy that when my mother falls
On her knees before the Lord,
There stands an angel by her side,
Who listens to her word.
Then swift he flies to the gates of pearl,
And through the city fair
He hastens straight to the throne of God,
To take my mother's prayer;
And the answer comes ere the morrow's sun;
For mother prays, "Thy will be done."

Evart, Mich.

SHADOWS.

"Oh dear!" sighs Grandma Grayside, "I've been sitting thinking of shadows, and what gloomy things they are. I remember hearing some one say, a long time ago, that as people grew older the yew and cypress shadows lengthened out, and how true it is! Oh, shadows are very mournful things to contemplate, very sad, indeed!"

"Why, bless my heart!" exclaims Grandma Brightside, "I've been thinking of shadows, too, but in such a different way. You see, years ago, when I was younger and could see to read anything, I was fortunate enough to commit to memory many passages from the Scriptures, and I believe those with the word 'shadow' in them were among the most beautiful of all. I remember these from the Psalms: 'Hide me under the shadow of thy wings'; 'How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings'; 'He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty.' Then here is another full of sweetness, 'I sat down under his shadow with great delight.' The prophet Isaiah uses the simile very often; listen to these: 'And there shall be a tabernacle for a shadow in the day-time from the heat'; 'For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.' Then we read of 'the shadow of a great rock in a weary land.'"

"Well, come to think of it in the sense in which the Bible uses it, there is really great comfort in the thought of a shadow," admits Grandma Grayside.

"Why, it means shelter, relief, protection, everything almost that one needs!" said Grandma Brightside, hopefully.

"Yes," begins Grandma Grayside, her brow clouding over again, "but how about 'the valley of the shadow of death'? I'm sure there's nothing but gloom and sadness in that allusion."

"Why bless your dear heart!" exclaims Grandma Brightside, "I always think that is a mighty comforting way of putting it. A shadow is something from which we emerge into sunlight and brightness; it is n't blackness and darkness, it is merely shade; and then think of those most precious words, 'I will fear no evil, for Thou art with me.' You would go with your son John through the darkest street of the city, and feel secure leaning on his arm; and here God himself promises to go with us into a shadow merely, and what is there to fear?"

"Well, I'm sure I'm glad the Bible uses the word in so different a way from what the world does," says poor Grandma Grayside. "I've always rather disliked to think of shadows, but I believe now I shall dread them no longer."

"The Bible," answers Grandma Brightside, "puts a very different meaning on many words from what the world does." . . .

"There is always a pleasant and a sad way of regarding things in this life, but the Bible, well studied, will always reveal a bright, hopeful rendering of what would otherwise be very mournful words."

"I suppose the dear old Bible is the place in which to find the brightest meaning of what seem sad words," says Grandma Grayside, reflectively.

"Yes," was the response, "and I only wish all old people, and young people too, would study with their eyes open."—*Sel.*

TALENTED, BUT LAZY.

THE town is full of talented girls who will never amount to anything, because they are so well content with being simply talented. These girls will never be able to take a prominent place in any profession or circle in society, because they lack the industry without which all the talent under the sun is not worth a copper groat. Talent is the unhewn block of marble; industry is the chisel that may convert it to the perfect statue. Talented girls who are too lazy to accomplish anything except by inspiration, are often not only the victims of their own false idea that talent is better than a developed muscle, or a trained mind, or methodical work, but of the ill-advised praise of relatives and friends. A smart girl wants encouragement, not merely praise. She wants that sort of encouragement which, if she wills to work, will aid her to be and do anything that is great and noble and possible to human endeavor. Many a smart girl remains a slouch and a smatterer all her days, because of the exaggerated ideas of her own ability—not capacity—which she receives from those who should have known better.

A "talented" girl of eighteen can play the piano, but not well enough to keep the honest attention of a roomful of people. She can dabble in paints, but not well enough to make her pictures worth framing. She can write romance, but none good enough for publication. These are her possibilities. They speak fairly well for her at eighteen, and friends predict a brilliant future for her. But at nineteen and twenty she neither plays nor paints nor writes any better than she did at eighteen. She has spent her days in idle, ambitious dreamings of what she would like to do. Her mind runs sluggishly; she is drunk with the stupor of laziness. Often she is an enormous reader of dime novels, and finds even the magazines "too solemn" for her mind and taste. Victimized by home adulation, she has quit her piano-practicing, neglected her studies, abandoned her drawing-book; and she ends by doing nothing at all. Her mother has loved her too well to allow her to make a bed, sweep a room, keep up any routine of duties or studies, and the result is failure. Admiring friends fall off, sorry and disgusted. A lazy young woman is as unlovely a sight as a slovenly one. A girl of eighteen—a "talented" girl—needs at her elbow a mother or a guardian who shall unceasingly and earnestly inspire her with an ambition to take always and ever an upward step.—*New Orleans Picayune.*

CAUTION IN PUNISHMENT.

PUNISHMENT should never be the expression of the parent's irritation; and slapping children, too often the mode of expression, should always be avoided. A sharp, stinging blow only arouses rebellion, although prudence may prevent its expression; and the obedience is dearly bought, that awakens the worst feelings of the little heart.

A mother should always control herself, before she attempts to control her child; and, if chastisement must be inflicted, it should be after her own excitement has cooled down, and she can look at the fault impartially.

Many a poor little one is the scapegoat upon whom the sins of the family are visited—not consciously, perhaps. The very presentation of the thought is, it may be, arousing the indignation of

the reader; but I appeal to the consciences of the mothers who see this article. Is it not true that when the baby is fretful, and the servants have been contrary, and the sewing that you have been so long over has to be ripped out, and you feel overburdened with your many cares, a very little fault on the part of an older child—his noisiness, his restlessness, his failure to obey—brings down upon him punishment quite disproportionate to the fault? And are not faults discerned in him that would not be noticed in more prosperous times?

Bitter, indeed, would be your remorse, should you, even by accident, inflict upon him a lasting physical injury; but remember that the harm done daily to his spiritual nature, by your hasty words and deeds, cannot be overestimated.

Should a sculptor, in a moment of annoyance from outside disturbances, a moré, by angry strokes of the mallet, the beautiful statue he is at work upon, you would feel his action to be that of a madman; yet a mother is working in material far more imperishable than his marble. She is carving a soul—into an angel it may be; and her work may last throughout eternity, and bear the light of heaven.—*Parish Visitor.*

HOME-MAKING.

THE builder constructs the four walls inclosing the home. The decorator and upholsterer may adorn and furnish them with every comfort and luxury. Science and art may exhaust themselves in supplying articles of use and beauty. Yet when all this is done, no home is made, no home feeling inspired. What were the Parthenon in all its glory without its statue of Minerva wrought by Phidias, of ivory and gold? What were the Temple of Diana at Ephesus without the little black image that fell down from Jupiter?—Merely a splendid, empty shell.

The poet who asked, "What is home without a mother?" echoed the conviction of every human heart. It is woman that makes the home; and not so much by what she does as by what she is—a subtle, pervasive, brooding presence, here, there, everywhere, within the precincts of the home. Innumerable little touches reveal her hand. She gives tone, significance, coloring, feeling, to even inanimate objects. Her taste is revealed in the selection and arrangement of the furniture, in the shading of the windows, in the choice of pictures that hang upon the walls; in the orderliness disorder which not the most skillful upholsterer can successfully imitate. Home and woman can no more be dissociated from each other than can the nautilus and its shell.

All men affirm that home-making is the highest and most sacred calling of woman. All women admit it. This adulation was emphasized at the fifteenth congress of the association for the advancement of women, recently held in this city,—an association composed of representative women of many States. Whatever avenues of industry and usefulness outside the home may now or hereafter be opened to woman, the brightest of all the crowns she wears will always be that of wife, mother, home-maker.

What are the requisites of making a home?—First of all, a broad and tender charity that covers as with outspread wings every member of the household, brute and human; every interest of every member. All other requisites may be present, yet if this first and greatest be absent, there will be no home. After charity come cleanliness, order, punctuality, skill, efficiency. We place cleanliness first, for it is next to godliness, because we agree with an eminent English writer on the healthfulness of different climates. He says that man may live in any climate if he will rigidly observe all hygienic laws included under the general head of cleanliness, as ventilation, bathing, sewage.

One can tithe the mint, anise, and cummin of cleanliness, and thus make every member of her family uncomfortable, and at the same time endanger their health by neglecting the weightier matters of the law. So one may be too rigidly systematic and orderly, too painfully punctual. It is not possible to be overcareful, oversolicitous in building the foundation of the home, in having its walls strong and firm, in making its roof tight, and the whole structure symmetrical and commodious. But one may, speaking figuratively, keep plasterers and decorators and upholsterers so constantly at work inside as to give the inmates of the habi-

tation no peace of their lives. This can be, and should be, avoided.

The atmosphere of the home should be like that which surrounds the earth—elastic, so as to comfortably fit every member of the home without too much looseness here or too much tightness there. The daily, weekly, yearly routine must be flexible, otherwise the home becomes a hotel or boarding house, and not a home.—*N. Y. Christian Advocate.*

REPRESSION.

How many live a stingy and niggardly life in regard to their richest inward treasures! They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer, and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence, almost worship each other, live a barren, chilly life side by side, busy, anxious, preoccupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I never knew what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulcher.

How much more we might make of our family life, of our friendship, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. . . . There are words and looks and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Christian Intelligencer.*

MODERN "MANNA."

UNDER the heading of "Manna, the Heavenly Bread," the *Scientific American* prints the following:—

Mr. Cole, of Bitlis, a missionary of the American Board, in Eastern Turkey, in describing a journey from Harpoot to Bitlis, says:—

"We traveled for four days through a region where had newly fallen a remarkable deposit of heavenly bread, as the natives sometimes call it—manna. There were extensive forests of scrubby oaks, and most of the deposit was on the leaves. Thousands of the poor peasants, men, women, and children, were out upon the plains gathering the sweet substance. Some of them plunge into kettles of boiling water the newly cut branches of the oaks, which washes off the deposit until the water becomes so sweet as to remind the Yankee of a veritable sugaring off, in the old Granite State, as he takes sips of it. Other companies of natives may be seen vigorously beating with sticks the branches, that, from having been spread on the ground, have so dried that the glistening crystals fall readily upon the carpet spread to receive them. The crystals are separated from the pieces of leaves by a sieve, and then the manna is pressed into cakes for use. The manna is in great demand among these Oriental Christians. As we were traveling through a rather dry region, the article came in play for our plain repasts."

This manna, however, is something altogether distinct from the manna of Scripture, which, the record informs us, ceased falling immediately after the Israelites had encamped at Gilgal. Josh. 5: 12. There are half a dozen different kinds of "manna" known to the inhabitants of Southwestern Asia, but all authorities are agreed that they are wholly distinct from the miraculous manna of the exodus.

A WORD TO BOYS.

MANY people seem to forget that character grows; that it is not something to put on, ready-made, with manhood or womanhood, but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business, prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities?—When he was a boy. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot, I did n't think," will never be a reliable man.—*Sel.*

Special Attention.

THE SUNDAY COMING BEFORE CONGRESS.

MONDAY, the 28th, there was held in Chicago a meeting of the Chicago Evangelical Alliance, at which steps were taken to bring the subject of Sunday desecration before Congress, and petition that body to legislate in its behalf. The following report of the proceedings relating to this subject, is taken from the *Chicago Daily News*:—

After this the Rev. C. E. Mandeville read five small papers on Sunday desecration, and moved that they be presented to the Washington conference, with the understanding that the conference appoint a committee to lay the subject before Congress. The first paper said that "but for Sabbath desecration there would be no such class as anarchists in this country." It calls for a combine among church people to down the demon of Sabbath desecration. The proposed plan strikes at every form of labor now indulged in on the Sabbath day. The ministers propose to petition congress to enact laws first, to dispense with carrying mail and holding post-offices open on Sunday. The paper is addressed to the House of Representatives in Congress assembled, and says: "The telegraph is now used to transmit all important news, and, therefore, there is no absolute necessity for running mails on the Sabbath. Consequently the running of mails on that day is in violation of State laws."

The next paper is addressed to the directors of the railroads in the United States, and says: "The increased rate of speed of travel and transportation, as compared with that used in the days of our fathers, has so multiplied the facilities of dispatching business that there is no necessity for running trains more than six days in a week; and that, therefore, all work done on Sunday, except of necessity or mercy, is in violation of our State laws; that if a community of capital openly ignores statute laws, we need not be surprised when a community of laborers follow their example."

A paper to the directors of telegraph lines says: "The electric forces now utilized by our telegraphs have brought the people of the world into close proximity, and therefore there is no more necessity for transacting business by telegraph on the Sabbath than there is for people to keep their stores open."

The last paper is addressed to the proprietors of the public press of the United States, and says that "the Sabbath is the dividing line between Christianity and heathenism; that it is the bulwark that shields our Christian civilization against anarchy; that every influence that tends to weaken the power of the Sabbath over the public conscience endangers the stability of our republican institutions, and that the business of publishing and selling newspapers on the Sabbath is in open violation of our State laws. We therefore respectfully request you to discontinue the publication of newspapers on Sunday."

Notice particularly the expression in the first paper, that "but for Sabbath desecration there would be no such class as anarchists in this country." If we are not mistaken, this is the first twang upon a string in the Sunday-sabbath harpichord which is to vibrate much and loudly in the future. By and by it will sound this way: "All those who uphold and practice Sunday desecration are anarchists." This is where, in the end, popular judgment will relegate all observers of the fourth commandment. Blind indeed must be the one who cannot see that events are rapidly shaping toward the formation of the image to the beast, just as Seventh-day Adventists, on the authority of God's word, have prophesied from the beginning.

ANOTHER BLOW AT EVOLUTION.

THE *Interior*, of Nov. 24, says:—

Theologians, scientists, and philosophers are greatly excited over a speech recently delivered by that renowned scientist, Prof. Virchow, of Germany, before the congress of scientists at Wiesbaden. The surprise is fully equal to that which would be occasioned by the explosion of a dynamite bomb in a fashionable club-room. Prof. Virchow is, or has been, a member of the legislative bodies of both Germany and Prussia, and his reputation as a pathologist, microscopist and general scientist, is probably second to that of few men now living. He has been referred to as the ultimate authority in the cancerous affection of the throat of the present Crown Prince of Germany. To this congress Prof. Virchow declared that the Darwinian doctrine of the transmutation of species and of mechanical evolution, the theories upon which it is now sought to construct so much science and a great deal of morality, and which it has become very unpopular, if not a sign of dense ignorance, to doubt, are fundamentally false, unscientific, and impossible; and that science can no longer afford to move along a line which seeks to construct its phenomena upon imaginary and impossible bases. These unqualified declarations from so eminent a source, one entitled by his unquestioned scientific attainments to speak authoritatively, will probably

cause a halt in the march of evolutionism, a discarding of some of its assumptions and speculations, and a reconstruction of many of its teachings upon a sounder basis.

We hope it will, and we can refer them to a basis upon which the doctrine may be reconstructed, with the certainty that they will never have to exchange it for one that is sounder,—namely, the Scriptures. The stone which the builders rejected will be found the best for the head of the corner.

THE DECLINE OF LIBERTY.

A SAD commentary on the decline of civil liberty in this country was recently furnished in the city of New York. Joseph Jahoda, a poor Bohemian forty-one years of age, supported himself, a wife, and three small children by working in a cigar factory, and was a member of the local cigar-makers' union. Through no fault of his own, he was ousted from the union as a "scab," it having been discovered that he was doing work for the company at a price slightly lower than that demanded by the union. A rigorous "boycott" was established against him, and he could get no work anywhere. The result is thus told:—

This meant that Joseph Jahoda and his wife and three children should starve. For weeks he walked the streets, seeking for work, but the ban of the union was on him. He could get no work, winter was coming, and there was no food and no fire. On Tuesday of last week the last bit of food was gone. His wife was absent looking for work. He sent his three children to a neighbor's apartment, sat down and wrote a long letter to his wife, and then, weak man that he was, utterly despondent, he twisted a handkerchief about his neck, and hanged himself from a small iron hook in the door post. When his wife returned, she found her husband dead, with his feet touching the floor.

This is only one of hundreds of instances which are constantly occurring, illustrative of the tyranny of the trades' unions and other labor organizations. If the arbitrary and unreasoning power of these organizations continues to increase during the next few years as it has in the past, American working-men will find themselves in the clutches of a worse tyranny than was ever manifested in the pagan empires of antiquity.

Our Basket.

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

—A great deal is learned by being too busy to hear busybodies.

—Life is so short we cannot know everything. There are but few things we need to know; but let us know them well. People who know everything, do nothing.—*Palmage.*

—What the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them, and on the Israel of God.—*Thomas Adams.*

—The prayer-meeting should be carefully guarded from harm. Nothing should be allowed to mar its benign work or injure its influence. Everything should be kept out of it that is destructive to its power, and all means should be used to give it the proper tone and direction. Now, I have attended prayer-meetings for many years, and have often seen them rendered useless by some well-meaning brother, who, in spite of his piety, is a prayer-meeting killer. Our minister sometimes kills the prayer-meeting. He comes in and reads a long chapter in the Bible, talks three quarters of an hour, and at ten minutes before the time to close the service he declares "the meeting open." He has exhausted the Scripture lesson, the patience of the people, and himself. A dozen young converts wanted to speak, a score of earnest people had something to say, but in his folly he took up all the time. He complains of the ministry as hard work. He regrets that no more come out to the prayer-meeting. But he does not seem to know that he has killed the meeting, and is solely to blame for the fact that people stay away.—*Donald Murray.*

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Our Tract Societies.

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

WHAT WAIT I FOR?

BY MRS. L. D. A. STUTTLE.

WHAT wait I for? The day is done,
And evening shades obscure the sun,
And stars come slowly, one by one,
Like gems of light.
What wait I for? Ah! must I toil
Through this dark night?

I've toiled all day! May I not rest?
I fain would seek my Master's breast,
As tired birdlings seek their nest.
When evening nears.
The night is dark. Oh! let me sleep
Till morn appears.

"My child, my child! and wouldst thou sleep
While weary eyes their vigils keep,
And weary watchers work and weep,
All through the night?
Go labor on, and patient wait
Till dawns the light.

"What! Canst thou sleep while many a soul
Is struggling still where breakers roll?
Go lend thine aid till yonder goal
Is reached at last,
Lest blood upon thy skirts be found
When time is past."

What wait I for? My soul, arise!
Already light illumines the skies.
Go labor for the glorious prize
Christ doth award.
Lest thou, like Meroz, cursed for sloth,
Gain no reward.

Why do I wait? 'Tis better far
To labor where the watchmen are—
To mingle in the din of war,
Than idly wait.
So shall I gain an entrance through
The peary gate.

Bancroft, Mich.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members.....	907
" reports returned.....	347
" members added.....	11
" " dismissed.....	4
" missionary visits.....	3,487
" letters written.....	536
" " received.....	147
" Bible readings held.....	484
" subscriptions obtained for periodicals.....	117
" periodicals distributed.....	7,808
" pp. books and tracts distributed.....	459,223

Cash received on account and from sales, \$2,007.06; for B. C. College, \$33.60; for English Mission, \$15; for European Mission, \$13.44; for International T. and M. Society, \$30; for Scandinavian Mission, \$45.16; for South African Mission, \$55.59; on \$100,000 fund, \$123; for home work, \$735.09. H. P. HOLSER, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members.....	559
" reports returned.....	218
" members added.....	20
" " dismissed.....	20
" letters written.....	635
" missionary visits.....	674
" Bible readings held.....	112
" subscriptions obtained.....	424
" pp. tracts, etc., distributed.....	150,319
" periodicals distributed.....	8,351

The following societies and districts failed to report: Kirwin and Lebanon, in Dist. No. 1; all of Dist. No. 2; Richland and Ozawie, in Dist. No. 4; all of Dist. Nos. 7 and 8; Alta, Lakin, Pontiac, Hutchinson, and Wichita, in Dist. No. 9; all of Dist. Nos. 10 and 12; Oranogue, in Dist. No. 13; only one minister reported, and but one leader of a canvassing company.

L. DYO CHAMBERS, Sec.

MELBOURNE TRACT SOCIETY PROCEEDINGS.

THE seventh quarterly meeting of the Melbourne Tract and Missionary Society was held in Assembly Hall, Sunday, Oct. 2, 1887. Quite a large proportion of the members were present, and a good interest was manifested in the proceedings.

After the opening exercises, the President spoke of the importance of the work and the advancement that has been made. Thirty years ago those who were carrying on the work did not have the

facilities for getting the truth before the people that we now have; and as our opportunities for doing good are increased, so are our responsibilities. The Lord requires a diligent use of the means he has committed to us, and we should each inquire, Am I doing what I can?

The minutes of the last quarterly meeting were then read, also the financial report and the summary of labor for the past quarter. The financial report showed that the Society is still indebted to the publishing house, on the *Echo* fund; but if all were faithful to their pledges, this indebtedness would be met, and a balance be left on hand with which to extend the work.

The following is the summary of labor performed during the quarter:—

No. of members.....	52
" reports returned.....	40
" members added during quarter.....	4
" " dismissed.....	2
" pp. reading matter loaned.....	2,411
" " " given away.....	5,761
" periodicals distributed.....	4,539
" missionary visits.....	78
" letters written.....	18
" subscriptions obtained for periodicals.....	6

The ship missionary, Bro. J. Bell, reported that he had visited ninety-seven ships, and placed on board 930 papers.

The President compared this report with the preceding one. He spoke of the work done by the societies at Adelaide and Trentham, and urged upon all the necessity of greater effort in the direction of spreading the truth by means of reading matter.

Reports of individual labor being called for, Bro. Wainman stated that 375 copies of "Thoughts on Daniel and the Revelation" had been delivered in Brisbane, Queensland, and that the canvassers hoped much good would be accomplished as the result of their labors there. Bro. Stockton spoke of several persons who were interested, and expressed the hope that they would be among us very soon. Some had been visiting the Alfred hospital, and thought there was a good opening for others to engage in this kind of labor. Some other interesting reports were given.

Bro. Curtis hoped that the brethren and sisters would feel the importance of the work, and the necessity of earnest personal effort. He urged upon all to try to obtain subscribers for the *Echo*. If every one present would secure one subscriber during the present quarter, the list would be materially increased. For his part, he would promise to obtain six. To his request that those present would join in this work by pledging themselves to secure at least one subscriber, nearly all responded.

The meeting then adjourned.

M. C. ISRAEL, Pres.

J. E. FRASER, Sec.

CANADA TRACT SOCIETY PROCEEDINGS.

THE seventh annual session of the Canada T. and M. Society was held at South Stukely.

FIRST MEETING, AT 2 P. M., OCT. 9.—The President in the chair. Opened with prayer by Bro. Darwin Dingman. The Chair was empowered to appoint committees, which he did, as follows: On Nominations, Harrison Mc Clary, N. J. Luther, and George Clark; on Resolutions, D. T. Bourdeau, Mrs. R. S. Owen, and Darwin Dingman.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 10:30 A. M., OCT. 10.—The Committee on Resolutions presented the following report:—

Whereas, Our printed matter has proved to be a mighty agency in forwarding the cause of present truth; therefore—

Resolved, That we will put forth greater efforts in selling books and obtaining paying subscribers for our periodicals.

Whereas, By the make up of our population, and by national ties, we are especially connected with the English and French in Europe; therefore—

Resolved, That in addition to our American periodicals, we recommend the patronizing of *Present Truth* and *Les Signes des Temps*.

Resolved, That we urge our members to be more prompt in reporting missionary work.

Whereas, In the providence of God our Secretary, Mary L. Cushing, has been taken from us by the hand of death; therefore—

Resolved, That we hereby express our appreciation of her faithful and earnest labors in the missionary work, that we cherish with tender memories her devoted life, and that we recommend to our youth her example of consecration

and self-denial, and her earnest appeals for their eternal welfare.

Resolved, That we extend our sympathies to the bereaved family.

The first three resolutions called forth many instructive remarks by Eld. D. T. Bourdeau and others. The last two were spoken to by many, and all the resolutions were adopted. The Committee on Nominations reported as follows: For President, R. S. Owen; Vice-President, D. M. Wilson; Secretary, Mrs. R. S. Owen.

The report of labor performed during the past six months was read as follows:—

No. of members.....	81
" reports returned.....	41
" members added.....	4
" " dismissed.....	2
" missionary visits.....	236
" letters written.....	112
" Bible readings held.....	20
" subscriptions obtained.....	121
" pp. tracts and pamphlets distributed.....	44,045
" periodicals distributed.....	1,577

TREASURER'S REPORT.

Cash on hand April 1, 1887, \$ 75 00
Received since that time, 259 04

Total, \$334 04
Paid out since April 1, 251 73

Balance in treasury Oct. 1, 1887, \$82 31
Adjourned *sine die*.

R. S. OWEN, Pres.

MRS. R. S. OWEN, Sec.

GENERAL T. AND M. MEETING AT OAKLAND, ILL.

A TRACT and missionary meeting for Dist. No. 10, Ill., was held at Oakland, Nov. 13-19, 1887. The first meeting was held at 9 A. M., Eld. G. H. Rogers in the chair. George Thompson, director of Dist. No. 7, was present, and assisted in the missionary work in general. Two sessions were held each day, from 9 A. M. to 12 P. M., and from 1 P. M. to 4 P. M.

The object of the meeting was to inspire the missionary spirit in the members of the church. Practical addresses were given at each session, interspersed with selections from the "Testimonies," setting forth the duties of each individual connected with the closing work of the Third Angel's Message, and the reward of those who perform these duties in a diligent manner. The closing hour of each session was devoted to giving instruction, by J. M. Green, in keeping the individual and librarian's books. One of the special points brought out was, that we should keep an intelligent account of all work performed, and report the same through the proper channels. Considerable time was devoted to considering the qualifications necessary to be a successful laborer in the vineyard of the Lord, such as faith, humility, love, wisdom, etc. These are obtained only by a living connection with God and a prayerful study of his word.

The incentives to labor are many, among which are eternal life and the joy of seeing souls saved in the kingdom of God. A. G. Hutchins, State agent, arrived Wednesday morning, and remained till the close of the meeting, giving good instruction in canvassing, and succeeded in arousing some enthusiasm in the work. Two companies go forth from this meeting to canvass for our various books and periodicals, thus scattering the rays of light to new fields in this part of the State. Preaching services were held each evening, with a fair attendance from the town.

An address was delivered Friday evening, by Eld. Rogers, on the subject of social purity; also one the following evening, on Bible temperance, by George Thompson. This meeting has been the means of doing much good in this part of the State, to all privileged to attend and receive the instruction given. Meetings of this kind, we think, are a decided success, and if held in other portions of the State would result in advancing the interest of the various branches of missionary work among us.

We trust that arrangements can be made during the winter, to hold other meetings of this character in Southern Illinois. God came very near to us by his Spirit, and his blessing rested upon all. God's work is onward, and its triumph near at hand. May the importance and solemnity of the work arouse all to put forth earnest efforts for the salvation of souls.

JOHN M. GREEN, Director.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 6, 1887.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, CORRESPONDING EDITORS.
S. N. HASKELL.

THE CONFERENCE.

At this writing, Nov. 25, the Conference has continued in session eleven days. Only five days' proceedings, however, have appeared in the minutes published, and it may interest the readers of the REVIEW, if we state in advance some of the more important proceedings of the meeting. The International Sabbath-school Association, the Health and Temperance Association, the International Tract and Missionary Society, the Educational Society, and the Publishing Association have each, during this time, held meetings, and some of these organizations are well-nigh through with their business for this session. The work that has been done by them we must leave to appear in the minutes of each respectively. The utmost unanimity and cordiality of feeling has prevailed in all the action that has been taken.

Our readers will be interested especially to learn what provision has been made for different parts of the field in respect to laborers, and the changes which have been proposed in this respect. The committee on this question gave it much earnest and prayerful consideration; and these are some of their recommendations which have been adopted:—

Eld. S. H. Lane, accompanied by O. C. Godsmark, is to take charge of the work in Georgia and Florida, and prepare at an early day for the organization of a Conference in that field. Eld. J. M. Rees is to continue in charge of the work in North Carolina, devoting to it as much time as he can spare from his Conference work in Tennessee. Eld. J. P. Henderson has been assigned to Arkansas; Eld. Victor Thompson, to Indiana; Eld. G. G. Rupert, to Michigan; Eld. G. C. Tenney, to Australia, after spending a few months in the subscription book and editorial departments of the *Signs* office. He will labor in the office of the *Bible Echo*, and in the field, as circumstances may require. Eld. A. D. Olsen, of Dakota, takes the place made vacant in Minnesota by the removal of Eld. Tenney. Eld. W. B. White, of Minnesota, takes the place of Eld. Olsen in the Dakota Conference. Eld. Raymond takes the office of president of the Pennsylvania Conference, and L. C. Chadwick becomes one of the Pennsylvania Conference committee. Eld. D. E. Lindsey, of Ohio, is assigned to Delaware and Maryland. Eld. E. H. Gates, of Ohio, is assigned to the presidency of the Colorado Conference; and Eld. C. P. Haskell, of Colorado, takes the place in the Ohio Conference made vacant by the removal of Eld. Gates. Eld. Samuel Fulton is assigned to the North Pacific Conference; Eld. John Fulton, to the Rural Health Retreat, St. Helena, Cal. Eld. J. M. Ericksen is to remove to Sweden, and labor there. C. Norlin is to labor in Wisconsin. H. R. Johnson is to take the oversight of the Scandinavian work in Iowa and South Dakota. A. La Rue is invited to continue the ship missionary work on the Pacific Ocean. H. P. Holser is to go to Central Europe, to act as treasurer of the mission publishing house at Basel, teach canvassers and Bible workers, and act as Eld. B. L. Whitney's alternate in his absence. Bro. A. Barry is invited to labor in the Michigan Conference. Eld. D. A. Robinson is to return from South Africa, to assist in the work in London, Eng.; and Eld. I. J. Hankins, of Iowa, is to take Bro. Robinson's place in South Africa. Wm. Arnold, now in Australia, is invited to go to London to assist in establishing the canvassing work there. Eld. D. T. Bourdeau is invited to spend the winter months in the city of New Orleans. The missionary ship enterprise in the Pacific has been deferred till another session of the Conference.

The officers of the Conference are the following: Eld. Geo. I. Butler, President; U. Smith, Secretary; Mrs. M. J. Chapman, Corresponding Secretary; A. R. Henry, Treasurer; Elds. Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, and R. M. Kilgore, Executive Committee. It was also voted to provide three more secretaries, one for foreign missions, one for home

missions, and one for educational work; but these have not yet been appointed.

A committee has been provided to prepare the Year Book for 1888, and have it ready by the first of January. This committee consists of F. E. Belden, G. W. Morse, Mrs. M. J. Chapman, D. T. Jones, and L. T. Nicola.

The Treasurer's report showed some over \$1,200 now on hand; but the Conference will be several thousand dollars in arrears when its laborers are settled with, which renders it necessary that the State Conferences should be prompt and faithful in paying their tithes to the General Conference, as it is owing to a lack here that this deficiency occurs. As auxiliary to the Treasurer's report, a report was made on the new hymn book, showing that when the edition now on hand is all sold, a profit will have accrued of \$2,789, which, according to previous action of the Conference, is to be applied to the aid of the missionary work.

Reports presented at the meeting of the Educational Society were encouraging. The outlook of Battle Creek College is more favorable than at any previous period in its history.

The Publishing Association has been generally prosperous, and in some particulars remarkably so. For instance, the sale of our denominational books has reached over \$98,000, more than \$24,000 in excess of the sales in 1886. A book committee of thirteen persons is to be provided to labor for an improvement in the value and selling qualities of our subscription books, and to secure a still wider circulation of the same.

The nomination of trustees for the Educational Society and the Publishing Association, is not yet completed.

The feeling prevails that God is good and gracious; that he has a care for his cause and his people; and that, if we go forward in faith and consecration, believing his word and trusting his promises, a speedy and certain victory awaits the glorious message in which we are engaged.

GENERAL CONFERENCE.

BUSINESS PROCEEDINGS OF THE TWENTY-SIXTH ANNUAL SESSION.

(Continued.)

THIRD MEETING, 3 P. M., Nov. 14.—Prayer by Eld. S. H. Lane. Minutes read and approved.

The Committee on the week of prayer and Christmas offerings, made the following report:—

Your committee recommend that this Conference indorse the action of its Executive Committee in appointing a week of prayer to be held Dec. 17-25, and offer the following suggestions:—

First, That an address be sent to the officers of the churches, Sabbath-schools, and missionary societies, setting forth the importance of the week of prayer, and urging them to work for a large attendance at the meeting appointed on fast-day, when they will also have plans to unfold before the brethren that will secure the co-operation of all the members, so that the following meetings of the week may be a success, and the Christmas offerings may be liberal. In order to accomplish this we recommend that the address mentioned shall urge a special meeting of the officers of the church, Sabbath-school, and missionary society, on Sabbath, Dec. 10, in which they may pray together, and consult as to the best method of procedure.

Second, We also recommend that a circular letter be published in the ADVENT REVIEW, and be read in the churches, on Dec. 10, setting forth the objects and importance of the week of prayer.

Third, We further recommend that the following articles be prepared, to be read in each church during the week of prayer:—

1. A reading for fast-day, Dec. 17, setting forth the importance of devoting the week of prayer to the special work of seeking God.
2. Sunday, Dec. 18: Steps by which we place ourselves in a condition where God can accept us.
3. Monday, Dec. 19: The blessing of God, brought to us through faith; and the value of such an experience.
4. Tuesday, Dec. 20: The object of God's blessing and how it can be retained.
5. Wednesday, Dec. 21: Missionary work in the home, church, and neighborhood.
6. Thursday, Dec. 22: Foreign missionary work in Great Britain and Scandinavia.
7. Friday, Dec. 23: Foreign missionary work in Central Europe, Russia, etc.
8. Sabbath, Dec. 24: The obligation, privilege, and blessing of giving, and also setting forth the branches of the work most in need.

Fourth, We still further recommend that the delegates composing this Conference do all in their power to enlist the interest and secure the co-operation of the ministers in their several fields of labor, to help forward this work.

On motion to adopt, each item of this report was carefully considered.

An amendment was offered that the same matter provided for in this report, be translated into German, for the use of our German churches. Another amendment was offered that Brn. Shultz, Shrock, and Holser attend to the preparation of this matter for the Germans. Both amendments were carried, and the report was then adopted.

It was then moved and carried, That the Chair appoint a committee of five to carry out the foregoing recommendations. He immediately named W. C. White, O. A. Olsen, R. A. Underwood, J. O. Corliss, and W. C. Sisley, as said committee.

The Committee on Resolutions reported as follows on the matter referred to them at the preceding meeting:—

With reference to the resolution presented by Eld. D. T. Jones, relative to rules of order for the government of our deliberations, which was referred to the Committee on Resolutions, we beg leave to submit the following recommendation:—

We recognize the principle involved in the rules suggested, as a good one, but fear that, if carried out as proposed, it would often occasion unnecessary delay in our proceedings; therefore, to secure the often desirable privilege of having more time to consider important nominations, resolutions, or motions, and at the same time not embarrass the proceedings by unnecessary delays, we recommend that the following rules be adopted in place of the ones previously submitted:—

1. When matters are before the meeting upon which it would seem desirable that more time be given for thought or investigation, it shall be the privilege of any member to request such subject to be deferred to the next meeting, and on such request, no objection being offered, the subject shall be deferred without debate or motion, and at the next meeting shall come up as unfinished business.
2. When objection is offered, the request to defer may be overruled by a two-third's vote, and the question be acted upon immediately.
3. No question can be more than twice deferred under this rule. Respectfully submitted.

Signed, COMMITTEE ON RESOLUTIONS.

This report was adopted.

On motion, the Chair was requested to appoint a committee of eleven, himself being one, to take into consideration the question of raising means to meet the wants of the different branches of the work, and the whole financial problem connected with the advancement of our cause.

The Chair requested a little time for the selection of this committee; and the Conference adjourned to such hour as he should call them together again.

FOURTH MEETING, 3 P. M., Nov. 15.—E. J. Waggoner opened the meeting with prayer; and the Conference approved the minutes of the preceding meeting.

The Chairman announced the Committee on Finances as follows: G. I. Butler, J. H. Kellogg, A. R. Henry, J. Fargo, J. H. Morrison, R. M. Kilgore, W. C. White, O. A. Olsen, R. A. Underwood, M. J. Church, J. P. Gardner.

Reports from laborers in foreign fields being made the order of the meeting, Eld. W. C. White spoke of the work in the Central European field. The workers there are of good courage; their efforts have been blessed in the conversion of souls, and the plans of those who have had charge of the work in that locality have been greatly extended during the past year and a half. This field embraces Switzerland, Germany, France, Italy, etc. The workers may be increased without increasing the call for means from this country. The outlook is very hopeful.

Eld. O. A. Olsen spoke of the Scandinavian work, embracing Denmark, Norway, and Sweden. He has met with less difficulties than he anticipated, and the success attending the efforts put forth has been far beyond his expectations. Denmark has nine churches of seventh-day observers; Norway, four; and Sweden, ten. The aggregate membership of the three Conferences is 810. They have found it difficult to furnish from their office of publication, books in sufficient quantities to meet the orders of canvassers. The work in this branch is self-sustaining; and the speaker had only words of courage and good cheer to offer concerning the cause there.

Eld. S. H. Lane spoke in regard to the work in England, which has now been in progress about nine years, and with which he has been connected some two years. He briefly recapitulated the work that has been done there, and related some interesting incidents which have occurred in connection with the progress of the cause in that field. There are four churches and 115 members, with enough isolated observers of the seventh day to bring the whole number up to 185. He was certain that a great work is to be done in the British Isles in the near future.

Eld. J. O. Corliss spoke respecting the work in

Australia. There are of the seventh-day observers, and suggestions for the execution of the work.

The remarks of the Conference was v.

On motion, the of three, consisting of C. H. Jones, and C. H. Jones, subject of the Year for its publication.

W. C. White, Committee on Resolutions, other pressing duties.

E. J. Waggoner, Adjourned to 6.

FIFTH MEETING in prayer. Minutes.

Reports from m.

Fulton spoke of been laboring in the good field on ad-

during the winter from this class members there are no

of the North, of breezes, and the use the tent than

needed much of entered, and bett have taken place.

The Chairman bama and Mississ

The Committee lowing partial re

Your committee should come before tions, would respect

Whereas, There and tangible progress, withstanding more active opposition, who desire to hind

1. Resolved, That dent token of God and efforts of his will guide, and his

Whereas, The in have rendered it ne Publishing Association enlarging the office Oakland to nearly

2. Resolved, That managers of both vision to meet the and we regard this literature as cheer arrest the attention

3. Resolved, That our other periodicals and we are peculiar has so far attend progress of his wor

Whereas, The g be involved in the even now overshadow

Whereas, In the prophet (Dan. 12) whose names are robes are washed

Whereas, The upon human effort which power can such harmony with of the divine natu

4. Resolved, That never before to he ye holy; for I am sin and impurity may guide, and th

Whereas, The G incorporated organization transacting business fore the proper to all our missions, a

Whereas, This work it is designed fore—

5. Resolved, That to donate to the which they can such means within of our institution operations.

Whereas, The involves much expense therefore—

6. Resolved, That press of the work seen in the organization of three off that has been aw

Australia. There are three churches and 150 observers of the seventh day there. He gave many interesting statements concerning the peculiarities of that field, and suggestions in reference to the further prosecution of the work there.

The remarks of all were full of interest, and the Conference was well entertained during the meeting.

On motion, the Chairman appointed a committee of three, consisting of W. C. White, A. R. Henry, and C. H. Jones, to take into consideration the subject of the Year Book for 1888, and suggest a plan for its publication.

W. C. White requesting to be released from the Committee on Resolutions, on account of so many other pressing duties, his request was granted, and E. J. Waggoner appointed in his place.

Adjourned to call of Chair.

FIFTH MEETING, 3 P. M., NOV. 16.—P. H. Cady led in prayer. Minutes approved.

Reports from missionaries being continued, Eld. S. Fulton spoke of the work in Florida, where he has been laboring the past year. He thinks Florida a good field on account of the large influx of visitors during the winter months. Some striking conversions from this class have already taken place. The summers there are not so oppressive as in some portions of the North, on account of the ocean and gulf breezes, and the summer is a more favorable time to use the tent than the winter, when a stove would be needed much of the time. Four places have been entered, and between sixty and seventy conversions have taken place.

The Chairman spoke in regard to the work in Alabama and Mississippi.

The Committee on Resolutions presented the following partial report:—

Your committee appointed to consider what subjects should come before this Conference in the form of resolutions, would respectfully submit the following:—

Whereas, There has been, during the past year, steady and tangible progress in all departments of our work, notwithstanding increased obstacles thrown in its way, and more active opposition than heretofore on the part of those who desire to hinder its progress; therefore—

1. *Resolved*, That we recognize in this prosperity an evident token of God's willingness to respond to the prayers and efforts of his people, and a prophecy that his counsel will guide, and his hand defend, this his work in the future.

Whereas, The increasing demands for our publications have rendered it necessary that both the Central and Pacific Publishing Associations should increase their facilities by enlarging the offices of publication at Battle Creek and Oakland to nearly double their former capacity; therefore—

2. *Resolved*, That we commend the prompt action of the managers of both these Associations, in making this provision to meet the demands for our books and periodicals; and we regard this great increase in the circulation of our literature as cheering evidence that this message is soon to arrest the attention of this generation.

3. *Resolved*, That we hail with pleasure the addition to our other periodicals, of a paper in the Holland language; and we are peculiarly grateful to God for the success which has so far attended its publication, and for the marked progress of his work among that people.

Whereas, The great religio-political crisis in which will be involved the last conflict between truth and error, is even now overshadowing our land; and—

Whereas, In these troublous times the Lord by the prophet (Dan. 12: 1) has assured protection to those only whose names are written in the book of life, and whose robes are washed in the blood of the Lamb; and—

Whereas, The success of the cause of truth depends not upon human efforts, but solely upon the power of God,—which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature; therefore—

4. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy; for I am holy;" and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts.

Whereas, The General Conference Association is a legally incorporated organization, capable of holding property and transacting business in any part of the world, and is therefore the proper body to look after the financial interests of all our missions, and other pioneer enterprises; and—

Whereas, This association, in order to do the important work it is designed to accomplish, must have funds; therefore—

5. *Resolved*, That we recommend to those who have means to donate to the general advancement of the cause, or money which they can loan temporarily, without interest, to deposit such means with this association, rather than with any other of our institutions which are more local in their designs and operations.

Whereas, The opening of missions in foreign lands involves much expense, and is attended with many difficulties; therefore—

6. *Resolved*, That we hail with much gratitude the progress of the work in the different countries of Europe, as seen in the organization of four Conferences, the establishment of three offices of publication, and the large interest that has been awakened all over Europe.

7. *Resolved*, That we approve of the efforts made in Central Europe, Scandinavia, and Great Britain in holding mission schools for the purpose of educating canvassers and colporters; and we hereby express our gratitude at the success of the canvassing work in those countries, as a potent means of bringing the truth before the masses.

8. *Resolved*, That we approve of the removal of the office of publication in England from Great Grimsby to London, and the opening of a depot for our publications in Paternoster Row; and we bid the mission workers there Godspeed in their efforts to establish the cause on a firm basis in the very heart of the English-speaking world.

9. *Resolved*, That a standing committee of five be appointed by the Chairman, to confer with other committees which should be appointed in the various Conferences, in reference to the defense of those who may suffer persecution under oppressive Sunday laws, and also to direct in efforts that may be needed in various States to oppose the passage of such Sunday laws.

Signed COMMITTEE ON RESOLUTIONS.

On motion to adopt, many interesting remarks were made on the subjects introduced, especially on resolution four, with its preambles. Resolution five was deferred to a subsequent meeting for a more full presentation of the subject.

The consideration of resolution nine was not reached when the hour of adjournment arrived.

Adjourned to call of Chair.

SIXTH MEETING, NOV. 17, 3 P. M.—After singing, prayer was offered by the Secretary. Minutes read and approved.

The discussion of resolution nine, pending at the last adjournment, was taken up. A. T. Jones spoke at some length in reference to the character of the work being done by the National Reform Association, and the attitude we should take in reference to it. As Protestants we should oppose the enactment of all Sunday laws. When we assent to the enactment of Sunday laws, even those which make exceptions in our favor, we recognize the right of Sabbath legislation. All Sunday laws are oppressive. There should be Protestants once more. Christ separated from the civil government all that pertained to our duty to God. The speaker gave quotations from prominent members of the association, showing the deceptive nature of its work, that it is committed to the proposed measures of the papacy, and the real attitude of the National Reform party toward Seventh-day Adventists, and their relation to S. D. Baptists. The question was further spoken to by E. J. Waggoner, who anticipated the deceptive work of Spiritualism and infidels in connection with the popular movement in favor of Sunday laws; also by L. T. Nicola, R. M. Kilgore, D. H. Lamson, D. T. Jones, J. M. Rees, S. H. Lane, and E. W. Farnsworth.

The remarks and question were pointed and interesting, and served to shed much light upon the evidences of the rapidly approaching crisis which awaits the truth of God and the people of this generation; and the machinations of those who are the willing or unwilling agents of the enemy of truth and religious freedom.

The Chairman proposed to the Conference the practical question as to what would be duty for Sabbath-keepers in places where stringent Sunday laws exist, in reference to working or refraining from work upon the first day of the week. It was suggested by the Chair that steps be taken to bring out a proper answer to this question.

It was voted that the Chair appoint a committee of nine, to whom shall be referred the consideration of the question involved in resolutions four and nine, and an arrangement for a class discussion of the whole question, and the preparation of such a statement of the subject as will properly define the position which Sabbath-keepers should occupy in the various contingencies which may arise under the enforcement of Sunday laws. The Chair appointed as said committee, U. Smith, A. T. Jones, E. J. Waggoner, L. McCoy, D. T. Jones, J. M. Rees, J. N. Loughborough, E. W. Farnsworth, and A. R. Henry.

The question of adoption of all resolutions discussed, except those deferred, being placed before the meeting, it was unanimously carried.

Adjourned to call of Chair.

SEVENTH MEETING, NOV. 18, 3 P. M.—Prayer by J. H. Cook. Minutes read and approved.

The Committee on Distribution of Labor made the following recommendations:—

1. That S. H. Lane take charge of the work in Florida and Georgia.

2. That O. C. Godsmark accompany Bro. Lane to this field of labor.

3. That a Conference be organized, embracing the States of Florida and Georgia, at as early a date as may be consistent.

4. That J. M. Rees continue to have charge of the work in North Carolina, devoting as much of his time to that field as can be spared from his duties in Tennessee.

5. That J. P. Henderson, of Indiana, be recommended to go to Arkansas, to make that his field of labor.

6. That Victor Thompson make Indiana his field of labor.

7. That G. G. Rupert labor in Michigan, as the committee of that Conference may direct.

8. That G. C. Tenney spend three or four months in the office of the Pacific Press, in the editorial and subscription book department, and then proceed to Australia to engage in the publishing work there.

9. That A. D. Olsen take the place made vacant by G. C. Tenney in Minnesota.

10. That W. B. White, of Minnesota, take the place made vacant by A. D. Olsen in Dakota.

11. That J. W. Raymond act as president of the Pennsylvania Conference and Tract Society; and that L. C. Chadwick take the place on the Conference committee made vacant by Bro. Raymond.

12. That D. E. Lindsey, of Ohio, labor in Delaware and Maryland.

13. That in view of his state of health, E. H. Gates, of Ohio, labor in Colorado, and act as president of that Conference.

14. That C. P. Haskell go to Ohio to labor, and fill the position on the Conference committee made vacant by the removal of Bro. Gates.

15. That R. A. Underwood act as president of the Ohio Tract Society.

16. That Samuel Fulton labor in the North Pacific Conference.

17. That E. W. Farnsworth be released from the recommendation that he go to England, which was adopted at the last session of this Conference.

18. That J. M. Ericksen remove to Sweden, and make that his field of labor.

19. That Bro. C. Norlin labor in Wisconsin the coming year.

20. That H. R. Johnson take the lead of the Scandinavian work in Iowa and South Dakota.

These recommendations were duly considered, and separately adopted, except No. 12, which, at Bro. Lindsey's request, was referred back for further consideration.

Adjourned to call of Chair.

EIGHTH MEETING, NOV. 20, 9 A. M.—Prayer by E. S. Griggs. Minutes read and approved.

The Committee on Nominations presented the following report:—

For President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Conference Committee, Geo. I. Butler, W. C. White, S. N. Haskell, O. A. Olsen, R. A. Underwood, U. Smith, R. M. Kilgore.

The report was adopted, as a nomination simply.

Moved (by W. C. White), That the Constitution of the General Conference be so amended as to provide for a foreign mission secretary, a home mission secretary, and an educational secretary.—Carried.

R. A. Underwood spoke of the enterprise started at Mt. Vernon, Ohio, in establishing a health institute, and referring to the advantages which he thought might accrue therefrom to the cause in Ohio, and at large, in favor of the health and temperance movement, he asked the Conference to interest itself in the providing of suitable physicians to take charge of the same. D. E. Lindsey offered a few remarks in behalf of the same enterprise.

Moved (by R. A. Underwood), That the Chair appoint a committee of seven to take this matter into consideration, and to make such recommendations to this Conference as in their judgment may seem best.—Carried.

The following brethren were named as this committee: R. A. Underwood, J. H. Kellogg, J. N. Loughborough, A. R. Henry, J. Fargo, William Covert, and J. W. Raymond.

By vote, the Nominating Committee were instructed to nominate the three secretaries called for in the preceding vote on a change in the Constitution.

The Committee on the Year Book submitted the following report:—

We recommend, That the size, style, general arrangement, and contents be the same as last year, with the following changes and additions:—

1. That the sketches of our different institutions, missions, etc., be grouped under one main head, with appropriate sub-heads. The main head to be, "Progress of the Work During the Year 1887;" that the reports on organization, etc., be brief, but specifying minutely the changes and improvements that have been made during the past year, and the advance steps that have been taken.

2. That the book contain the articles of incorporation of the General Conference Association, the act under which it was incorporated, its constitution and by-laws, together with a statement of the object and scope of the Association.

3. That the headings under "General Directory," etc., be set in bolder type than last year.

4. That the running title state as nearly as possible the contents of the page.

We further recommend, That a committee of three be appointed to collect reports and take charge of this work, and to push it forward to an early completion; that the societies represented bear a share of the expense of publication, so that the book can be furnished at retail at the nominal price of ten cents. That the book be published at the REVIEW AND HERALD Office, Battle Creek, Mich.

We would suggest that F. E. Belden, G. W. Morse, and M. J. Chapman constitute said committee.

Your committee would also suggest the propriety of having some person or persons appointed to engage in gathering up reports, statistics, etc., for the Year Book for 1889, so that there may be no delay in its publication.

This report was amended, increasing the committee of preparation to five, the two additional members to be chosen from the delegates present, and also making provision for instruction to be given in reference to deeding property to the General Conference Association. D. T. Jones and L. T. Nicola were named as the additional members of the committee.

Moved, That the Year Book for 1888 be issued by January 1, and that an edition of 10,000 be issued and proportioned to the tract societies. The motion was lost.

The Treasurer presented his report, as follows:—

RECEIPTS.	
Cash on hand, Nov. 1, 1886,	\$ 4,566 48
Rec'd to Oct. 31, 1887,	15,928 50
Total,	\$20,494 98
EXPENDITURES.	
Paid to ministers,	\$18,499 68
Paid for sundries,	739 69
Total,	\$19,239 37
On hand Oct. 31, 1887, to balance,	\$ 1,255 61

Meeting adjourned to call of Chair.

NINTH MEETING, 10:30 A. M., Nov. 22.—Prayer by Eld. O. Hill. Minutes approved.

The Committee on National Reform reported through their secretary, A. T. Jones. As the committee had not completed their work, the report was only a report of progress. Sr. White followed with an instructive address. Remarks were also made by A. T. Jones, L. McCoy, M. J. Church, and E. J. Waggoner.

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

21. That we recognize the good services of A. La Rue in the ship missionary work on the Pacific Ocean and its islands, and that he continue in the same.

22. That H. P. Holser go to Central Europe to act as treasurer of the Mission publishing house, and to take charge of the book sales department and the counting-room; to teach canvassers, colporters, and Bible workers; to help in the general work and in the field, as he may have opportunity; and also to act on the Mission Board as alternate in the absence of B. L. Whitney.

23. That A. Barry, of Kentucky, go to Michigan to labor in that Conference.

24. That D. A. Robinson go to London, to labor in that mission.

These recommendations were adopted, and the Conference adjourned to call of Chair.

TENTH MEETING, 4 P. M., Nov. 22.—Prayer by R. M. Kilgore. Minutes approved.

The Committee on Distribution of Labor continued their report, as follows:—

25. That J. J. Hankins go to South Africa, to take the place in the mission there made vacant by the removal of D. A. Robinson.

26. That William Arnold, now in Australia, go to England to help in establishing the canvassing work there.

27. That John Fulton and wife be requested to spend a year at the Rural Health Retreat, at St. Helena, Cal.

28. That Samuel Fulton take the place made vacant in the North Pacific Conference by the removal of John Fulton to St. Helena.

29. That D. T. Bourdeau go to New Orleans, and spend the winter in labor in that city.

These recommendations were all adopted.

The Committee on the Missionary Ship reported as follows:—

Your committee appointed to consider the matter of the securing of a ship for missionary work among the islands of the sea, would respectfully submit the following report:—

We believe that such a ship is needed; we deem the enterprise a noble one, and well worthy of the support of all our people; but in view of the fact that some of our missions are now in actual distress for means which they must have in order to do properly the work which must be done; and as the International S. S. Association has devoted its contributions for 1888 to the London mission; and as it would be most profitable to our people that all should take part in the missionary ship enterprise when it is decided upon; therefore—

We recommend, That the enterprise of setting afloat a

missionary ship be postponed till the next annual session of the General Conference.

We would further recommend, That a committee of five, consisting of three brethren from east of the Rocky Mountains, and two from the Pacific Coast, be appointed to take charge of this matter during the year 1888, to report at the next annual session of this Conference; and further, that donations to this enterprise may be received during the year, from any who feel disposed to make such donations.

After a series of lively remarks and propositions, the report was adopted.

The Committee on Resolutions presented the following:—

Whereas, Our increasing publishing interests in different parts of the world are in reality but one, whose object is to extend the glorious truths of the Third Angel's Message; and—

Whereas, United counsel and concert of action relative to the production of our publications is necessary to insure willing and harmonious efforts on the part of our people to extend their circulation, and also that God's Spirit may abundantly attend the work in the future; therefore—

10. Resolved, That an international publishing committee for the coming year, be chosen by this Conference, consisting of thirteen persons, whose duty it will be at this session of the Conference, and as often thereafter as possible during the year, to confer together relative to the general interests of the publishing work as a whole, the improvement of our subscription books in particular, and the advisability of issuing other works that are suggested as necessary in the canvassing field.

11. Resolved, That we suggest the names of the following persons as members of this committee for the year 1888, the first to act as chairman of the committee:—

W. C. White, of Central Europe; O. A. Olsen, of Scandinavia; A. R. Henry, C. Eldridge, of REVIEW AND HERALD; C. H. Jones, E. J. Waggoner, of Pacific Press; J. H. Kellogg, of Health Publishing Company; A. T. Robinson, of South Lancaster Academy Press; E. M. Morrison, F. E. Belden, Salesmen; E. W. Farnsworth, D. T. Jones, and L. C. Chadwick, in the field at large.

Whereas, There is a great lack of uniformity of closing the reports presented to the Auditing Committee, which causes such Committee much labor and perplexity, and opens the way for injustice to be done either to the Conference or to those laboring in its employ; therefore—

12. Resolved, That the General Conference year begin Oct. 1 and terminate Sept. 30 of each year, and that hereafter all reports of labor and bills of expense close at the latter date.

Whereas, There is great lack of uniformity in making out reports; and—

Whereas, Facts are frequently omitted which are essential to an intelligent and satisfactory audit; therefore—

13. Resolved, That a blank be prepared, and furnished to each employee of the General Conference, in time for his annual report; and we recommend further that a circular letter accompany each blank, giving ample instruction for filling out the same.

14. Resolved, That the President of the General Conference is hereby empowered to appoint a committee of three to carry into effect the provision of the two preceding resolutions.

These resolutions coming up in the ordinary way for discussion, after some remarks on resolution ten, that resolution was referred to a committee of five, to be appointed by the Chair, and the Conference adjourned to call of Chair.

This committee was subsequently named as follows: U. Smith, W. C. White, O. A. Olsen, F. E. Belden, and R. A. Underwood.

U. SMITH, Sec. GEO. I. BUTLER, Pres.

(To be continued.)

WHO CHANGED THE SABBATH?

(Continued.)

Now having found that the first law for Sunday rest gave it a heathen title, that the name is altogether of heathen origin, I proceed to inquire on what basis the law stood, that is, what was the nature of the edict—what the motive which actuated Constantine in giving this decree? This also can be settled to a certainty. Many interested religionists, with far more zeal than piety or regard for the precepts of Jehovah, speak of Constantine's edict as a law for the Christian observance of the Lord's day. The very title that he gave it, the origin of that title, and the known use of the title in those times, disprove their assertion. Indeed, their knowledge of the origin of the title ought to cause them to blush when they make such assertions. But our proof is explicit on the point of the motive that gave rise to the first Sunday law. We are not straitened for testimonies in regard to this; they are so numerous that I cannot give a tithe of them. And their importance on the subject under consideration cannot be overestimated.

1. The fact that Constantine gave it the title by which it was known in pagan worship, shows that it was not enforced as a Christian institution.

2. It was dated March 7, 321, and on the next day, March 8, he issued a decree for the examination of the entrails of beasts, for the determination of portents, or for ascertaining the causes of public calamities. This was a heathen custom, and showed the heathenism and superstition that swayed his mind at that time.

3. At the time when these decrees were issued, he had made no profession of Christianity. Indeed, authorities have been quite willing to place the time of his professed conversion after the time when he presided over the Council of Nice, that it might be after the commission of many of his most perfidious and criminal acts.

4. Historians freely testify that at and after the time of issuing his Sunday decree, he was a worshiper of Apollo, the sun-god, and to the close of his life, about 337, retained the title of Pontifex Maximus, or high priest of the heathen hierarchy.

Milman, in the "History of Christianity," b. 3, chap. 1, says:—

It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week.

This is well expressed. It was, indeed, a new phase of paganism; for, though the venerable day of the sun had long—very long—been venerated by them and their heathen ancestors, the idea of rest from worldly labor in its worship was entirely new. Gibbon also gives a clear testimony on the character of Constantine as a sun-worshiper. In chapter 20 of "History of the Decline and Fall of the Empire," he says:—

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine.

In a note on the same page is found the following:—

The panegyric of Eumenius which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration of Apollo, or the sun.

Keightley, "History of Rome," speaking of Constantine at and after his profession of Christianity, says:—

Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the Author of their faith in respect and reverence.

And Dr. Schaff testifies to exactly the same thing; in his "Church History," vol. 2, pp. 14, 15, he says:—

At first Constantine, like his father, in the spirit of Neoplatonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321, he enjoined the regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the god of martyrs, and the heathen goddess of fortune; and down to the end of his life he retained the title and dignity of Pontifex Maximus, or high priest of the heathen hierarchy. His coins bore on the one side, the letters of the name of Christ, on the other side the figure of the sun-god, and the inscription, *Sol Invictus*.

On this same point in regard to Constantine's Christianity after he professed it, the Religious Encyclopedia says:—

The notion of conversion in the sense of a real acceptance of the new religion and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood toward both. Much of this may indeed be due to motives of political expediency, but there is a good deal that cannot be so explained. Paganism must still have been an operative belief with the man who, almost down to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday under the name of *dies solis* in his celebrated decree of March, 321, though such a combination was far from uncommon in the first Christian centuries. Perhaps the most significant illustration of the ambiguity of his religious position is furnished by the fact that in the same year in which he issued his Sunday decree, he gave orders that if lightning struck the imperial palace, or any public building, the haruspices, according to

ancient usage, should be sacrificed, and a career up for his use.

Mosheim, in

on the same point, How long Constantine's views of religion, yet not earlier gods, as valuable difficult to determine that Constantine show himself host the slaughter of which truly detest 326.

It cannot be suing his Sunday high grade; and raised him much cyclopedia Britannica. Speaking conferred upon

Tested by character of all those to whom times been applied

Dr. Schaff is learning, and one would call a warm friend of ical relations have in regard to the

He enjoined the desecration of Sunday, *dies Domini*, but title, *dies solis*, was as applicable or Mithras, as to

And more so, at all to Christian

He enjoined the as *dies Domini*, but of Apollo, and in lar consultation of

Concerning it is not necessary been said by the sumption in the ferred any blessing By a system of that the blessing enth day, was in no scripture is ex authorities here the sun; and sanctity. In pe lowing from the

It is also called tion, *dies solis*, the

Now, as far as I think I have done such proofs, and every candid person proved that the ness of the Sunday pagan. Thus about it. With amination of the is so well prepared I have carefully one who was con Every author of If ever anybody position, we sur that the Sunday stitution! Our entrenched us facts have gratified have they fortune right, with all his nial—much less

2. Is the institution or day of Christianity other words, did Church as a substance It is easy to apprehend the truth stands the truth opportunities have ought to, have who have known thought that he were no doubt lies the fact that am the Catholic Church

ancient usage, should be consulted as to what it might signify, and a careful report of the answer should be drawn up for his use.

Mosheim, in "Historical Commentaries," p. 469, on the same point says:—

How long Constantine retained these vague and undecided views of religion and religious worship, regarding the Christian religion as excellent, and salutary to the Roman state, yet not esteeming other religions, or those of inferior gods, as vain, pernicious, and odious to God. . . . It is difficult to determine. Zosimus, as is well known, reports that Constantine did not openly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus and his wife Fausta; which truly detestable crimes were perpetrated in the year 326.

It cannot be disguised that, at the time of his issuing his Sunday decree, he was a pagan of no very high grade; and his profession of Christianity never raised him much above the average pagan. The Encyclopedia Britannica gives a just estimate of his character. Speaking of the title of "The Great" being conferred upon him, it says:—

Tested by character, indeed, he stands among the lowest of all those to whom the epithet has in ancient or modern times been applied.

Dr. Schaff is justly esteemed as a man of extensive learning, and whose testimony regarding facts, no one would call in question. He is a theologian, and a warm friend of Sunday-keeping. But his theological relations have not prevented his giving the facts in regard to the first Sunday law. He says:—

He enjoined the observance, or, rather, forbade the public desecration of Sunday, not under the name of *Sabbatum* or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, or Mithras, as to the Christians.

And more so, for it referred to heathen, and not at all to Christian worship. Again Dr. Schaff says:—

He enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consultation of the Haruspex, 321.

Concerning its claim to be considered a sacred day, it is not necessary to add much to what has already been said by the writers quoted. It would be presumption in the extreme to claim that God ever conferred any blessing or sanctification directly upon it. By a system of false reasoning, they try to make out that the blessing that was conferred upon the seventh day, was transferred to the first. But of course no scripture is ever quoted to justify the claim. The authorities here given say that it was dedicated to the sun; and that dedication is its only claim to sanctity. In perfect harmony with these, is the following from the Douay Catechism:—

It is also called Sunday from the old Roman denomination, *dies solis*, the day of the sun, to which it was sacred.

Now, as far as the first proposition is concerned, I think I have done all that I proposed: I have given such proofs, and such an abundance of them, that every candid person must admit that it is clearly proved that the name, origin, authority, and sacredness of the Sunday institution are altogether and only pagan. Thus far there is not a Christian feature about it. With great confidence I approach the examination of the second question, for which the way is so well prepared. But in passing, I will say that I have carefully avoided giving the testimony of any one who was committed in favor of Sabbath-keeping. Every author quoted was in favor of the Sunday. If ever anybody had a right to feel confident in their position, we surely have in regard to the assertion that the Sunday is, in every feature, a heathen institution! Our opposers themselves have strongly entrenched us in this position, however much the facts have grated on their feelings; and so strongly have they fortified us in this position, that Eld. Canright, with all his assurance, will not attempt a denial—much less make any attempt to disprove it.

2. Is the institution of Sunday, as a church festival, or day of Christian observance, of papal origin? In other words, did the papacy set up the Sunday in the Church as a substitute for the Sabbath of the Lord?

It is easy to see where Eld. Canright fails to apprehend the truth on this point. I say, fails to apprehend the truth, for I will not insist that he understands the truth on the subject. We know that his opportunities have been such that he might, yes, ought to, have understood the subject; but many who have known him long and well, have always thought that he was more fluent than deep. His failure no doubt lies right here: he does not appreciate the fact that almost everything that is attributed to the Catholic Church, and can be traced to no

other source, is more or less veiled in obscurity, as to its origin.

In addition to my request for Eld. Canright to inform us when and where infant baptism originated, I invite him to take up in order the institutions which are attributed to the papacy, even by the church to which he now belongs, and show the precise or exact origin of each. Can he do it? Will he publicly make the attempt? For instance: Does he believe that the popes of Rome ever exercised civil power? He must answer in the affirmative. Will he then inform us when and where that power was conferred? or how they took that power? And if he cannot clearly and satisfactorily do that, will he therefore deny that they ever exercised that power? Or, will he, and be more consistent with himself, as set that it must be of divine origin? A Catholic work now before me, "with the approbation of the Lord Bishop of Beverly," (Sadler, New York,) speaking of this, says:—

And now we approach a most important topic—the rise of the temporal power of the popes. There is this which plainly marks it as the gradual, silent work of God. No one can point with precision and certainty to the precise time when it did rise. . . . It grew as the trees grow from the soil. You cannot say when the acorn first bursts its shell and the lordly oak springs forth. Tell me whence the broad river draws its waters; tell me of all the streams, all the little rivulets and fountains that feed it, and I will then tell you every source which gave rise to the temporal sovereignty of the popes. Like everything natural, everything providential, we can only catch indications of it here and there, in the days of its infancy, for I speak of times long before Charlemagne.

Very few of the dogmas called papal can be traced to their origin. As seen above, the Catholics base their claim on this fact, that you cannot mark their origin; that being believed or practiced so early, they must have been derived from the apostles. This is exactly Eld. Canright's argument for Sunday. But Archbishop Whately drew an argument against them from this very fact; inasmuch as the Scriptures thoroughly furnish the man of God to all good works, if these dogmas were of divine institution we could easily trace them to their divine origin—to the word of God. It matters not a whit how many or who kept Sunday, or how near to the time of the apostles it was kept. Did God command it? do the Scriptures thoroughly furnish us with proofs for its observance? Lacking this, it lacks everything that is required to make it a Christian ordinance.

I do not make these remarks because they apply to the Sunday; I do not admit that it stands with the other papal institutions, veiled in even comparative obscurity. In this respect it has a prominence all its own—it can be traced to the papal power without the least shadow cast upon the evidence. I am confident that I can point out the two springs which, more than all others, gave rise to the baleful stream of temporal church power. But I have called attention to the obscurity of the origin of papal dogmas, solely to show that the advocates of Sunday are inconsistent and unreasonable in their claim; they ask for the Sunday what they cannot begin to give for other institutions which they freely admit are of papal origin. Fortunately, we can meet their most unreasonable demand with full and sufficient proof, as I shall now show.

The reader will bear witness that the origin of the Sunday as a day of rest from labor, has been clearly shown: it is only pagan. We have now to consider its authority as a church institution. I shall show that the papacy took it up from the hands of the emperors, and strictly enforced its observance, and took most effective steps to suppress and utterly abolish the observance of the seventh-day Sabbath. Eld. Canright says that on this point we depend entirely on the Catechisms of the Catholic Church; that after 200 years of searching, Sabbath-keepers have not been able to find an item of reliable history to prove our proposition and to justify our faith; that, after twenty-eight years of extensive research and earnest longing, he could not find a particle of proof that the Sunday Sabbath is a child of the papacy. How extensive his research has been, and how conscientious and sincere he has been in his work of the ministry, and how ingenuous he is in his recent declarations, the reader must judge when the facts are laid before him.

Eusebius, Bishop of Cesarea, was the first to speak of the transfer of the honors and duties of the Sabbath to Sunday. Let the reader carefully note this important fact. His words are as follows:—

And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as

more appropriately belonging to it, because it has the precedence and is first in rank, and more honorable than the Jewish Sabbath.

I cannot give the room for all the notice that this first Sunday-Sabbath testimony deserves. The Lord, in his own institution, doubtless knew best to which day the duties were most appropriate, and which day was most honorable. See Isa. 58:13. In this transaction the pronoun "we" cuts a great figure—much greater than it will be able to maintain in the day when God shall bring every work into judgment on the authority of his commandments. Eccl. 12:13, 14; Rom. 2:12, 16. Eusebius did not intend to disparage the transfer of Sabbath obligation; he was the obsequious flatterer of Constantine, and fully coincided with his decree in favor of the venerable day of the sun; and he never failed to speak in a manner to tickle the vanity of his royal patron. He spoke the exact truth in regard to the transfer. That the church took it up and united with the emperors in enforcing its observance, Dr. Heylyn, a historian of undisputed veracity and of unbounded research, testifies thus:—

And as the day of rest from labors, and restraint from business upon that day, it received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.

(To be continued.)

J. H. W.

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

709.—JOB 19:26 IN THE NEW VERSION.

WHAT explanation can be given of the reading of Job 19:26 in the new, or revised, version, that will harmonize with the old version, and with the doctrine of the material existence of the saints in the redeemed state? Mrs. A. R. S.

The above-named text reads thus in the new version: "And after my skin hath been thus destroyed, yet from [without, margin] my flesh shall I see God." The common version reads thus: "Yet in my flesh shall I see God." The margin of the common version reads thus: "I shall awake, though this body be destroyed, yet out of my flesh shall I see God." The word "without," given in the margin of the new version, seems to be unauthorized by any evidence that we can find. Its appearance in this connection is suggestive that some, at least, of the revision committee, were believers in the doctrine of the immateriality of the redeemed saints. The evidences of a literal resurrection and a material existence of the redeemed, are too overwhelming to admit of any interpretation of Job's words that contradicts those doctrines. In the 27th verse of the same chapter of Job, he says: "Whom I shall see for myself, and mine eyes shall behold, and not another." Thus he shows his faith in a material existence after the resurrection, and that his resurrected body will have the organ of sight. But what is the signification of the expressions "from my flesh," and "out of my flesh"? We frequently hear such expressions as this: He saw the caravan from his house; or He watched the procession out of his house. We readily understand what is meant; viz., that the individual, occupying a position in his house, beheld such scenes. Bible characters, especially those of the Old Testament, were remarkably given to the language of imagery, and in this instance Job records his faith that his perceptive faculties would behold God "from" or "out of" his resurrected, glorified, and spiritual body. Not that he would see God after having been separated from his body, but, as the Holland Bible reads, he would "bodily see God." The same idea is conveyed in the text of the common version—"Yet in my flesh [while in my body] shall I see God." The Septuagint gives this idea: Yet with myself, or with my physical organs shall I see God. The original Hebrew text conveys a similar idea. The doctrine of a literal resurrection, and bodily existence of the righteous in the new earth state, is amply and clearly taught from the book of Job.

710.—"CALLING AND ELECTION."

What is the significance of 2 Pet. 1:10, as regards the "calling and election" spoken of? N. L. McC.

The "calling" spoken of here is the same as that mentioned in 1 Pet. 5:10—"The God of all grace, who hath called us unto his eternal glory by Christ Jesus"—and in 2 Thess. 2:14: "He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This call is made to all. Christ died for all men, but it remains with each individual to fulfill certain conditions in order that the call shall benefit him. The "election" is simply the purpose of God that those who comply with the conditions of the plan of salvation shall be saved.

711.—DISCREPANCY BETWEEN LEV. 5:1-4 AND 1 KINGS 17:21, 22.

In Lev. 5:1-4 a soul is spoken of as something that has hands, and can see, hear, and speak; while in 1 Kings 17:21, 22 the soul is spoken of as something that leaves the body at death, and as returning to the body as life again begins. How can these texts be explained so as to harmonize? D. C. P.

In both of the cases referred to by our correspondent, the word "soul" is translated from the Hebrew word *nephesh*. This word has several significations. Gesenius defines it as meaning "living thing" or "living creature," or simply "a man" or "person," as used in Lev. 5:1-4, and as signifying "the principle of life as manifested in the breath," as used in 1 Kings 17:21, 22. This is perfectly consistent with the texts, and in harmony with all others on the subject.

712.—THE "REST" OF HEB. 4:8.

What is the significance of Heb. 4:8?

M. J. R.

The text reads thus: "For if Jesus [Joshua, margin] had given them rest, then would he not afterward have spoken of another day." The idea is simply this: If Joshua, in leading the children of Israel, God's chosen people, into the land of Canaan, had thereby given them their eternal rest, then there would have been no occasion for another "rest" to be made known to the world. Paul is endeavoring to convince the Hebrews (the believing Jews of Judea) that the establishment of their nation in Canaan was not the permanent rest and settlement that they had been wont to regard it. It was not the final rest that God had in store for his true children. He says in the 9th verse: "There remaineth, therefore, a rest to the people of God." That is, there is a permanent and abiding rest, a rest that is worthy the name in every sense; a rest that means far more than the rest that the children of Israel gained when they reached Canaan; such a rest "remaineth," or is in store for the people of God. It was this eternal rest that he exhorted them, in the first verse of the chapter, to "fear" lest they should "come short of it."

713.—FAITH: HOW OBTAINED, ETC.

How are we to get faith, and is it proper to pray for faith?

N. L. McC.

Webster defines faith, as pertaining to theology, thus: "(a.) The belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings, sometimes called historical and speculative faith. (b.) The belief in the facts and truth of the Scriptures, with a practical love of them; especially that confiding and affectionate belief in the person and work of Christ which affects the character and life, and makes a man a true Christian, called a practical, evangelical, or saving faith." There are said to be four kinds of theological faith—historical, temporary, the faith of miracles, and justifying, or saving, faith. It is manifest that the first three kinds of faith depend upon external evidence, and are quite synonymous with belief. Saving faith is that which is exercised when we accept Christ as our Saviour, and conform our lives to the requirements of the plan of salvation. By it we feel abundantly assured of the reality and worth of eternal, invisible things, and enjoy a satisfaction and confidence that God will perform what he has promised. We thereby feel as confident of these things as if they were before our eyes in actual possession. The essential, supreme perfections of God, his unerring knowledge, immutable truth, infinite goodness, and almighty power, are the basis of saving faith. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Since faith is based upon the Scriptures, and the Holy Spirit was promised to guide us in their study (John 16:13); and since we are to implore the aid of the Holy Spirit (Rom. 8:26), it becomes evident that it is proper to pray for an increase of faith; but we need to do so understandingly, and to supplement our prayers by corresponding efforts on our part to obtain more faith. Instead of praying directly for faith, we should pray for a more complete understanding of God's word, and a realization of its importance, and our faith will be correspondingly increased. When Jesus and his disciples stood gazing upon the withered fig-tree, he delivered to them a whole sermon on the subject of faith, comprised in four words: "Have faith in God." This he gave as a command. The evidences are so abundant and so conclusive, that not to have faith in God and his promises is an actual sin. The subject of faith is a very broad one, and admits of many discourses without being exhausted.

Progress of the Cause.

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

RETROSPECTION.

Who would go back and travel it again,
The very weary way that we have trod,
Stretching behind us, as our feet would fain
Press onward, upward, to the hills of God?

A weary way, despite the brooks and flowers,
The way-side brooks, and blue forget-me-nots;—
A mile stone record in these hearts of ours,
Of shadowed places, and of sunlit spots!

While yet afar the shining of His face
Is from our lower level hid away,
Who, with no added wisdom, would retrace
The by-gone journey of the brightest day?

The shining of His face to look upon!
For this we slight the roughness of the road,
The heat and dust; a little farther on—
Courage, faint heart—arise the hills of God!
—Sarah Duncan, in S. S. Times.

THE WORK IN CENTRAL EUROPE.

WHILE God in his mercy is holding the war clouds that threaten to burst upon the nations of Europe at any moment, his truth is silently working its way into all the different countries, and precious sheaves are constantly gathered for the heavenly garner. What is most wonderful is that where the truth meets with the greatest obstacles, there it moves with the greatest speed, thereby showing us that if we trust in the strength of God, no difficulty is too great to hinder the progress of this message.

The new church in the Caucasus, recently organized by Bro. Laubhan, increased, according to his expectations, to fifty-two members before he left, and since then four others have joined. The brethren have sent for quite a number of books, and we hope that the Lord will bless them as they scatter the truth in this far-off region. Bro. Laubhan next went to the Crimea, and visited the brethren there. They are still holding on to the truth. He did all he could to encourage them, and ordained a new elder in the place of the one who moved to the Caucasus. Though the harvest there was an entire failure, yet the brethren had something laid aside for the cause. They are also ordering publications, and several are intending to spend considerable of their time this coming winter in doing missionary work among their friends. But more than this, another church has been organized in the southwestern part of Russia, consisting of eighteen members; and Bro. L. says there are some twenty, in all, keeping the Sabbath there.

Bro. Laubhan is now on his way home to the Wolga, where the friends can hardly wait for his return. To-day we received two rubles from a teacher in Russia, for the *Herald*; also a letter, in which he speaks highly of the contents of the paper, and says that it and our other publications are making considerable stir in Russia. Certainly the heart of every believer should be filled with gratitude at the thought that the message is moving with such power in one of the darkest and most despotic countries of Europe. Already there are five churches and over 200 believers there.

At St. Imier, Switzerland, four sisters embraced the truth as a result of Bible readings and a course of lectures held there this fall. We commenced meetings again at Zürich Oct. 23. The attendance has constantly increased from the first. Last Sunday over 100 were present. The Lord has helped Bro. Erzenberger in securing a better hall than we have ever had, and also a good location in old Zürich. Our colporters have placed over 4,000 periodicals, of four different languages, in the stores in the city. One sister at Zürich gave \$100 to meet this expense. Besides this, our periodicals are placed in every leading hotel; and as there were over 80,000 strangers here last summer, from every part of the world, one can imagine how far the truth has been scattered. Last week this same sister gave us \$200 more for the mission here. Two new ones have taken hold of the truth this fall, and there is reason to believe that others will start before these meetings close.

We have received news that several new ones have started in South France. Bro. Comte has gone there to encourage the brethren, and to organize small churches. Bro. Auger is also in the neighborhood of Nîmes with several canvassers, and is trying to get the canvassing work started in France.

It was my privilege to baptize eight at Basel, Switzerland, at the last quarterly meeting. Our colporters have taken over 500 orders here for the "Life of Christ," and sold many pamphlets. Over 100 books have been delivered already, and we have hardly lost an order thus far. There is still a little territory not finished, but we hope to complete this when our canvassers deliver in December. May all this reading matter have its proper effect. We are

glad that the number of our canvassers is constantly increasing. Some are now beginning to canvass in Berne, others in Aarau, and still others in Zürich. In all they have taken some 700 orders in less than three months. One new beginner last week took twenty-one orders in three days, and sold three dollars' worth of tracts, making thirty dollars in all. But the Lord seems to add his blessing also to the French canvassing work in Switzerland. One sister took 112 orders in eleven days, and sold twenty-five pictures, "Way of Life."

Some brethren have lately commenced the canvassing work in Germany, with good success. They have already sent for 200 books and quite a number of pamphlets. We are thankful to the Lord that all hands in the office are busy. The press and bindery have to work extra time, to turn out books fast enough for the demands. They are hard at work to finish a second edition of the German "Life of Christ" before Christmas. We hope and pray that these publications may light up the dark corners of Europe, and hasten the glad day.

Last week a brother came from Holland. We hope that during his stay he may be so filled with the spirit of this message, that when he returns to Holland the Lord will go before him, and that we may soon see the good work moving forward there, as well as in the other countries of Europe, and a people prepared for the coming of the Lord.

Nov. 13.

L. R. CONRADI.

CENTRAL EUROPE.

We still continue to receive the most encouraging news concerning the progress of the canvassing work in this field. The experience of the past few weeks in the canvass for the German "Life of Christ" has seemed to clearly demonstrate the possibility of success in this work, especially as the locality in which this effort was made, was not the most favorable. We have watched with anxious interest to see whether the effort with the French edition of this work would give equal promise of success. Thus far the results are most encouraging.

The sister referred to in my report of a week ago, has taken 112 orders in eleven days. The company of canvassers in Southern France, consisting of Bro. E. P. Auger and Bro. Badaut, Geymet, and Audétat, although not selling so large a number of books, are of good courage. The field there does not seem at present as favorable for this kind of work as in Switzerland; but as this is a new branch of labor for all these workers, we have reason to believe that with more experience they will have still better success. Other laborers are preparing to engage in the canvass for the French. Orders continue to come in for the German edition, at the rate of about 100 copies per week.

The meetings at Zürich, conducted by Bro. Erzenberger, assisted by Bro. Conradi and Kunz, continue to increase in interest. We pray for the blessing of God upon the work in this important city, where in times past such results were accomplished by the truth under the labors of Zwingle and other reformers. We feel to thank God also for these omens of good.

B. L. WHITNEY.

Sanitarium, Battle Creek, Mich., Dec. 2.

TENNESSEE.

LEACH, CARROLL CO.—I came to this place Nov. 2, and remained till the 22nd. A brief synopsis of our faith was given. Several clouds have passed over this little church. Some have been sifted out, and are lost in the busy cares of the great world; and some have returned to their unchristian habits. Most of the members are now of good cheer, and brighter days are in store for them, if they live out the good resolutions made at these meetings. Several were behind on their tithes, and this had a discouraging tendency upon them. A New Testament Bible reading on tithing was held, showing that the remnant church will not only keep the Sabbath of the fourth commandment, but will cease to break the eighth by robbing God, and so will pay every cent of their tithes. Many tender confessions were given concerning tithes, and resolutions were made to pay the Lord his own. May Heaven smile upon this company, and help them to be faithful to their vows and their God.

Nov. 22.

E. E. MARVIN.

MAINE.

AMONG THE CHURCHES.—Since my report of Oct. 11, in company with Bro. Goodrich I spent two Sabbaths with the East Washburn church. Held one meeting at Blaine. Had a general meeting at Oakfield Sabbath and first-day, Oct. 29, 30. Two were rebaptized at this meeting. Time has made changes in this church, but there are quite a number of good souls left here yet; and if they are faithful, others will be added to their number. I returned to Cary Nov. 3, and spent three Sabbaths with the brethren here. A church of fourteen members has been organized. The enemy is aroused. A minister has

recently preached two manifest a very bitter courses, and there are the result of our contro

I go to Blaine again, done toward organizing Lord give wisdom to la

MARION AND JONES have labored at the Marion Nov. 4-13. The terest at first, but before a fair attendance of the attention to the world's one or two will obey the meetings. It was my W. Covert, who was ins at this place. His assis valuable in these meeti feel very much encour ward in the blessed tru

I was with the Jones had a fair attendance of think it would have bee so cold and snowy a por set before them the im cration to the cause of both of these places we ren and sisters the want our work. A small am pledges on the tent fun to do more in the cause their land, etc., into cas them to see clearly wha sixteen dollars' worth of amount in donations.

Nov. 24.

AMONG THE CHURCHES to labor with and for o at Lake City, where I perance society nearly o good courage in all bra was at Winona. The in ing here. The Bible w Their hearts have alrea signing the covenant. E. Johnson has come i interest among his own also, seems to be gain but success for this mis near to God. I spoke ject of Christian tem ested.

Oct. 8-16, I was at B Sabbath and Sunday meetings. One signed tism. Two applied for Six signed the teetotal p the Pleasant Grove ch church are scattered, so miles distant, and most attend evening meeti unfavorable day for me While there I spoke a t attend. There was no except Sunday evening tendance of attentivel "God is love." That where I spoke three eve the farm house of Bro teetotal pledge. Frida the director and the Dodge Center, where w interesting meeting.

MT. GILEAD AND B Bro. Stillwell at Mt. G meetings with a good i keeping the Sabbath, b ing it when Bro. S. w who have been keepi who came out under Purdham, and myself held a tent meeting faithful four years, no no ministerial labor. I

I left Mt. Gilead for a discourse against the port I stated that Eld Church, had stated that pen against this great tried to get him to do the tent, but he refused of his pen were two art A short time ago I rece that he had arranged to tion the fourth Sunda water, in their church, present, etc. I came a

recently preached two sermons against us. He manifested a very bitter spirit. I reviewed his discourses, and there are some who are interested as the result of our controversy.

I go to Blaine again this week, to see what can be done toward organizing a church there. May the Lord give wisdom to labor acceptably in this cause.

S. J. HERSUM.

INDIANA.

MARION AND JONESBORO.—Since my last report I have labored at the above-named places. I was at Marion Nov. 4-13. There was but little outside interest at first, but before the meetings closed we had a fair attendance of those who seemed to pay good attention to the word spoken. We have hopes that one or two will obey the truth as a result of these meetings. It was my privilege to meet Bro. John W. Covert, who was instructing a class of canvassers at this place. His assistance and council were very valuable in these meetings. The church seemed to feel very much encouraged, and like pressing forward in the blessed truth.

I was with the Jonesboro church Nov. 14-20. We had a fair attendance of those not of our faith, but think it would have been much larger had it not been so cold and snowy a portion of the time. We tried to set before them the importance of a thorough consecration to the cause of truth for these last days. At both of these places we tried to set before the brethren and sisters the wants of the different branches of our work. A small amount was received in cash and pledges on the tent fund. Some say they would like to do more in the cause if they could convert some of their land, etc., into cash. I hope the Lord will help them to see clearly what their duty is. I sold about sixteen dollars' worth of books, and received a small amount in donations.

B. F. PURDHAM.

Nov. 24.

MINNESOTA.

AMONG THE CHURCHES.—Oct. 28, I left home again to labor with and for our people. My first visit was at Lake City, where I organized a health and temperance society nearly one year ago. I found all of good courage in all branches of the work. Oct. 7, I was at Winona. The interest in the work is increasing here. The Bible workers find all they can do. Their hearts have already been gladdened by several signing the covenant; others are interested. Bro. E. Johnson has come here, and is making quite an interest among his own people. The German work, also, seems to be gaining ground. I see nothing but success for this mission, if all are humble and live near to God. I spoke four times, twice upon the subject of Christian temperance. All seemed interested.

Oct. 8-16, I was at Byron. Bro. Moon was with us Sabbath and Sunday. The Lord helped us in these meetings. One signed the covenant, and desires baptism. Two applied for admission into the church. Six signed the teetotal pledge. Oct. 17-23, I was with the Pleasant Grove church. The members of this church are scattered, some living from four to twelve miles distant, and most of them are too far away to attend evening meetings. As the Sabbath was a very unfavorable day for meeting, but few were present. While there I spoke a few times to those who could attend. There was no outside interest to speak of, except Sunday evening, when there was a good attendance of attentive listeners. I spoke from the text, "God is love." That evening we rode four miles, where I spoke three evenings to a few who met in the farm house of Bro. Harris. Sixteen signed the teetotal pledge. Friday, the 25th, in company with the director and the district secretary, I came to Dodge Center, where we have reason to hope for an interesting meeting.

H. F. PHELPS.

VIRGINIA.

MT. GILEAD AND BRIDGEWATER.—Nov. 7, I joined Bro. Stillwell at Mt. Gilead, where he was holding meetings with a good interest. Some were already keeping the Sabbath, besides those who were keeping it when Bro. S. went there. There are several who have been keeping the Sabbath for four years, who came out under the labors of Brn. Corliss, Purdham, and myself, at Fairfax C. H., when we held a tent meeting there. These souls have been faithful four years, notwithstanding they have had no ministerial labor. I was glad to meet them again.

I left Mt. Gilead for Bridgewater, to be present at a discourse against the Sabbath. In a former report I stated that Eld. S. F. Sanger, of the Tunker Church, had stated that it was time to raise voice and pen against this great delusion, Adventism. We tried to get him to do this while we were here with the tent, but he refused to do so. The productions of his pen were two articles in the *Gospel Messenger*. A short time ago I received a card from him, stating that he had arranged to preach on the Sabbath question the fourth Sunday in this month, at Bridgewater, in their church, and requested that I should be present, etc. I came as requested. The people be-

gan to gather early Sunday morning, Nov. 27, and continued to come in from all directions until the large church was crowded, and all could not get in. It was estimated that 500 or 600 were present. He began at 11 o'clock A. M., and spoke three hours and ten minutes, but advanced no new arguments. He took the position that no law existed before the exodus, and that all the law was abolished at the cross. He gave no proof from the Bible to convince any mind void of prejudice that such a position could possibly be true. His main work was to abuse Seventh-day Adventists, and Sr. White in particular, stating that our whole theory was based on the dreams and visions of Sr. White. He finally closed by telling the people that the seventh-day Sabbath was abolished, as well as all the law. He said that the reason why they kept the first day of the week was, that Paul admonished them not to forsake the assembling of themselves together, and that they took the first day of the week on which to do it; but he left the impression upon the minds of the people that there is no day binding in this dispensation.

Many remarked at the close, that now they had no Sabbath nor law; that they were now free to do just as they pleased, work on all days if they chose, and would go to heaven at last. All can see that such a position gives license to sin; for sin is the transgression of the law; and where no law is, there is no sin.

I asked, at the close, for the privilege of reviewing the discourse in that church, but he refused to grant me that privilege. Many went away much dissatisfied; for they had expected that he would accommodate me, after promising that he would give me a fair chance, and inviting me to be present. I reviewed the discourse, however, last night in our hall here, and invited the Elder to be present; but he did not make his appearance. The room being small, many could not get in. Some came to me before meeting was opened, and said that as Eld. Sanger had left them without a Sabbath, they wanted me to show them plainly which day they should keep, if any. After the meeting they came to me and told me that they were convinced that there was a day, and that it was none other than the seventh. The interest is still good both here and at Mt. Crawford. May God bless his truth here.

Nov. 28.

M. G. HUFFMAN.

WEST VIRGINIA.

PARKERSBURG, FREEPORT, ETC.—After our camp-meeting at Parkersburg, reported by Eld. Farnsworth, we continued our meetings for two weeks, until the cold weather had greatly reduced the congregation. We did not see all accomplished which we had hoped for and desired. There were many things which militated against our work. The week following the taking down of our tents, the Methodists held their annual conference in this city, which was largely attended, about four hundred ministers being present. A committee had been appointed to provide homes for the delegates to the conference, and they were distributed throughout the city, among all denominations. This conference, being held at this time, was very detrimental to our work. Some who were just on the point of obeying the truth were lulled into carnal security by the peace and safety cry. The Baptists held a convention the week following this conference, which was attended by scores of delegates. This, also, had its influence. We visited what we could during this time, holding Bible readings, etc. Three signed the covenant, and two or three commenced the observance of the Sabbath. We then tried to get a place to hold meetings in the city, but found that the rent would be more than we felt justified in paying. So we decided to erect a building in which to hold meetings temporarily, which we hope to see accomplished in the near future. There are ten or twelve Sabbath-keepers now in Parkersburg, and we hope soon to see a church organized here, and others added to their numbers. A Sabbath-school was organized, and weekly prayer-meetings will be sustained.

Nov. 11, we visited the company at Freeport, and remained with them about one week, and preached eight discourses, which were mostly practical. This church was organized in the spring of 1886, with eight members. Removals, etc., had reduced their number to five. No records had been kept, the ordinances had not been celebrated, and but twelve dollars tithe had been paid during this time. Some difficulties had existed, and after counseling together it was thought best to disband the church, and perfect a new organization. Some new ones took hold of the work, and a church of eight members was organized. The usual officers were elected, and the elder and deacon were ordained. All pledged to pay a tithe. Our cash collections here were three dollars. Several dollars' worth of provisions were donated to one of our canvassers. We also organized a T. and M. society of six members. We started the church records, and left our brethren in good working order, and greatly encouraged.

We have taken thus far, in our visits among our brethren, ten new subscriptions for the *REVIEW*.

Fearing a false impression has gone out in regard to the work in West Virginia, through the report of

our camp-meeting and work by Eld. Farnsworth, we wish to correct some statements made by him, he having been wrongly informed. He stated that "there are about 200 Sabbath-keepers in the State, and 175 of them were present at the camp-meeting." We would rejoice if this was true; but we find, in looking over our church records, that we had only ninety-two members at that time, in good standing. Eld. Foggin counted all there were encamped on the ground during the meeting, and states that there were only 125 Sabbath-keepers, including the children, and several of these were from Ohio.

We feel it due us to make this correction, as it will require a great deal of labor here to bring the work up to that standing; and if as favorable a report could not be given of our next annual gathering, some might become discouraged, or think that the work was not prospering here as it should.

We have just received a statement of the tithes paid by West Virginia, to the Ohio Conference, during the past year, which amount to \$346.72. We would not want our brethren to think that we have 200 Sabbath-keepers, and pay only this amount of tithe. Some of our brethren are doing nobly in this direction, while others are doing but very little.

We would say to our brethren in West Virginia, that we desire to put in all our time from now until next camp-meeting, in hard work in new fields; and in order to do this, much more means will be required than has been paid in the past. We hope that our brethren will not rob God of the tithe, which is his, and thereby close the windows of heaven and shut out those blessings which God is waiting to pour out upon them. Unless more money comes into the treasury, it will necessitate our seeking other fields of labor. The work in this State, in many respects, looks encouraging. We have already several canvassers in the field who are meeting with fair success. Three canvassers are devoting their entire time to the "Marvel of Nations"; one, to "Thoughts on Daniel and the Revelation"; one, to the *Good Health* and "Sunbeams of Health and Temperance"; one, to "Sunshine at Home"; and several others will start out soon. There are several favorable openings for meetings, which we hope to enter soon.

We are now visiting the church at Berea. The Lord has come near and blessed in our meetings here; hearts have been made tender, and backsliders reclaimed. We praise God for his mercies and blessings to us, and for his Holy Spirit which has been present with us in these meetings. Our brethren have felt much encouraged and strengthened. To God be all the praise!

W. J. STONE.

W. R. FOGGIN.

DISCUSSION IN BOONE CO., ARK.

LAST September, at the close of a tent meeting which I held on Gaither Mountain, in Boone county, Ark., I was pressed by Elds. Wm. Harris and J. N. Kerns, for a public discussion on the Sabbath question and other points of difference between us. As soon as the arrangements were made, Eld. H. wrote to prominent lawyers at Harrison, the county seat, asking them two important questions (requesting an immediate reply), the first being based on the word "fulfill." Matt. 5:17:—

Ques. 1.—"To fulfill a law is to do what?"

Ans.—"To render obedience to all its requirements."

Ques. 2.—"What virtue, power, or force has a law where the penalty is taken off?"

Ans.—"Organic or fundamental laws do not have penalties affixed, but are the basis of legislation, to which legislation penalties may be affixed, and may be made or changed at the will of the legislature. A law based upon, or growing out of, a fundamental law, without a penalty is no law at all."

"Next to the ten commandments, the Constitution of the United States has been and is regarded by jurists as a master embodiment of fundamental or organic law."

These important decisions were based upon the writings of Blackstone, and were signed by two of Harrison's best lawyers, Samuel Murphey and G. E. Burney.

The discussion was a complete triumph in favor of the positions on the Sabbath and kingdom questions as held by S. D. Adventists. A gentleman at Harrison, whose mind the Lord had favorably impressed with his truth, seeing the above questions and answers in the lawyers' hands, copied and brought the same to me, in good time to clearly refute Eld. Kern's position, namely, that "to fulfill is to abolish and do away"; also, that "no law without a penalty is binding," it being an answer to their own questions. The gentleman who thus favored me, in writing to the *Harrison Times* of Sept. 10, concerning the debate, makes the following statements:—

The main point of difference was the day we should observe as the Sabbath.

The first question was stated as follows: "Do the Scriptures teach that the seventh day, commonly called Saturday, is the Christian Sabbath, and binding in this dispensation?" Eld. Wood affirmed, Eld. Kerns denied. It was the opinion of nearly all present that Eld. Wood sustained his position by an abundance of testimony from the Bible. In his summary of fifteen minutes, he gave forty-five proof-texts.

... He closed by saying that there can be no Christian Sabbath except the one that Christ kept; for "Christian" means *Christ-like*.

Eld. Kerns, taking the headache, was not able to go further in the discussion, so Eld. Harris took his place.

The next question was, "Do the Scriptures teach that the first day of the week, commonly called Sunday, is the Christian Sabbath, and binding in this dispensation?" Eld. Harris affirmed, Eld. Wood denied. They took the Protestant guide,—the Bible and the Bible alone,—and it was found uncomfortably silent on the Sunday Sabbath.

Several took their stand for the Bible Sabbath, and I learn that others have since taken hold, and that the work is progressing. J. G. WOOD.

News of the Week.

FOR WEEK ENDING DEC. 2.

DOMESTIC.

—Local option was carried, Thursday, in Van Buren county, Mich., by 3,000 majority.

—Jacob Sharp, the New York briber, has been granted a new trial by the court of appeals.

—Five persons were killed by the explosion of a locomotive boiler at Pottsville, Pa., Friday morning.

—A party sailed from New York, Wednesday, for the purpose of making the final surveys of the Nicaragua canal.

—The high-level bridge across the Mississippi River at Dubuque, Ia., was formally dedicated and opened Wednesday.

—A tremendous flow of natural gas was struck, Tuesday, at Xenia, near Wabash, Ind. The people of the place are highly elated.

—A New York syndicate intends to plant, during the coming year, 1,000 acres of tobacco, in Gadsden and Columbia counties, Fla.

—The Strowbridge Lithographing Company's building at Cincinnati, O., was totally destroyed by fire early in the morning of Dec. 1. Loss, \$300,000.

—The city officials of Lincoln, Neb., were fined for contempt of court recently, in deposing police Judge Parsons, and are now in jail, leaving the city without any mayor and city council.

—A fall of rock and earth in a quarry near Hummelstown, Pa., Tuesday evening, buried three men so securely that the bodies cannot be recovered for many weeks. Several other workmen narrowly escaped.

—The saloon scored a victory in Atlanta, at the recent election, the majority against prohibition being 1,128. This unfortunate result is said to be largely due to the negro vote, which was almost solid for the saloon.

—By the explosion of a boiler in the Kirby House, Milwaukee, Monday morning, one woman was instantly killed, several others were fatally injured, and a number more seriously hurt. The accident seems to have been the result of carelessness.

—Great excitement prevails at Dubuque, Ia., over the fact that the Chicago, Milwaukee & St. Paul Railway are preparing to remove all their shops from that place. The resident employees are given the privilege of going to work on the road elsewhere.

—A large gathering took place, Saturday, at Chickering Hall, New York, to listen to speeches of delegates from the British Peace Society, who are endeavoring to secure international arbitration for the settlement of national disputes and the abolition of armies.

—Trouble between the negroes and whites is threatened in Arkansas. Two negroes were killed and many others injured in a fight with the whites at Cat Island, Thursday, being shot down in court while on trial for insulting white women, and friends of the former are now arming for revenge.

—It is sensationally reported that a gold mine of fabulous richness has lately been discovered by Dr. Walter Kempster, superintendent of the Northern Wisconsin insane asylum. The mine is in Montgomery county, Maryland, and, it is said, has already been worked to some extent, yielding nuggets of pure gold as large as cherries.

FOREIGN.

—The excitement prevails in the City of Mexico, over a rumor that the United States has made a claim in favor of Editor Cutting.

—Ninety-five cigar factories at Havana, Cuba, employing 12,000 men, preferred Monday to shut down rather than concede an advance in wages.

—A reward of \$10,000 is offered for the capture of the Mexican bandit, Erachio Bernal, who has "ruined and almost depopulated many districts in San Ignacio."

—A shock of earthquake was felt in Lancaster county, England, on the morning of Dec. 1. The people were severely frightened, but no serious damage was done.

—A crisis is said to be imminent in Manitoba politics. The legislature will convene Jan. 10, to investigate charges against the government made in connection with the Red

River Valley Railway, and an attempt will be made to depose Premier Norquay.

—Sir Charles Dilke, who is considered a good authority, publishes in the *Fortnightly Review* an alarming view of Russian designs on India. He says he believes a Russian attack on India is certain, and in that event he places little reliance on the Indian army.

—Authentic information has been received of the complete ascent, for the first time, of Killimanjaro, the loftiest peak in Africa, by Dr. A. Meyer, of Leipzig, in August last. The ascent to the summit of the crater occupied six days, and its estimated height is about 20,000 feet.

—The latest mail advices from the Upper Congo state that Tippu Tib, the Arab chief, had not yet sent the promised carriers to Stanley's rear guard at Yambuya, to convey stores for Emin Bey, and that Stanley had proceeded without them. Many of the men had died from starvation.

—The Argentine Republic, having, as it seems, abandoned all hope of getting the United States Government to establish steamer communication with them, because of the indifference of our Government toward the project, has made an arrangement with an English company whereby a semi-monthly line of swift ships will ply between their ports and New York.

—The *Political Correspondence*, a Vienna paper, referring to the recent visit of the Duke of Norfolk to Rome, for the purpose of conveying the congratulations of Lord Salisbury and the queen to the pope on the occasion of his jubilee, says the latter is occupied equally with the welfare of England and Ireland, and would like to act as peace-maker, and eventually as mediator, between them. No doubt! and the pope does not "mediate" for nothing, either.

—M. Grevy has at last resigned the presidency of the French Republic, and French affairs are left in a crisis. The prospects for a revolution seem very favorable, and the restoration of the monarchy is predicted by many. Serious rioting occurred in the streets of Paris on the evening of Dec. 2, and many persons were injured. The bulk of the visitors have left the city, fearing an outbreak, though the general opinion is that such fears are groundless. It seems certain, however, that the next few days will be very momentous ones for the French nation.

—The recent interview of the czar and Prince Bismarck has had the result of making the relations between Russia and Germany somewhat more cordial. The czar accused Bismarck of being hostile toward Russia, and supported his statements by producing letters purporting to come from the Berlin government, which the Russian authorities had intercepted; and Bismarck, in a violent passion, replied that they were forgeries. After the czar arrived in St. Petersburg, all the editors of the place were summoned by the press censor, and instructed to adopt a moderate tone regarding Germany.

RELIGIOUS.

—In round numbers there are about 1,000 unemployed Congregational ministers in the United States.

—The Rev. Dr. Happer has raised \$100,000 for the purpose of founding a Christian college in China.

—The agents of the Bible society in Tokio, Japan, can scarcely meet the demand for the Bible in that country.

—The chief causes of defection from the Catholic Church in this country, according to the *Catholic Standard*, are, first, mixed marriages, and, secondly, the public schools.

—A series of meetings is proposed in Boston, to be conducted by about fifty Harvard under-graduates, for the benefit of those not ordinarily reached by religious organizations.

—From statistics gathered by the New York *Observer*, it appears that not more than four to five per cent of the churches of New England tolerate the hypothesis of future probation.

—The Rev. J. B. Fulton, who is engaged in delivering a series of lectures against Romanism, was recently attacked by a mob, in Biddeford, Me., who stoned the hall and drove the lecturer away. By invitation of the Protestant ministers, however, Dr. Fulton has returned and will continue his work.

—The present status of the Mormon Church is enough, figuratively speaking, to make Brigham Young turn over in his grave. The church property at Salt Lake City, including the Mormon Temple, Assembly Hall, the large Tabernacle, the Parsonage, and the Church Historian's Office, are in the hands of a receiver, and a demand has also been made for all books, papers, securities, and other personal church property.

—The *Catholic Standard* believes that while this country will lose its Protestantism, which it says is rapidly dissolving, it will not become Roman Catholic, because the people have been educated to believe that one religion is as good as another; and "it is harder," says the *Standard*, "to convert such minds than it is to reach and influence those of actual pagans." What kind of a religion it will have when it is neither Catholic nor Protestant, the *Standard* does not say.

—The work of the Salvation Army in India, it is said, has not accomplished the results hoped for by many at the time it began its work there five years ago. According to the Bombay *Guardian*, a reliable Christian journal, it has done no successful work in India where the door has not been previously opened by other missions, and has resorted to very questionable methods of evangelical work, exalting itself above the word of God, and departing from that word whenever exigency seemed to demand, and grossly exaggerating what little work it has actually accomplished.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. A. J. B.

HERE AND THERE.

BY M. BAIRD.

In the land "beyond the river,"
Where immortal life shall bloom,
We shall meet for aye and ever,
Those now sleeping in the tomb.

Cherished forms in death reposing,
Hands that clasped our own in love,
Eyes that beamed with fond affection,
Filled with light from heaven above;

Voices oft our own hearts thrilling,
Like the music of the blest,
Shall with holy raptures greet us
In the everlasting rest.

Touch of hand and lip shall greet us,
Smile of eye and voice of song,
Friends we loved here there shall meet us—
Friends still midst the mighty throng.

Cedar Creek, Mich.

VANCE.—Died of brain fever, at Hallowell, Kan., Nov. 19, 1887, Roy, son of J. N. and E. J. Vance, aged 11 months and 9 days. Sad hearts mourn the loss of this lovely babe. May they so lay hold of the grace of Christ that their little treasure will be restored to them in the glad resurrection morning. "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." Eccl. 7:3. JOSEPH LAMONT.

CROUSE.—Died at Traer, Kan., Oct. 27, 1887, Elena Crouse, wife of J. W. Crouse, in the thirty-sixth year of her age. In her childhood Elena gave herself to Jesus as her Saviour, and has always been a devoted follower of her Master. She was a native of Denmark, and a member of the Baptist Church. Six years ago she commenced to keep the Sabbath of the Lord, and through her missionary influence several Danish families are now keeping the Sabbath in her neighborhood. Funeral services by the writer. WM. F. CROUSE.

HALL.—Died near Canton, Kan., Bro. Whitman Hall, aged 77 years, 7 months, and 1 day. Bro. Hall was converted when about twenty-two years of age, and for many years belonged to the Free-will Baptist Church. He accepted the truth in 1864, and the most of the time since then he has held responsible positions in the church. He was a member of the Canton church at the time of his death. He had suffered many years from asthma, and when death came he was reconciled to the will of God, feeling that it would be a great relief to lie down and rest in the grave, in hope of a home in heaven at the coming of the Lifegiver, which he believed would be very soon. He chose as a text for the funeral occasion, 1 Thess. 4:14. Sermon by the writer. E. A. MOREY.

VREDENBERG.—Died in Lincoln, Isabella Co., Mich., Nov. 22, 1887, of inflammation of the bowels, after a sickness of only six days. Mrs. Martha J., wife of A. C. Vredenberg, aged thirty-eight years. She was a fond and loving wife and mother, and was highly esteemed in that community. She leaves a husband and five children and a large circle of relatives to mourn her loss. Some ten years since she heard the present truth, and became convinced of the correctness of our position, but made no public confession of it. On her dying bed she most earnestly prayed that the Lord would forgive her and accept of her. Remarks were made by the writer from Rom. 8:28, to a large gathering of neighbors and friends. A. O. BURRILL.

PALMER.—Died of congestion of the lungs, at Ameory, Nov. 9, 1887, our beloved father, John H. Palmer, aged 75 years and 3 days. Father had gone to the above-named place for a short visit, and took a severe cold, which terminated in his death. He was a great sufferer for two weeks, but bore his sufferings with Christian patience and fortitude worthy of our imitation; and when told that his sufferings would soon be over, he responded: "Glory! Glory! Glory!" and a large circle of friends, to mourn his loss. But we mourn not as those without hope. Father was a member of the Baptist Church until about eight years ago, when he embraced present truth, and became a firm believer in all points of our faith. The funeral services were held at the school-house at Somerset, where he has made his home since mother's death. A large concourse of friends were in attendance. Words of comfort were spoken by Eld. A. S. Abbot (Baptist), from Prov. 10:7: "The memory of the just is blessed." Mrs. C. L. LORR.

Appointments.

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

SANITARIUM IMPROVEMENT COMPANY.

THE fourth annual meeting of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Dec. 21, 1887, at 10 A. M., for the election of officers for the ensuing year, and the transaction of other business that may come before the meeting.

J. H. KELLOGG,
J. FARGO,
G. H. MURPHY,
A. R. HENRY,
W. H. HALL, } Directors.

NEBRASKA APPOINTMENTS.

THE Lord willing, we will hold meetings with churches in Nebraska, as follows:—

Raeville and Lincoln,	Dec. 9-14
Stearns Prairie,	" 15-20
Blair County,	" 22-27
Decatur church,	Dec. 27-Jan. 3
Jackson,	Jan. 5-8
Lincoln, (State meeting)	" 11-18

At each of these places the first meeting will be held on

the day appointed, invited brethren, and reasonable distance themselves of the We will do the best of the good instruction Conference. Truly ministers and people of heart. It has been the Spirit and power ministers as they shall his Spirit to labor for concerned.

VICTORY, Wis.,
Leon,

THE Lord willing,
10, Iowa, at the date
Nevada,
Radcliff,
Beaman,
State Center,
It is desired that
fort to attend these
ren who do not take
a special effort to see

No providence pre
in Dist. No. 5, Mich
Dimondale, Sabba
Orleans, Wednesd
Ionia, Thursday
Saranac, Friday
Lyons and Muir, S
Orange, Sunday
Westphalia, Mond
Matherton, Tuesd
Ovid, Wednesday
Du Plain, Thursd
The cause of God
mand is urgent. Le
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South African M
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European Miss
English Mission
Australian Miss

SCRIPTU

A TRACT of 32 p
texts on twenty
Man, Destiny of the
etc. A work of great
Address,

the day appointed, at 7 P. M. We trust that all our scattered brethren, and members of other churches within a reasonable distance of the places above named, will avail themselves of the privileges of attending these meetings. We will do the best we can to give our people the benefit of the good instructions we have listened to at the General Conference. Truly, we are living in a solemn time, when ministers and people need to seek God with a true purpose of heart. It has been stated in the "Testimonies," that the Spirit and power of God do not attend the efforts of ministers as they should. We desire that God will give us his Spirit to labor for the best interests of his cause and all concerned.

J. P. GARDNER.
A. J. CUDNEY.

VICTORY, Wis., Dec. 10, 11
Leon, " " 17, 18
W. S. HYATT.

The Lord willing, I will meet with churches in Dist. No. 10, Iowa, at the dates below named:—

Nevada, Dec. 10-12
Radcliff, " 13-16
Beaman, " 17-20
State Center, " 22-25

It is desired that our brethren should make a special effort to attend these meetings. Notify the scattered brethren who do not take the REVIEW. Is it not time to make a special effort to seek the Lord? J. S. HART.

No providence preventing, I will meet with the churches in Dist. No. 5, Michigan, as follows:—

Dimondale, Sabbath, Dec. 9
Orleans, Wednesday, 2:30 and 7 p. m. " 14
Ionia, Thursday, " " 15
Saranac, Friday, " " 16
Lyons and Muir, Sabbath, 10:30 a. m. and 7 p. m. " 17
Orange, Sunday, 2:30 and 7 p. m. " 18
Westphalia, Monday, " " 19
Matherton, Tuesday, " " 20
Ovid, Wednesday, " " 21
Du Plain, Thursday, " " 22

The cause of God must and will go forward. The demand is urgent. Let us get ready for the week of prayer. Let every member in each church make an earnest effort to be present at the meetings appointed for their place. Let there be a large attendance at Lyons, from all places in the vicinity, on Sabbath, the 17th inst. In this visit we hope to give courage to all, and do for the cause all that is possible. I. D. VAN HORN.

Publishers' Department.

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

The address of Bro. D. T. Shireman, of Kansas City, has been changed from 1658 Jefferson St. to 2008 E. 28th St.

All parties transacting business with, or sending papers to, the elder of the Cedar Springs (Mich.) church, should write direct to Leander Kellogg, Cedar Springs, Mich.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:—

1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

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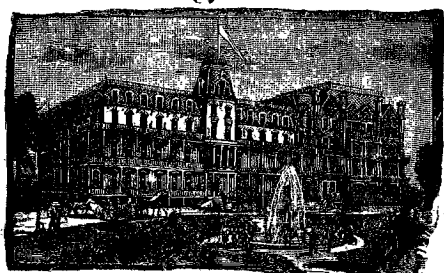
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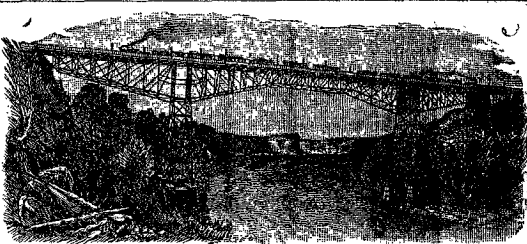
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6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	10.15	8.10	9.10	1.30	7.00								
4.33	5.30	9.45	4.35	6.08	Detroit,		11.35	9.12	10.30	2.32	8.18								
3.15	4.20	8.49	3.15	4.50	Ann Arbor,		12.54	10.52	11.35	3.32	9.45								
2.00	3.10	1.58	3.43	Marshall,			1.58	11.47	12.00	4.22	10.52								
1.12	2.27	7.39	1.25	3.18	Battle Creek,		2.23	12.12	1.12	4.40	11.20								
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a. m.	a. m.	a. m.	a. m.	a. m.	Dep.	Ar.	a. m.	a. m.	a. m.	a. m.	a. m.								

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Chgo. Pass.	Mail.	Day	Pass.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Mail.	Limit	Adm.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
.....	am	am	pm	pm	pm	pm	pm	pm	pm	.....	pm	am	am	am	am	am	am	am	am
.....	5.55	7.15	8.05	4.10	.....	Port Huron	.....	10.20	1.15	7.35	.....	10.50	.....	.....	.....	.....	.....	.....	.....
.....	7.28	8.31	9.34	5.40	.....	Lapeer	.....	8.42	11.07	6.17	.....	9.17	.....	.....	.....	.....	.....	.....	.....
.....	8.05	9.10	10.15	6.20	.....	Flint	.....	7.55	11.27	5.40	.....	8.40	.....	.....	.....	.....	.....	.....	.....
.....	8.43	9.35	10.38	7.20	.....	Durand	.....	7.05	10.58	6.08	.....	8.05	.....	.....	.....	.....	.....	.....	.....
.....	10.00	10.30	11.58	8.25	.....	Lansing	.....	5.20	10.07	4.00	.....	6.45	.....	.....	.....	.....	.....	.....	.....
.....	10.37	11.00	12.25	9.08	.....	Charlotte	.....	4.42	9.37	3.25	.....	6.15	.....	.....	.....	.....	.....	.....	.....
a. m.	11.30	11.45	1.15	10.05	a. m.	BATTLE CREEK	A	3.45	8.59	2.35	.....	5.30	.....	.....	.....	.....	.....	.....	.....
6.30	am	12.05	1.20	pm	.....	Vicksburg	.....	3.40	8.51	2.30	.....	am	.....	.....	.....	.....	.....	.....	.....
7.18	.....	12.45	2.21	.....	.....	Schoolcraft	.....	2.31	8.11	1.27	.....	Val.	.....	.....	.....	.....	.....	.....	.....
7.30	.....	12.55	2.32	.....	.....	Cassopolis	.....	1.45	7.23	12.49	.....	Acc.	.....	.....	.....	.....	.....	.....	.....
8.17	Sun.	1.45	3.19	.....	.....	South Bend	.....	1.05	6.50	12.01	.....	.....	.....	.....	.....	.....	.....	.....	.....
9.00	Pass.	2.28	4.07	.....	.....	Haskell's	.....	11.47	.....	.....	.....	pm	.....	.....	.....	.....	.....	.....	.....
10.15	am	3.43	.....	am	.....	Valparaiso	.....	11.35	6.30	10.20	.....	8.03	.....	.....	.....	.....	.....	.....	.....
10.30	7.35	4.05	5.52	6.05	Chicago	9.08	8.26	8.15	1.15	5.25
12.40	pm	6.25	8.10	8.43	Dep.	Ar.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.						

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The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 6, 1887.

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No person who wishes to keep posted on the progress of the Sunday movement in this country should fail to read the article on "The Sunday Coming before Congress," on page 6 of this issue.

We print this week the third of the series of articles from the pen of Eld. J. H. Waggoner, on "Who Changed the Sabbath," begun several weeks since. For the information of the reader, we will say that the articles were begun with only part of the manuscript on hand, under the impression that the remainder would be immediately forthcoming. It so happened, however, that the latter was delayed, and thus a break in the articles was unavoidable.

CONSCIENTIOUS WORLDLINESS.

It is a very common thing to see worldliness opposed on conscientious principles, but who ever heard of its being supported on the same grounds? Yet this anomaly, it seems, has actually been witnessed in Dubuque, Ia. The Independent makes mention of it thus:—

The ladies connected with the management of the Iowa Home of the Friendless, have been in the habit of having a great ball every year, to raise money for their institution. This year, owing to a series of revival meetings in the city, the date of the ball was postponed until it was expected that the meetings would be concluded. As the meetings, however, were to continue, and the excitement of the coming ball was distracting the attention of the young people, several of the clergymen offered to canvass for money for the Home, if the ball should be given up, and expressed the opinion that a larger amount would thus be raised. No notice was taken of this offer. Then a number of ladies, some of them interested in the Home, offered to give it a thousand dollars on the same condition, this being a considerably larger sum than the ball usually netted. The ladies in charge have declined the offer after, they say, earnest and prayerful deliberation:—

"As a band of Christian women, working for a charitable institution, we cannot consistently, or in justice to ourselves, admit or assume for any consideration that this innocent amusement that we have for years provided as a means to help us in support of our charitable work can be in any way inconsistent or detrimental to a Christian life or character. . . . We earnestly recommend these young converts and those that may feel that this or any other amusement or recreation will be a blemish on that higher and better life to which all these things must be subservient, to lean not on any human arm for support, but as individuals to search their own consciences in the sight of their Heavenly Father, and he will give them strength to follow its dictates fearlessly and cheerfully. And it was further resolved that it is now too late to abandon the proposed ball, preparations having already proceeded too far in that direction: and in justice to those who have labored hard and given much valuable time in order to make it a financial success, we cannot further consider the proposition of the committee."

This simply shows that there is such a thing as having a perverted conscience, and a sadly perverted one, too. We should never make conscience alone the standard of right and wrong. The fact that a certain act is prompted by conscience is no evidence that that act is right, when the Bible speaks to the contrary.

THE W. C. T. U. AND RELIGIOUS TOLERATION.

AMONG various resolutions adopted at the late Convention of the W. C. T. U. at Nashville, Tenn., was the following relating to Sunday legislation:—

Resolved, That in our efforts to secure the better observance of the Sabbath, we will neither countenance nor encourage any measures which will interfere with the rights of conscience of those who strictly and conscientiously observe the seventh day of the week as the Sabbath.

This accords with the opinion we have always held of the members of the W. C. T. U., namely, that they were a band of conscientious Christian women, whose efforts, unbiased by religious bigotry, were directed toward the accomplishment of that which they believed the best interests of the country demanded. Unfortunately, however, it is most certainly not in harmony with the animus of the National Reform party with which they have recently joined hands, and it is safe to say that if this union is maintained, their present position with reference to observers of the seventh day will have to be materially modified.

EXTREMES.

It has ever been a tendency of the human race, carefully fostered by Satan, to go to extremes. Especially is this true in religious matters, where the interest of the arch-enemy principally centers. The reaction from one position of error is in the direction of another equally erroneous, and, if followed too far, usually leaves its victim in as bad a position as before. On the middle ground, between these extremes, runs the pathway of truth, in which all error has its starting-point, diverging from it, sometimes in one direction, sometimes in another.

It is the business of the Devil to keep men on one side or the other of this middle path; which one, it matters not to him. He is well pleased to see the worldling standing apart from it in careless unconcern, and he is equally well pleased to see the fanatic, following the fancies of an overwrought imagination, on the other side. He led ancient Israel to disregard the Sabbath by openly attending to business on that day; he was just as well suited when, the reaction from this evil having set in, he got them to load it down with numerous encumbrances, and make its observance needlessly exacting. So he led the early Christian church to lose sight of Christ as their one Mediator, and salvation through his merits alone, and diverge far into the dark labyrinth of Romish superstition, until they sought to gain salvation through works alone. Finally, the Reformation having turned the tide, he now urges them to the opposite extreme, that of salvation by faith alone, without works. These extremes are equally dangerous. The true position is midway between the two, where faith and works meet.

We should ever beware of extremes in religious matters, but we should also bear in mind that to be in one extreme it is not necessary that we should occupy a peculiar position. The great majority of professing Christians are now in the extreme of coldness and indifference in the service of God, and unless we would be like them, we must occupy a peculiar position. In the present low ebb of godliness and true piety in the earth, the true follower of Christ has the appearance, from the popular side, of being an extremist. In the early history of our work, the

greater danger lay in the extreme of fanaticism; now, the case is reversed, and the greatest danger is our indifference. A reaction from this position need cause none of us immediate apprehension. First let us make sure that our religious faith is sound in every point. Controlled by this balance-wheel, we may increase our activity and enthusiasm in the work *ad libitum*, without any danger of stepping over the border line of fanaticism. L. A. S.

A LITTLE IRRELEVANT.

A CERTAIN first-day Adventist minister is in great glee over a newly discovered text which he thinks completely upsets the views of the Sabbatarians on the law question. The passage is Jer. 3:16, which reads: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more."

The text very clearly points to the gospel dispensation, and the gist of its meaning is plainly stated by Dr. Clarke in his notes. This commentator says:—

The ark of the covenant of the Lord. This symbol of the divine presence, given to the Jews as a token and pledge of God's dwelling among them, shall be no longer necessary, and shall no longer exist; for in the days of the Messiah, to which this promise seems to relate, God's worship shall not be confined either to one place or to one people. The temple of God shall be among men, and everywhere God be adored through Jesus Christ.

On the same verse the notes of Jamieson, Fausset, and Brown say:—

The Jews shall no longer glory in the possession of the ark; it shall not be missed, so great shall be the blessings of the new dispensation. . . . The ark, containing the tables of the law, disappeared at the Babylonian captivity, and was not restored to the second temple, implying that the symbolical "glory" was to be superseded by a "greater glory."

The same in substance are the views of Matthew Henry and Thomas Scott, as expressed in their commentaries.

The meaning of the passage is very clearly brought out in the conversation of the Saviour with the woman of Samaria, at the well. Said he: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:21-24.

The text most evidently contemplates the period of the new covenant when God by the Holy Ghost inscribes his law on the tables of the believer's heart, instead of having it kept in the temple, on tables of stone. See Jer. 31:33, 34. G. W. A.

NOTICE TO CHURCHES IN NEBRASKA.

THAT there may be uniformity of action with all our churches in Nebraska, and that the business may be transacted in time for the State quarterly meeting, to be held at Lincoln, Jan. 11-18, it is hereby recommended that all our churches and tract societies hold their quarterly meetings Sabbath, Dec. 31, and Sunday, Jan. 1. Let there be a full report of all missionary labor performed. J. P. GARDINER.

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