

THE REVIEW AND HERALD



AND SABBATH HERALD.



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

VOL. 65, No. 42.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 23, 1888.

WHOLE NO. 1787.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich

REDEMPTION'S JOYS.

BY MRS. P. ALDERMAN.

O FOR the joys that endure through the ages,—
The ages eternity only can know,—
The hope of the ransomed, revealed from the pages
That lighten the pathway of Christians below.

When the great universe comes to the welcome,
When earth is restored, and evil shall cease,
Then the sweet bells of Eden shall ring out all treason,
And chime in the morn of submission and peace.

Submission! It soothes even here every illness,
And heaven will echo its melody sweet,
When with love unalloyed, and in sinking perfection,
We lay down our crowns at his feet.

No night will come there, no more need of resting,
The morn into noonday will ever expand;
But we cannot conceive of the joy and the blessing,
That await us in heaven's fair land.

O for a place in the home of the ransomed,—
To stand with harp on the glittering sea!
All thanks to the Saviour who bought our redemption,
And purchased this possible glory for me.

Our Contributors.

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

THE PRIVILEGE OF GOD'S PEOPLE.

BY MRS. E. G. WHITE.

GOD has permitted the clear light of his truth to shine upon his people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but he declares that as we follow in its rays, the light which now shines upon us shall increase "more and more unto the perfect day."

With all the gracious promises which God has made for his people, many are inquiring, "Why is it that there is no more light and power among us? We have accepted the truth, why does the Lord hide his face from us?" It is not because his ears are closed against our prayers; it is not because there are no precious blessings in store for us, that we are in this state of weakness. Do we ever come to God, asking for heavenly wisdom, and find our plea rejected, and ourselves turned away empty?—No; never. The fault is in ourselves. It is our errors, our sins, our backslidings, that have separated us from God. And yet the long-suffering Saviour's voice is inviting us, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." "And whosoever will, let him take the water of life freely." It is the needy, the fainting, those who are weighed down

with care, those who are burdened with sorrow, to whom the invitation is given.

When we have been well nigh overwhelmed, we have sent up the earnest cry, "Lord, save, or we perish," and how sweet it has been to find that his hand has been stretched out to save. He has been to us, just as he promised to be, a present help in every time of need. He who was once the Man of sorrows is now high and lifted up, and the train of his glory fills the temple. He is surrounded with light and glory. Why is it withheld from us who are in a world of sin, sorrow, suffering, and death?—It is because we do not ask for it aright. We do not feel our need. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The promise is for you, my brethren and sisters, for me, and for all. We may come to Jesus just as we are, with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to sympathize with those who need sympathy, and to strengthen those who need strength. When our Saviour was upon earth, he said to the stubborn and unbelieving Pharisees, "Ye will not come to me, that ye might have life." That this may never be said of us!

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?"

The requirements of God are plainly set before us in his word, and there are also presented before us great and precious promises. The question to be settled is, "Are we willing to separate ourselves from the world, that we may become children of God? This is not the work of a moment, or of a day; it is not accomplished by bowing at the family altar, and there offering up lip service. It cannot be accomplished by merely uniting in the services of the prayer-meeting. It is a life-long work. Love to God must be a living principle, underlying every act and word and thought.

If in the strength of Christ we are seeking to maintain such a consecration, we shall be daily holding communion with God, understanding more of the mysteries of godliness, enjoying the fellowship of the Spirit, coming closer to our Redeemer, and taking hold with a firmer grasp, of a better and higher life. The principles of God's law will dwell in the heart, and control the actions. It will then be as natural for us to seek purity and holiness, to shun the spirit and example of the world, and to seek to benefit all around us, as it is for the angels of glory to execute the mission of love assigned them. None will enter the city of God but those who have been doers of the word.

They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness. The great apostle prayed for his Colossian brethren that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And it is as one of the steps by which we may alone attain to this position, that we are to separate ourselves from sin and sinners. But this separation from the world, in obedience to the divine exhortation, will not prevent us from accomplishing the work which the Lord has given us to do.—It will not debar us from doing good to those who are around us. The firmer our hold of heaven, the greater will be our power for usefulness.

When Christ was on the earth, he went about doing good. It was his mission to help those who needed help, to seek the lost, to rescue the perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the sick, and to speak words of sympathy and consolation to all the sorrowing and distressed. He was not often found among the most wealthy and honored, nor with those who were seeking their own ease and pleasure. He went among the humble and the poor. He sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master.

Our probation is soon to close. Soon will the voice from the throne declare, "It is done;" "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The work of man's redemption will soon be ended. The last prayer for sinners will have been offered, the last tears shed, the last warning given. Satan knows this, and he is making one last, mighty effort to destroy the souls of men. Especially does he work to entice into his ranks the professed followers of Christ; for he can work through them with the greatest effect to destroy others. While Christians are sleeping at their post, Satan is active, vigilant, and untiring. None are secure from his wiles. We are each playing the game of life, and Satan is working with all his skill and cunning to rob us of every heavenly grace, and in its place to introduce the passions of the carnal heart. He is never off the watch. He stands ready to take advantage of every unguarded moment, and to assail us at every weak point. With all deceivableness of unrighteousness, he pursues his work.

God's word plainly warns us of this time of peril, and teaches us how to escape the wiles of Satan. Few understand the warnings, because they do not give sufficient attention to the Scriptures to know what God has spoken. The Jewish nation rejected and crucified the Lord of glory, because in their worldliness, pride, and bigotry, they failed to understand the scriptures which foretold his coming. They were too much absorbed in their petty strife for place and power, to study the word of God with a prayerful heart. And for the same reason, many in this time will fail of a preparation

for Christ's second appearing. The precious truths which are to elevate, refine, and sanctify the receiver, and prepare him for the finishing touch of immortality, are set aside for the glittering baubles of the world. O that the blindness of God's professed people might pass away! O that they might realize the work that Satan is accomplishing among them.

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and to enjoy the constant protection of the angels of God. Our faith must reach within the veil, where Jesus has entered for us. We must lay hold with firmer grasp on the unfulfilling promises of God. We must have faith that will not be denied, faith that will take hold of the unseen, faith that is steadfast, immovable. Such faith will bring the blessing of heaven to our souls. The light of the glory of God that shines in the face of Christ may shine upon us, and be reflected upon all around, so that it can be truly said of us, "Ye are the light of the world." And it is this connection of the soul with Christ, and this alone, that can bring light to the world. Were it not for this connection, the earth would be left in utter darkness. As in Sodom and Gomorrah, iniquity would prevail, and all would perish together beneath the judgments of God. How great is the responsibility placed upon the disciple of Christ. How imperative the duty to reflect the light of heaven upon a world enshrouded in darkness. The deeper the surrounding gloom, the brighter should shine out the light of Christian faith and Christian example.

The fact that unbelief prevails, that iniquity is increasing all around us, should not cause our faith to grow dim, nor our courage to waver. How was it with Enoch in his day? Was a life of holiness more easy then than it is now? Was the world more favorable to a growth in grace? Was the earth less corrupt, when God was forced to destroy its inhabitants for their heaven-defying wickedness? If we will but seek God with all our hearts, if we will work with that same determined zeal, and believe with that unyielding faith, the light of heaven will shine upon us, even as it shone upon the devoted Enoch.

"THE FRUIT OF THE SPIRIT."

BY E. E. FARNSWORTH.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. These are the principles which will be manifested in the life of the true child of God. The Saviour tells us that the character of an individual is to be determined by the fruit of his life; and hence we show by our lives whether we belong to Christ or to the enemy of all righteousness.

There are but two kinds of fruit which it is possible for us to produce in our lives, and these are plainly described in the chapter under consideration. The first is the "works of the flesh" introduced in the 19th verse, and the second is that of the "fruit of the Spirit," in verse 21. The first is manifested in the carnal, or unconverted, heart; and the second in the spiritual, or converted, heart; and the Saviour teaches us that it is as impossible for the carnal heart to bear the "fruits of the Spirit," as it is to gather "grapes of thorns, or figs of thistles;" hence, if we wish to have these Christian graces shine forth in our lives, we must be united to the True Vine whence they emanate. "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4, 5.

In these words the Saviour shows the relation that the true believer sustains to him. He is the vine; we are the branches; and as surely as the branch cannot yield fruit when severed from the vine, so surely is it impossible for us to exhibit in our lives the "fruit of the Spirit," unless we maintain a living connection with Christ. Do we wish to possess these Christian graces? Do we desire to have them become a part of our very being? Then let us connect with God. Let the work of cleansing go deep in our hearts, tearing out every root of pride and selfishness; and in its place let us implant love, which is the first of all of the "fruit of the Spirit."

What is love? Let the apostle John answer this question in his own words: "God is love; and he that dwelleth in love dwelleth in God, and God in him." Again, "Love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7, 16. God is love, and love is of God; therefore when we begin to partake of true love, just so soon we begin to partake of the nature and character of God; and the more of love we possess, the more it is thoroughly implanted in our very being, the more like God we shall become, because love is one of the greatest principles which compose the character of God. Do we long to be like God? to have the work of transformation complete? Then let us begin this work by having godly love firmly established in our hearts; that when the Lifegiver comes to finish the work of redemption, he may perfect the work already begun on earth.

If the Spirit of God has really begun its work in our hearts, it will be utterly impossible for us not to love God more, and it will also lead us to love our fellow-men. Why?—Because we are all the creatures of one great Heavenly Father, and are alike exiles from home,—candidates for eternal life.

If we love God, what will it lead us to do? The Saviour says, "If ye love me, keep my commandments." John 14:15. True love, then, leads us to obey God and keep his commandments, and again John says, "This is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:3. As a result of loving God and obeying him, it gives us joy which is the second "fruit of the Spirit." When the love of God thoroughly permeates our whole being, then it produces a depth of joy which the pleasures of this world cannot give. Where does true joy only exist? David says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:11. Therefore, the nearer we come to God, the more of his presence we feel in our hearts, then the more true joy we may experience; for in the presence of God there is fullness of joy, and the true child of God may experience that fullness every day of his Christian life. Why should we not have joy? Does not God live to-day? and has he not promised in his never-failing word that "he that cometh to me I will in no wise cast out?" The glories of heaven are held out before the child of God, and with his own voice he says, "I will not leave thee nor forsake thee." How happy the child of God who exhibits in his life the "fruit of the Spirit." As the result of being filled with love and joy, God sends a blessing of peace to the heart of the trusting one.

As long as the heart is filled with selfishness and envy, there will be no room for the Spirit of God; but when by the light of his word we search the secret recesses of our heart, and empty it of these things, then it is that we may be "filled" with the presence of God; and we shall not only yield the fruits of love, joy, and peace, but also those that flow out of them, which are long-suffering, gentleness, goodness, faith, meekness, temperance. Peter says that "if these things be in you and abound, they make you that ye shall neither be barren [idle, R. V.] nor unfruitful." Do we possess these Christian graces? Are these fruits to be seen in our lives? The admonition to us is, "If ye know these things, happy are ye if ye do them." *Goffstown, N. H.*

ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 5.

BY WASHINGTON MORSE.

ACCORDING to previous appointment, a Conference was held at the residence of the writer, commencing Nov. 4, 1851. Eld. White and wife attended that meeting, which was one of deep interest. In the report of the same that appeared in the REVIEW of Nov. 25, Bro. White made this statement:—

The Lord worked gloriously for his people. Bro. Holt and Wheeler were present. Here also the importance of union was dwelt upon, and the Holy Spirit seemed to break down all opposing influences, and the honest children of God were made one.

There were a number present who held discordant views, which they sought opportunity to discuss, and force upon others. By this means much perplexity was being caused, and some distraction. On the second day of the meeting sister White was shown in vision the true state of affairs re-

garding the matters to which I have referred. This manifestation of the Spirit of God in our midst caused the deepest solemnity to prevail. As sister W. related what had been shown her, and pointed out in unmistakable language the errors that were entertained by some present, light broke into the meeting, and confusion disappeared. Hearty confessions were made, and a most complete triumph was had over the powers of darkness. Bro. E. P. Butler, who stood somewhat neutral, arose and stated that he had been in the fog for some time. "But," said he, "the fog is clearing away before the light, and I am going to follow the man with the lantern." This meeting brought about a much more complete state of union among the believers than had before existed.

In the autumn of the following year, Eld. White and wife again visited Vermont, and held meetings at different places. One meeting was held at Stowe, which we attended. Here, sister W. was given a vision of existing circumstances and conditions of much importance. As the meeting was a large one, and great interest was created by the incident of the vision, Bro. White called physicians to examine his wife while she was in vision. They were unable to account for her condition upon any other hypothesis than that of a supernatural manifestation; and such they believed it to be. They were much astonished and visibly affected by the solemnity of the occasion. The conviction fastened itself upon all, that the great God was, through the ministry of angels, communing with his servant. In relating what had been shown to her, which she did after regaining her natural condition and strength, sister White mentioned, among other things, that the angel had said to Eld. Joseph Baker, of Lebanon, N. H., "Feed my sheep." This was repeated several times, and the statement was added, "This you must do, if you would live," or words of similar import. Bro. Baker arose and responded to the truthfulness of the testimony, so far as his convictions were concerned. Stopping to the chart, he pointed to the representation of the angel of Rev. 14:15-18, and said, with tears in his eyes, "I never can go through." Sister W. arose, and with deep feeling encouraged him to go forward and do his duty. Her exhortation visibly affected the entire audience, and all felt that an angel had spoken through this servant of the Lord. It is a solemn fact that a short time after this, Eld. Baker gave up laboring, and went down to the grave. He was an efficient laborer in the Lord's vineyard, and no doubt had a very important work committed to his hands. But the burden seemed heavier than he could carry, and he was lost to the cause which was in such great need of his work.

In the spring of 1852, a Conference was called by S. W. Rhodes and James White, to meet at the house of Bro. Jesse Thompson, near Ballston Spa, N. Y., commencing March 12. One principal object of this Conference was to consider the feasibility of equipping a printing-office, as before that time the printing of papers, tracts, and pamphlets was procured elsewhere. The necessities of the situation were thus set forth by Bro. White, in the REVIEW of March 2, 1852:—

We stated in our last that we had made arrangements to publish only two more numbers of the REVIEW AND HERALD. But we have no idea that you should be without a paper for much length of time. . . . We object to conducting the paper in its present condition, for the following reasons:—

1. It is not convenient to print such a paper at a suitable printing-office, and have the work put by on the seventh day; and it is very unpleasant to us, as well as inconvenient, to have the work done on the Sabbath.

2. If a small office were owned by the brethren, the paper could be printed in such an office for about three fourths of what others can afford to do it for us in large printing establishments.

3. We think that hands can be obtained who are keeping the Sabbath, and would take an interest in the paper that cannot be expected of others. In this case, much care would be taken from the one that had charge of it.

4. As the paper is now printed, it is necessary that we should be confined to it. This is not only injurious to our health, but depressive to our spirits, while we hear the Macedonian cry from all parts of the country, "Come over and help us." We think that none of the brethren would wish to be thus confined, under such circumstances. And we think the Lord does not require it of any one who feels called to preach his word. But if an office were owned by our brethren, and the paper printed by those who are especially interested in the present truth, arrangements could be made to publish the paper, and the editor be absent a portion of the time.

The Conference convened according to appoint-

ment. I give herewith two extracts from the report of the same, that appeared in the REVIEW for March 23, 1852:—

The Conference held March 12th, 13th, 14th, and 15th, at the house of Bro. J. Thompson of Ballston, N. Y., was a meeting of special interest, and its beneficial effects will be seen upon the cause of truth. As the appointment was given out at a late period, and the traveling bad, many did not attend, who probably would have been present, had it been otherwise. Brn. Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse, and Edson were present. We were happy to see Bro. Andrews also, who arrived near the close of the meeting from his late tour in Michigan and Ohio.

Friday p. m., the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it had been, and of the propriety of having an office under the control of Sabbath-keepers. And after investigating the matter, it was decided by unanimous vote (1.) that a press, type, etc., should be purchased immediately; (2.) that the paper should be published at Rochester, N. Y.; (3.) that Brn. E. A. Pool, Lebbeus Drew, and Hiram Edson compose a committee to receive donations from the friends of the cause, to purchase the press, type, etc., and to conduct the financial concerns of the paper; (4.) that the brethren abroad be requested through the next number of the REVIEW AND HERALD to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper; and (5.) that those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, N. Y. It was thought that six hundred dollars would be sufficient to establish the press at Rochester.

On the strength of the plans that were laid at this meeting, those who were authorized to do so, proceeded at once to purchase a printing outfit, and establish it at Rochester. The first number of Vol. 3 was issued from the newly equipped office, May 6, 1852.

When I was in Battle Creek in June, 1886, I had the pleasure of seeing the printing press that was purchased for beginning the work at Rochester. It stands in the composing room of the spacious office there, and is in daily use as a proof press. Proofs are taken upon it of each page of the REVIEW, also other papers, before they go to press on the mammoth steam presses in the press-room below. As I stood looking upon that noble old press, many long-forgotten memories of the past were revived. I remembered the words of Eld. White when it was decided to purchase it. Said he, "I think this press will last us through until our work is done." So far as durability is concerned, I presume his words will prove true; but that was not his idea. We believed that that printing outfit would be sufficient to carry on the printing business to the end of time. As we look back now, we see that our ideas of the magnitude of the work were very circumscribed. I suppose that, in the aggregate, in all our publishing houses in different parts of the world, there are now fully forty presses in use; and many of them have from fifty to sixty fold greater capacity than the one first purchased. As I contrast the work in all its various phases at the present time, with its feebleness and small proportions forty years ago, it seems marvelous to think what has been accomplished. Truly, the Lord's hand has been in this work, and he has graciously condescended to bless the efforts that have been put forth by human agents.

Mankato, Minn.

UNWILLING WITNESSES.

BY ELI. M. C. WILCOX.

FACTS are stubborn things, and sometimes compel unwilling acknowledgment of the truth. As an example, the editor of the prohibition organ of Northern New York, the *Watertown Advocate*, believes in the conversion of the world in the coming millennium; yet the item below, clipped from his paper, is hardly consonant with the editor's theological views:—

Are we now living in that thousand years in which Satan was to be let loose? The amount of crime prevailing would seem to prove that we were.

No, we are not living there; but we are living in those days of which the inspired apostle said, "This know also, that in the last days *perilous times* shall come." 2 Tim. 3:1.

—Remember that goodness is the surest path to greatness. He that is good will try to be great, and he will grow surely and solidly, because of his goodness. Growth depends much on its foundation.

HE IS COMING.

BY MARY E. INMAN.

THE Saviour is coming! O sound it aloud,
Give the warning to each one of yon reckless crowd.
Go tell it to all in each city and town,
To those of low station, and men of renown.
He is coming in glory, O will ye take heed?
Ye shall then reap the harvest of each careless deed.
He truly is coming! In yonder fair sky
His glory celestial each one will descry.

O hope of the faithful, the Saviour will come!
He will give to the homeless a glorious home.
And to each of his faithful and toll-worn ones, rest
Will be given above in the home of the blest.
O all ye who know that his coming is near,
Rest not until all who will listen shall hear,—
Shall hear the sweet story of earth's coming King,—
And each waiting heart with rejoicing shall sing.

Prepare ye to meet him; the Saviour is nigh.
Each action must pass 'neath the all-searching eye.
The last solemn message of mercy goes forth
To the east and the west, to the south and the north.
Rouse the slumbering people, sound ever the cry,
The great day of judgment is fast drawing nigh.
Forsake all your sins, keep the faith of the Lord,
And life everlasting shall be your reward.

Evart, Mich.

THE LOST-TIME QUESTION.

BY LOYD J. CALDWELL.

AMONG the many excuses and pretexts for refusing to keep the seventh day, that of probable lost time stands prominent. A loss of time, somewhat general but not world-wide, would still preserve the week and the Sabbath. That a loss world-wide and permanent is utterly improbable, yes, utterly impossible, may easily be proved:—

1. The week and Sabbath were correctly kept up to and after the time of Christ's resurrection. Luke 23:54-56; 24:1; Acts 16:13. Why expect and how prove that they have become permanently disarranged since?

2. If the week of one is wrong, the week of all is wrong; but all agree with each other,—including the Jews, who, all admit, were able to keep the week from Moses to Christ—why less able or unable since?

3. Millions and millions of time contracts are constantly falling due,—and always have been since the time of Christ. How could they all lose one or more days *all at once* sometime, and none know it, and such a loss never be repeated or corrected? Think of the dated traffic, law-suits, wars, etc., constantly going on. Were there no mortgages coming due then, or could such a Rip Van Winkle sleep come over money-lenders now?

4. Pagans for thousands of years kept the day of the sun, till Pope Sylvester christened it the "Lord's Day," and together with the Roman emperors, from Constantine, enforced it on the world as the successor of God's Sabbath. Many have kept God's Sabbath from Eden. How could both parties lose at once, and lose just as much?

5. The Sabbath could not be lost, except by losing the week (which none will claim), or by disarranging permanently the days of the week—a thing no man can prove ever happened to a single individual, much less the whole race of mankind.

6. But to record days and weeks is one of the earliest lessons of childhood, and one learned alike by all classes and conditions of mankind, from the cradle to the grave. Aside from one's daily physical needs, there are perhaps no more universal facts.

7. But there is, if possible, still clearer proof. Whence came the week of seven days, if not from creation? and how marked off, save by a rest-day at its close? How came it to be so universal, from time immemorial, if not divine? What source so likely, what measure so fit, as this ever-recurring copy of the creation week, supported by divine command? Says La Place (next to Newton, the greatest of philosophers):—

The week is the most ancient and incontestable monument of human knowledge. It appears to point to a common source whence that knowledge proceeded.—*Craft's Sabbath for Man*, pp. 528, 365.

It [the week] has been used from time immemorial in almost all Eastern countries, and as it forms neither an all-quot part of the year or of the lunar month (29½ days), those who reject the Mosiac recital, will be at a loss to assign to it, as Delambre remarks, an origin having much semblance of probability.—*Encyclopedia Britannica*, Art. "Calendar."

To the ancient Chaldeo-Babylonians, we owe not only our division of time, but also the week of seven days, dedicated in succession to the sun, moon, and five planets—an arrange-

ment still maintained. And more than all that, there were days set apart, and kept holy, as far back as the time of Sargon of Accade (about 3400 B. C.). There are, however, essential differences between the two [Hebrew and Chaldean Sabbaths]. In the first place, the Babylonians kept five Sabbath days each month, which made them more than one a week. In the second place, they came round on certain dates of each month, independently of the day of the week; on the 7th, 14th, 19th, 21st, and 28th.—*Ragozin's Chaldaea*, (Putnam's edition), p. 230.

We find among all the ancient nations,—Chaldean, Persian, Hindus, Chinese, and Egyptians,—that the seven days of the week were in universal use, and each named the seven days, after the seven planets, including the sun and moon. We shall find the probabilities millions to one against its being an accident.—*Planetary and Stellar Worlds*, p. 7.

8. Let us hear the testimony of the languages. Eld. W. M. Jones, of London, a linguist long resident in the East, has published a "Chart of the Week," giving the meaning of the word "week" and of each day, in 160 of the principal languages, ancient and modern. From it we learn the following: (1.) Every one,—Sanskrit, Babylonian, Egyptian, Chinese, etc.,—has a week of just seven days. (2.) One hundred and eight of the 160 languages call the seventh day, or Saturday, *Sabbath*, or some word indicating *no work*. (3.) But three call Sunday by any sacred name. (4.) Among those calling it the seventh day Sabbath are the ancient Persian, Arabic, Armenian, Turkish, as well as the later Italian, French, Spanish, German, Russian, etc.

9. The science of astronomy absolutely demonstrates that there has been no day lost since long before Christ,—which is more than is needed to destroy the objection.

Johnson's *Cyclopedia*, Art. "La Place," says:—

The earliest authentic observations of eclipse, made at Babylon in the years 719, 720, 721, B. C., show that they occurred 1½ hours sooner than if the present mean motion of the moon then obtained. . . . At each lunation, she approaches nearer to the earth than during the last, by one fourteenth of an inch! . . . The revealing, after many years of study, of the source of the resulting discrepancy between astronomical tables and observation, is regarded as one of the proudest achievements of the author.

Now, if astronomers, by a study of eclipse-tables and observations, can detect a gain of but 105 minutes in 2600 years, what nonsense to talk of a possible loss of years, weeks, or even a day!

10. Again, see how easily astronomy detects and corrects errors in counting time! The Julian year (after Julius Caesar, since 45 B. C.) counts 365½ days for a year. The Gregorian, or *true* solar year (after Pope Gregory VIII., since 1582) has 365 days, 5 hours, 48 minutes, and 46 seconds; or eleven minutes *shorter* than the Julian year. Thus the Julian almanac would lag behind the sun and seasons three days in 400 years; or get ten days behind from A. D. 325 to 1582, when Gregory ordered it to be set right by commanding Oct. 5, 1582, to be dated Oct. 15, 1582, and the Gregorian year to be used thereafter. Catholic Europe obeyed at once; Protestant England and her colonies delayed until Parliament ordered Sept. 3, 1752, to be dated Sept. 14, 1752 (the Julian almanac being then eleven days behind the sun), and the Gregorian calendar to be followed. Greek Russia still uses the Julian almanac, which is now twelve days behind the sun, and our Gregorian, or true, almanac; and therefore while we all keep Christmas on the same calendar day (Dec. 25), Russia observes it Jan. 6! But Rome, England, and Russia alike count the *same* day for Sunday, Monday, etc., and *always did!* Thus does God preserve the week, by making it so simple that a child can measure it. Suppose the people had lost a few days now and then, would not the seasons tell the astronomers of it?

11. Astronomy is the oldest of sciences. It flourished under the clear skies and on the boundless plains of Chaldaea and Egypt, thousands of years ago. Says a recent and able authority:—

The astronomers of ancient Mesopotamia . . . had succeeded, by their knowledge of the period of 223 lunations [moons], in predicting eclipses. The most ancient calculation of this kind,—that for March 10, 721 B. C.,—was made by them, and differs from ours by a few minutes only. . . . Thus we have seen two solar eclipses; those of July 2, 930 B. C. and June 13, 809 B. C. are mentioned on the monuments.—*Le Normant and Chevallier's Anc. Hist. of the East*, pp. 316, 448-451.

Says the great Sir John Herschel, prince of astronomers:—

Remarkable eclipses, for instance, now that the lunar theory is thoroughly understood, can be calculated back for thousands of years, without the possibility of mistake.

ing the day of their occurrence. And whenever any such eclipse is so interwoven with the account given by an ancient author of some historical event, as to indicate precisely the interval between the eclipse and the event, and at the same time to identify completely the eclipse, that date is recovered and fixed forever. This has been done in the case of four remarkable total eclipses of the sun: *Thales*, May 25 585 B. C. (mentioned by Herodotus as predicted by Thales, and as causing the suspension of a battle between the Medes and Lydians, followed by a treaty of peace); *Larissa*, May 19, 537 B. C. (related by Xenophon as causing a panic among the Median defenders of that city, thus enabling the Persian besiegers to capture it); *Agathocles*, Aug. 15, 310 B. C. (witnessed near the southern part of Sicily by the fleet of Agathocles, in its escape from the Carthaginian blockade by Syracuse); *Stiklustad*, Aug. 31, 1030 A. D. Too recent for use.

Speaking of that of Larissa, Sir John says: "We are thus presented with a datum in those remote times, having all the precision of a most careful modern observation," etc. Of Agathocles he says: "No other eclipse by possibility could have done so."

Says one of the highest living authorities:—

In China the same idea has prevailed from time immemorial; and from the reign of Teheon, 1100 B. C., a court astronomer has been regularly employed, whose business it has been to announce any approaching eclipse. The court then assembled (a custom even in our own day), the emperor solemnly bent a tambour, while the mandarins shot arrows into the sky, to assist the eclipsed luminary. —*Sir John Lubbock, in Origin of Civilization*, p. 231.

The following will explain itself:—

U. S. Naval Observatory, Washington, Jan. 31, 1888.

Mr. L. J. Caldwell,
Battle Creek, Mich.

Sir: To the several questions in yours of the 23d inst., the following answers are returned:—

1. "Did not the ancient nations predict and record eclipses long before Christ?"—Yes.
2. "Is not the day of the week on which some of the most noted ones occurred, recorded?"—No.
3. "Have not modern astronomers retraced and identified some of them, even to the day of the week?"—Yes [as to identifying them], but not as to the day of the week, which could be, however, readily ascertained.
4. "Did the Julian or Gregorian corrections of the calendar disarrange the days of the week?"—No.

Very respectfully,

R. S. PHYNIA, Superintendent.

But if time has been lost, how could astronomers predict, record, and retrace eclipses in all nations for thousands of years, without finding it out? How can one be expected to admit a "may be so," in contradiction to science, history, and all individual experience? Not a scrap of reliable proof can be shown. Is not the "wish father to the thought," since those who cannot find a definite day for the seventh day, can yet find one for the first? Selkirk, Kane, Livingstone, Magellan, etc., lost no time. Are we to believe that once on a time, all the world lost their wits?

A DELIGHTFUL THEME.

BY ELD. ALBERT STONE.

THE most delightful theme that can come within the range of human thought is presented by the gospel of our Lord Jesus Christ. Free redemption from a state of sin to a state of holiness; from a state of enmity to God, to one of love to God; from a state of condemnation, to a state of justification; from a condition of poverty, to one of riches; from a condition of abject slavery to Satan, to that of sons and daughters of the Lord Almighty; from the sentence of death, to the promise of life; from the grave, to a mansion in the Father's house—is a theme which the angels may well desire to look into. What wonders of love, power, and goodness cluster around the plan of human redemption.

"Salvation, O the joyful sound!
'Tis pleasure to our ears,
A sovereign balm for every wound,
A cordial for our fears."

How incomprehensibly glorious and benevolent is the gospel in its provisions! The promise of Christ, the birth of Christ, the earthly life and work of Christ, the power of his example, the greatness of his love, and the virtue of his sacrifice,—each constitute a theme for thought and meditation deeply interesting and comforting to the Christian heart. Then there are the benefits Christ bestows: a season of probation; the Scriptures in our own language; the preaching of the word, by the foolishness of which it pleases God to save them that believe; conviction of sin by the law of God; regeneration by the Spirit of God; justification by the grace of God; and

sanctification through the word of God. Add to these the blessings of Christian association, the privileges of the church militant, of being numbered with the "little flock," of bearing burdens for Christ, who has done so many good things for us, and suffered so much for us.

What if we should be called to suffer a little persecution for Christ's sake, beyond mere words of reproach? What if we should come under the ire of the dragon, and suffer confiscation of goods, personal imprisonment, and even the decree of death passed against us? Maybe such an ordeal is necessary to take away our earthliness, and fit us for the kingdom of heaven. The kingdom obtained at any expense will be cheap enough. Then there are the ever-increasing riches and glory of the heavenly world. Not stationary, but eternally advancing will be the order of things in heaven. Heaven is not monotonous, nor are its inhabitants idle. The most noble enterprises, and the most exalted achievements will engage the powers of the saints and angels in glory. "Thy soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63: 5, 6.

THE DISCONTENTED RAIL.

(A Fable.)

BY A. SMITH.

I WAS walking at midnight along the bed of a railroad through a swampy tract, when a sharp metallic sound suddenly came from one of the rails. I stopped and listened, when a ringing voice pleaded, "Why am I spiked down here to these decaying cronies, in this dismal swamp? I cannot move from my place, and am disturbed all the night long by the croaking of frogs, and the harsh cry of night-birds as they soar above me. I am made nervous by the ghostly shadows driven by the light of the moon from the overhanging branches of the trees, or am nauseated by the miasmal air of this dismal place. I wish that I could remove to one of the great cities at the terminus of this road. There I might be more esteemed and useful, and instead of seeing but for a moment a rapidly passing train, I could see them at all hours; and, instead of being disturbed by croaking frogs, I would be charmed by the melody of music and the hum of busy life."

"O foolish rail," said I, "were you removed to the city, where there are thousands like yourself doing duty, you would soon find that you would have greater occasion for jealousy than you now have. Heavy car(s) would so wear upon you that you would be broken down or completely worn out in a short time. Your services there, where trains run slowly, would be less valuable than here, where they move with great rapidity, and there is far greater danger of serious accidents, should a single rail fail to be at its post of duty. The master of the road has placed you here, because he thought you could be relied upon in a position where thousands of dollars' worth of property and hundreds of lives are dependent for safety upon the faithfulness of a single rail. The great railroad economy in the cities you speak of, and where you desire to be, would be almost worthless, should there be a permanent break in the road here. You have already become weakened by your discontent and complaining."

The rail made no reply, and I went on my way, meditating how like this discontented rail are many professed followers of Jesus. The heavenly Master has placed some whom he should be able to trust, in lonely places, to light up the moral darkness around. Lonely brother, sister, let your light be bright and shining, keep it trimmed and burning, thankful for so great a trust; and never indulge the thought of removing to some large church, with the idea of laying down your responsibilities, and enjoying the numerous services of the sanctuary. The Master says, "Go work in my vineyard." He does not say, "Doze listlessly in the shade of my house," but—

"There 's resting by and by."

—No one can expel Satan except by the use of proper means, nor can he be kept from the heart, unless it is occupied by something better. To be "filled with the Spirit" is a great necessity.

NOT UNDER THE LAW, BUT UNDER GRACE.

BY E. W. WEBSTER.

BECAUSE we are not under the law, we are not under obligation to keep it, is the way many people reason. We are under grace now, and so are released from the law. "Free from the law; O happy condition!" They say, "The law entered, that the offense might abound. But where sin abounded, grace did much more abound." And grace abounded so much more than sin, that it totally eclipsed the law; sin does not appear so sinful after all, and we are under no further obligation to the law whatever. The law *hath* reigned; but *now* grace reigns; and if grace reigns, it is greater than the law, and much more important.

But let us examine this position. It looks very philosophical and pleasing at first glance; but may it not be found to be more philosophical than theological? The text referred to, is Rom. 5: 20, 21. And instead of saying the law reigned, it says, "Sin hath reigned unto death." But sin is the transgression of the law. 1 John 3: 4. So if sin reigns now, there is a law. Without law there would be no sin; and without sin there would be no grace shown us, as there now is through Christ. So without the law there would be no grace. Therefore the law is first and greatest.

But as we have sinned, and the law cannot give life, as was at first intended (Eze. 20: 11; Rom. 10: 5.), grace was shown us, and reigns (and has reigned ever since it was first shown to Adam in the garden of Eden) "unto eternal life." How? Independent and exclusive of the law?—No; but "through righteousness" (Rom. 5: 21), not through the transgression or abolition of the law. But righteousness is doing right; or to make it more plain, "All thy commandments are righteousness." Psa. 119: 172. Then "grace reigns through [obedience to] the law unto eternal life."

This is what Paul argues in Rom. 8: 3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness [right doing] of the law [or doing the law right] might be fulfilled [accomplished] in us, who walk not after the flesh, but after the Spirit;" and this proves that if we walk after the Spirit, we shall keep the commandments.

Thus antinomianism falls by one of its own weapons; and all who try to uphold that theory will fall by the same. O for more of that true faith in Christ, which will help us to walk at liberty because we keep God's law! Ps. 119: 45; James 2: 12.

Monroe, Wis.

CHRIST AND THE LAW.

BY ELD. F. PEABODY.

CHRIST is set forth as a Saviour from sin. Sin is the transgression of the law. Then, when a person acknowledges himself a sinner, he must acknowledge the law that points out his sin; for it is by the law that we obtain the knowledge of sin. Then, when a person believes in Christ as his Saviour, he acknowledges himself a sinner, needing such help, and must acknowledge the existence of the law that convicts him of sin. Then, can a person truly believe in Christ as a Saviour, and not, in so doing, recognize the binding obligations of the law? If we do away with the law, we reject Christ as a Saviour from sin. Both fall together.

The antinomian ought to be consistent with the position he takes; and to be so, he will have to reject Christ as a Saviour from sin. His position now, is that Christ is a Saviour from a possibility of sinning; for as soon as he admits that he is now a sinner, and in need of Christ as a Saviour, he must admit the existence of the law which detects sin.

O let me know the worth of silent prayer,
For grace His joys and sufferings to share.

—Do not let the evening of life be less joyous than the morning.

—Grace, by its matchless art, often turns our heaviest trials into occasions for heavenly joy. "We glory in tribulations also."

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.

NOTHING TO SHOW.

"My day has all gone"—'t was a woman who spoke,
As she turned her face toward the sunset-glow—
"And I have been busy the whole day long;
And yet for my work there is nothing to show."

No painting nor sculpture her hand had wrought,
No laurel of fame her labor had won;
What was she doing in all the long day,
With nothing to show at set of the sun?

What was she doing? Listen,—I'll tell you
What she was doing in all the long day;
Beautiful deeds too many to number,
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power, unmeasured, unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone forth to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely to others her blessings were given,—
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labor of heart and of hand
What could she show at set of the sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records he keeps of all we forget,
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below;
Though nothing she had at set of the sun,
The angel above had something to show.

—Sel.

HIS TENTH.

THE text did not please Silas Bent that day, and he knew the sermon would please him less. He was tired of hearing the same old story, "Give, give, give," to first one board and then another, to missions and missions without end. He knew from the very beginning of it, that Dr. Weeks's entire discourse would be an urgent call to his people to adopt the old tithing-system, and give at least that much, as a matter of course, to the Lord. A tithe, indeed! Why, Silas Bent was worth two hundred thousand dollars, with an annual income of twenty thousand. A tithe of that would be two thousand dollars a year, thrown to the winds. So long as he rented a pew, took his wife to the meetings, and put ten cents each Sabbath morning into the contribution basket, he did n't see the sense in being everlastingly preached at for money, money, money. No, he would n't listen to the sermon. It took an unusually fine one to keep him awake at any time, and he certainly would n't even try, this morning, to fight off his drowsiness. A tithe! Absurd! If he had only a dollar, he might not mind giving a tenth of it, but two thousand dollars—never!

There lay a snug roll of bills in his vest-pocket, and these he poked down deeper, lest unwarily, his nervous fingers, in fumbling for the usual dime, might clutch one of them instead. And then the voice of good Dr. Weeks sounded more and more distant, and presently old man Bent, to the silent amusement of the younger members around him, was sleeping peacefully. Did I say peacefully? Let us follow him to that mystical "Land of Nod."

Bonnets and bald heads and pew-backs had barely faded from his vision, when he found himself hurrying along a business street. Yes, of course—Monday morning, and he must not be late at the office. Mail to attend to, and employees to direct; and yet, with all his hurried walking, he enjoyed the fresh air, the sunshine, and the sounds of active life about him.

Suddenly, he became aware of a figure at his side, a slender form, in neutral colors. He tried to inspect it closely, but his glasses needed rubbing or something was wrong, for he had only an indistinct impression of a calm countenance and

misty gray apparel. It made him nervous,—this ephemeral figure, keeping step with him.

"Well?" he asked.
"Well," an answer came in measured voice; "I bear a message. You who will not give even one tenth to the Lord, shall now receive but a tenth from him—a tenth of happiness, of health, of the good things of life. He will give you more than you are willing to give him. He will give you a full tenth."

Silas stopped where he stood, polished his glasses, adjusted them, and stared. The figure had gone. What had it said? "A tenth?" He hardly understood, and started on, intending to forget the gray vision and the calm voice, in his own business pursuits.

But what had gotten into his legs! He could hardly lift his feet or place them one before the other. Odd thing! Why, he had prided himself upon his health and briskness, for the last twenty years. He shook as though with ague. Every breath of air chilled him through and through; he must hurry the faster to the office, and have that rascally Tim build a heaping fire. But the office seemed growing farther and farther away, and harder and harder to reach. He ached in every bone. "The Lord will give you a tenth of your health." The words rang in his ear, and he turned pale with horror. The pleasant bustle of the street had grown less clear; he hardly heard the tread of feet, the call of voices, the rumble of wheels. If only he had had Craddock drive down with him that morning—it was too chill to have walked. The very sunshine seemed growing dim—not half so bright, nor a third, nor a fifth, nor—merciful powers!—a tenth as bright perhaps. He shuddered. Then the air, the very air he breathed, seemed to be growing thinner and thinner. He gasped and choked, and fell heavily to the pavement.

"Help! help!" he shrieked, smothering and terrified; "help!"

A busy man rushed toward him, and poked him viciously in the side with a gold-tipped cane. His head was swimming, his pulses beat but feebly; life, health, sunshine, power, everything—seemed flying from him. Then that fiend with the cane and the gray mustache, instead of helping him up and fanning a bit of breath into his body, still punched him mercilessly. He writhed and groaned, and clutched to catch the cudgel and thrust it from him. It felt queer and warm, and larger than it looked. He opened his eyes with a start, and found himself holding with both hands—his wife's elbow.

There were smothered giggles sounding behind him. Cold drops stood on his forehead. He could actually feel the pallor of his face. Maria looked pale, too, and her glance was full of meek reproach.

A dream! thank the Lord, only a dream! He had suffered untold agonies in twenty minutes by the clock. Brother Weeks was just concluding his eloquent appeal; the elders passed down the aisles with the baskets, and when Silas felt the cold little coin in his pocket, it made him colder. Out came the roll of bills, and softly they fell in among the contributions. No one saw it but Maria; she thought he had lost his mind, till he said to her during their quiet walk home: "Maria, who could help giving his tenth, after hearing that powerful sermon!"

"It was a good sermon," Maria replied; and when Silas Bent's two thousand went to the mission work that year, she thanked the Lord that her husband had awakened in time to really hear that sound, good sermon, and to gain so lasting an impression from its stirring truths.—*Maud Kittenhouse, in Herald and Presbyterian.*

WINSOME PEOPLE.

THEY are the people who love to diffuse happiness. They are happy themselves, because they have made others so. They are thoughtful, considerate, and courteous, ever seeking to provide joy and peace for others—ever striving to avoid and remove anything and everything that wounds unnecessarily. It is unspeakable delight to be near such people.

We sometimes hear the remark, "I would be willing to do so and so, if she or he or somebody else were so and so," or words to that effect, as an excuse for the speaker's own short-comings. But I beg of you, do not believe a word of it; agree rather with one who says: "I have often noticed

that the man who would have done such wonderful things if he had been there, never gets there." "Why are you always thinking of others?" asked a friend, of a winsome lady, beloved by everybody. "I would n't wear my life out bearing other people's burdens."

"Would n't you?" came the questioning answer, with a sweet but reproving smile. "I could not wear it out doing better work than in helping the weary and heavy-laden."

"To do God's will—that's all
That need concern us; not to carp, or ask
The meaning of it, but to ply our task,
Whatever may befall;
Accepting good or ill as he shall send,
And wait until the end."

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in heaven. Faber says: "Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one, unless accompanied by kindness. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence, over the breadth of centuries."—*Christian at Work.*

MOTHERS, SPEAK LOW.

I KNOW some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life,—an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while many a home, where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience, either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdens; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*The Kindergarten.*

MIRRORS.

ELI PERKINS tells of an old lady whose face was covered with wrinkles, turning away from the mirror, saying, "Mirrors nowadays are very faulty. They do n't make such mirrors as they used to when I was young." How often do people attribute all the faults committed, to their neighbors! If they find themselves destitute of friends in the community, it is all other people's fault. If in the church, everybody seems to think differently from themselves, then every such person is ignorant or willfully mean. If nobody enjoys their presence, or extends to them the courtesies of love and friendship, the neighborhood is denounced as uncivilized. The wrinkles are in the mirror, of course, and the fault with the glass. But, friend, know this, that sweetness, loveliness, and beauty compel appreciation. Be not wanting, and others will not seem to be.—*Sel.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

THE INDUSTRIES OF WEST AUSTRALIA.

As seen from the ocean, much of the coast of West Australia is anything but inviting. From that stand-point one sees in the south of the colony but a monotonous plain, bounded in the distance by a chain of bleak hills. Farther north, however, the shores are strewn with enormous masses of rock, extending, in some cases, a long distance from the beach. The eye is relieved by the appearance of an occasional eminence among them, covered with the richest vegetation, and a few fertile plains present themselves, in marked contrast to the general barrenness of the coast.

A glance at the map will show the interior of this colony to be entirely unsettled. Indeed, until quite recently it was a great, unknown land. The discovery of the Kimberly gold-fields has, however, encouraged exploration, until now the exact nature of the country is well known. Arrangements are now being made for the construction of railways on an extensive scale, to be partially paid for on the land grant system, so that, ere long, much of the country will be opened up to settlers.

We present this week a characteristic scene of the interior of the country, taken on the spot. In the distance is seen an extensive flat, broken only by a sheet of stagnant water, the plain beyond being bounded by the horizon. In the foreground are some herders' tents, erected under two singular-looking trees, the bodies of which, as will be seen from the size of the tents, and the men standing about, grow to an enormous size.

This species of growth is known as the *boabab* tree, which in some cases sends up narrow, compressed trunks to a great height, and have only a crown of sharp pointed leaves, while others seem to exhaust themselves in foliage, having only enfeebled stems. Then there are others still, like those seen in the picture, which grow to such a giant size as to admit a large party within the hollow of the trunk.

This tree flourishes mostly in low, swampy ground, and seems to concentrate its strength in its huge bottle-shaped trunk. It will be seen that those herewith shown are stunted in height, and have but few branches. But even these, when in leaf, afford a welcome shelter to the shepherd or wayfarer. It is sometimes called the *bottle-tree*, not only because of the shape of its trunk, but also because it contains small supplies of water, which may be secured by piercing the bark. When young, the bulby stem of the tree is edible, and the wood of the full-grown trees is so soft that the trunk of one can be easily scooped out. This quality, taken in connection with its convenient shape, renders it peculiarly suitable for making canoes. These trees are found in Northern Queensland, as well as in West Australia, and by a singular coincidence, in the same latitude in Africa.

The gold-fields of this colony are proving to be very rich. Already many are there, engaged in working claims, and large nuggets are frequently

found. The country in the regions of the gold-fields is of a slate formation, with numerous hills, gullies, and creeks. The gold-bearing stone taken out so far, is described as very fine, and only slightly stained with iron.

Land can be taken up in this colony on liberal terms of deferred payment, or can be rented at a cheap rate. At present, over 130,000,000 acres are held by the Government for rental purposes, 100,000 acres being under actual cultivation. Within what is called the settled districts, there is good land enough to satisfy all demands for fifty years, were time to continue so long. When the value of the country is more fully known, there will be thousands of immigrants to that desirable part of Australia.

Sheep-raising is not so great an industry in West Australia as in older colonies, not because it

upon him while engaged at his task. Quite frequently, too, sharks appear on the scene, to dispute the title of the diver's life, when his is rarely a long career.

The business of getting the pearls from their shells is not the most pleasant. The oysters, on being first taken from the water, are thrown on a vessel and there left to die, when the shells open of their own accord. The shells are then removed, but the oysters are still in buckets till they become decomposed, when the mass is well stirred. In the last operation the pearls sink to the bottom, and the filthy mass is poured off. In most cases the pearl business is very like gold prospecting—much hard work for meager returns.

The pearl is said to be formed through accident. Some foreign substance, as a grain of sand, or some sort of parasite, becomes lodged between the oyster

and its shell, when the creature, in self-defense against the intruder, begins to deposit on it a coating of the same material as that of which the shell is composed. In some cases the process continues till the pearl has grown large enough to kill the oyster. When this happens, the shell opens, and the pearl is soon lost, being washed away by the action of the waves.

When a pearl is found buried in the soft substance of the oyster, it is round, or pear-shaped. If it be found with one side adhering to the shell, it is then called a "button pearl." Sometimes a parasite bores its way into the shell of the oyster, when the bivalve, feeling the pressure, im-

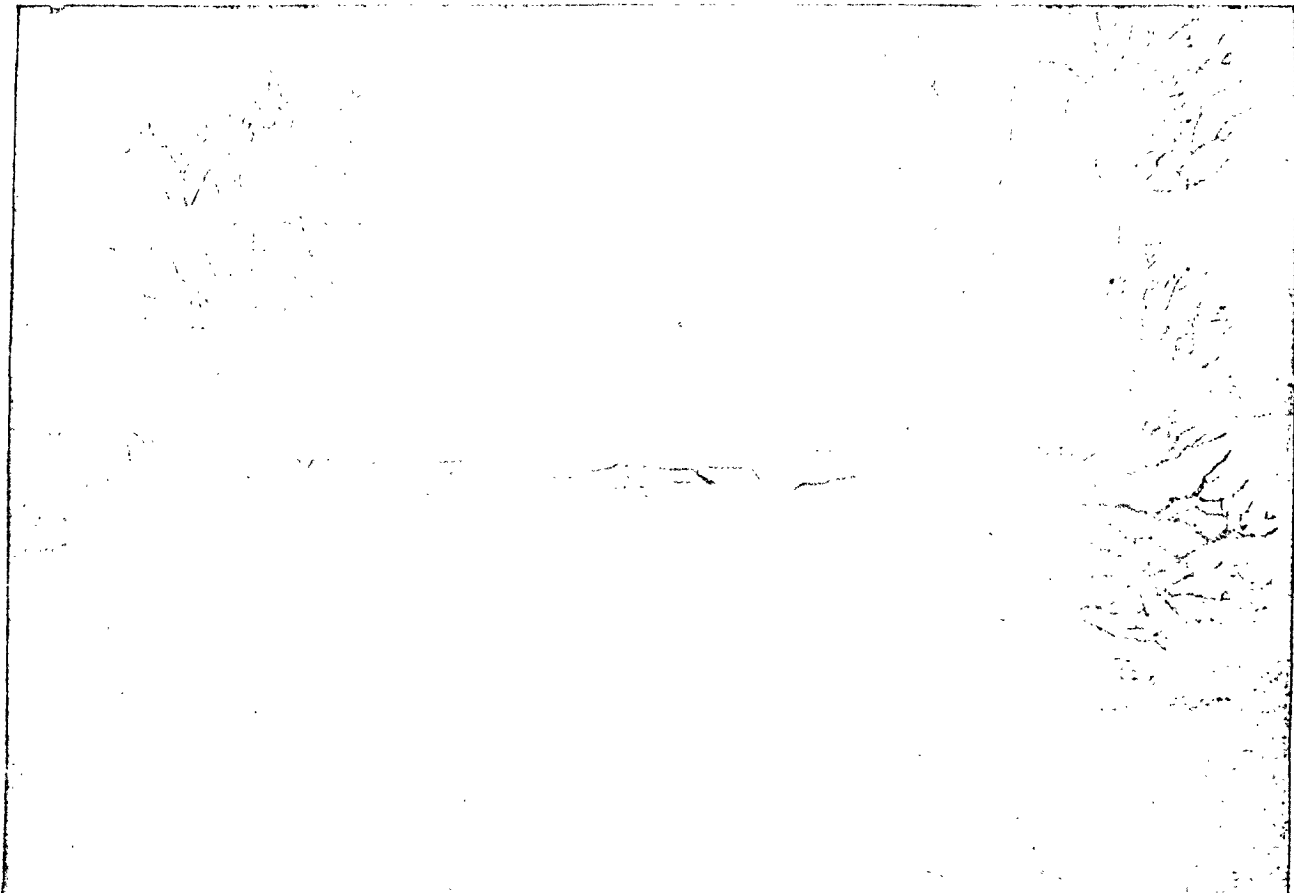
mediately deposits a layer of pearly matter on the shell itself, at the point of attack. These are called pearl blisters, and are found in all shapes, but are of no value, only as curiosities. The exports in shells and pearls now reach the handsome sum of \$700,000 a year.

The resources of this country are so numerous and rich, that when the fairy touch of a sufficient population shall be given them, they will give an impetus to the colony quite unparalleled in that part of the world. It has doubtless a brilliant future before it, commercially, and it is reasonable to hope for a corresponding progress for the truth of the third angel's message there also, if it can only become planted in the hearts of its people. Nothing direct has been done there yet, and it is the only colony of the group, of which this can be said. And yet, the sound of the truth has been wafted there. Some who embraced it under the labors of the writer while in Australia, sent papers and tracts to that country; yet with what result, I have not learned. But there is no reason why that important colony should not soon be entered, and the truth firmly planted there. We hope it may be soon, and that, when the work closes, there may be many precious souls found there, as well as in other parts of the Southern Land, who will be prepared to welcome the Saviour when he comes.

J. O. CORLISS.

MICHIGAN TRACT SOCIETY PROCEEDINGS.

The first meeting of the seventeenth annual session of the Michigan T. and M. Society convened at Grand Rapids, Sept. 21, 1888, at 5 p. m., the Vice-President, Eld. H. W. Miller, in the chair. The meeting opened with prayer by E. S. Griggs. After the reading of the report of the last annual session, it was moved and carried that the



THE BOABAB TREE OF WEST AUSTRALIA.

is not so profitable there as in other parts, but because there are not the number of people there to engage in it. But it is, nevertheless, quite a thriving business there, considering the circumstances. In the clipping-season large bands of men go from one "run" to another to shear the sheep. They become very expert at the business, and some realize handsome sums of money at the close of the season. By investing the money earned, in flocks, they soon become possessors of large establishments of their own, as the usual annual increase is seventy-five per cent. A professional shearer will often clip one hundred sheep in a day of ten hours, for which he is paid five dollars. Some work over hours, and thus receive extra pay. Board is always included while thus engaged.

Pearl-fishing has for some years been one of the leading industries on the north coast off Port Darwin, Torres Strait, and other parts of Northern Queensland. But it is only lately that this enterprise has engaged much attention along the coast of Western Australia. Some rich firms of London have had boats in the business, and have successfully introduced the diving-dress in which to descend in search of the valuable commodity. The natives, however, do nearly as well without any dress, on account of being so well accustomed to the water.

They stay down for a full minute, in which time they generally succeed in loading a small vessel with the oyster-shells. The way this is done seems surprising to one not acquainted with the habits of the people. Their great toes can be moved out from their feet apparently as easily as a white man moves his thumb, and in this way they pick up the shells in sight. It seems natural for them to pick up small objects with their toes, and they often do so to save themselves the trouble of stooping. A diver's life is a very trying one, on account of the constant pressure of water

reading of the report for the past year be waived until called for by the President. The Chair was empowered to appoint the usual committees, which were subsequently named, as follows: On Nominations, J. S. Wicks, I. D. Van Horn, J. N. Brant; On Resolutions, C. Eldridge, J. O. Corliss, E. S. Griggs.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 27.—At the request of the President, the report for the past year was given, which showed the following results:—

REPORT OF LABOR.

No. of members.....	2,724
" reports returned.....	3,319
" members added.....	360
" " dismissed.....	145
" letters written.....	8,059
" " received.....	2,301
" missionary visits.....	20,623
" Bible readings held.....	4,645
" persons attending readings.....	13,319
" subscriptions obtained for periodicals.....	1,846
" pp. publications distributed.....	3,768,127
" periodicals distributed.....	163,983

TREASURER'S REPORT.

Cash received.....	\$17,333 72
" paid out.....	16,697 15

Cash on hand to balance.....	\$636 57
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FINANCIAL STANDING.

Assets.....	\$9,757 72
Liabilities.....	6,872 89

Balance in favor of Society, \$2,884 83

The large difference in the financial standing of the Society for this year and last, is owing to the fact that the Board of Directors thought best to drop from the resources, individual accounts of doubtful value and long standing, and the depreciation in the value of books on hand.

The Committee on Resolutions submitted the following report:—

Resolved, That we acknowledge the wisdom of the plans adopted for the advancement of the canvassing work, and that we will try to carry this important branch of our work forward, in harmony with these plans, with more determination in the future than we have in the past.

Whereas, God has placed upon the church the burden of the missionary work, and will hold its individual members responsible for its success; therefore,—

Resolved, That we hereby pledge ourselves to uphold and sustain that work in its various branches, by our prayers and by liberal contributions of the good things of this life, which God has so freely bestowed upon us.

Resolved, That we adopt the double-entry method of book-keeping, as recommended by the International Society at its last annual session.

Whereas, Each passing year shows that the missionary work is steadily growing in importance, and should receive the most solicitous attention from those who are chosen to bear the burden of that branch of our work; therefore,—

Resolved, That, in view of this, we deem it essential that the President of that society should be largely released from other responsibilities, in order that the principal part of his time may be given to the advancement of the various interests of the work to which he is chosen the executive head.

Resolved, That, according to the recommendation of the International Association at its last annual session, we recognize the State canvassing agent as a member of the Board of Directors of our State Tract Society.

On motion to adopt, many interesting remarks were made on the first two resolutions. Resolution three passed without remarks. The consideration of resolutions four and five was deferred until the next meeting, by a motion to adjourn, which was carried.

THIRD MEETING, AT 3:30 P. M., OCT. 1.—After the reading of the minutes, resolutions four and five were adopted.

The Committee on Nominations made the following report: For President, H. W. Miller; Vice-President, G. G. Rupert; Secretary and Treasurer, Hattie House; Directors: Dist. No. 1, Eugene Leland; No. 2, M. B. Miller; No. 3, H. C. Goodrich; No. 4, E. H. Root; No. 5, John F. Carman; No. 6, Wm. Ostrander; No. 7, David Malin; No. 8, Willard Fay; No. 9, M. B. Cyphers; No. 10, John D. Gawell; No. 11, Dr. H. S. Lay; No. 12, To be supplied.

The persons named were elected.

D. Malin presented the following resolution, which was adopted:—

Resolved, That we recommend that the district meetings follow the State meeting, instead of preceding it, and that we request the International Society to consider the same at its next annual session.

Adjourned *sine die*.

H. W. MILLER, *Vice-Pres.*

HATTIE HOUSE, *Sec.*

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	2,724
" reports received.....	872
" members added.....	61
" " dismissed.....	17
" letters written.....	2,947
" " received.....	764
" missionary visits.....	5,527
" Bible readings held.....	1,292
" persons attending readings.....	5,131
" subscriptions obtained for periodicals.....	210
" pp. of publications distributed.....	486,847
" periodicals distributed.....	32,624

Cash received on sales and accounts, \$2,748.91; on other funds, \$731.18. HATTIE HOUSE, *Sec.*

INDIANA TRACT SOCIETY PROCEEDINGS.

THE meeting of the Indiana T. and M. Society, for the quarter ending June 30, 1888, convened on the camp ground at Warsaw, Ind.

FIRST MEETING, AT 9 A. M., AUG. 8.—The President, Eld. Wm. Covert, in the chair. Prayer was offered by Eld. D. H. Oberholtzer. The reports for the quarters ending March 31 and June 30, 1888, were read and accepted. The report of districts was then called for, and responded to by the directors present. Eld. Covert spoke of the great necessity of each T. and M. officer and member being earnestly and actively engaged in the missionary work, and how important it is that the secretaries and librarians put forth their best efforts to secure a report from each member doing missionary work.

The President being authorized, appointed a Committee on Resolutions as follows: V. Thompson, N. W. Kauble, C. F. Jenkins.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 9.—A summary of the yearly report was called for, and read. The Committee on Resolutions presented the following:—

Whereas, It has been demonstrated that the canvassing work is a potent means for the advancement of the third angel's message; therefore,—

Resolved, That whenever consistent, we use our influence to persuade others to enter the canvassing field, and thus increase our force of workers.

Resolved, That we instruct our people in this State as to the importance of the canvassing work, and urge upon them the necessity of encouraging our canvassers in a substantial way, by sending them provisions, furnishing them homes and vehicles, paying their railroad fare, or by helping them in any other way that would assist them.

Resolved, That we instruct our T. and M. members in all parts of the State, to be faithful in reporting the work they have done, each quarter, so as to enable the State Secretary to give a full summary of work done in the State, and to keep a full account of the number of members.

Resolved, That it is the duty of the director, to see that each member in his district report the work done by him.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M., AUG. 9.—The consideration of the report of the Committee on Resolutions, which had been interrupted at the previous meeting, by an adjournment, was resumed. The resolutions were again read, and after being quite fully discussed by the ministers and canvassers present, were adopted. Several present signified their willingness to encourage the canvassers who would work, by giving them homes and provisions.

Adjourned *sine die*.

WM. COVERT, *Pres.*

J. W. MOORE, *Sec.*

ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Illinois Tract and Missionary Society convened at Springfield, Ill., Sept. 4, 1888. The first meeting was called by the President, according to appointment, at 9:45 A. M. Opened with prayer by Bro. Wm. T. Hibben. The minutes of last session were read and accepted. On motion, the Chair was authorized to appoint the usual committees, which he named as follows: On Nominations, H. V. Weaver, J. C. Wright, R. Vickery; on Resolutions, Geo. B. Starr, W. E. Haskell, J. E. Froom.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 5:30 A. M., SEPT. 7.—The Committee on Resolutions submitted the following partial report:—

Whereas, Our spiritual growth depends upon our laboring for others; therefore,—

Resolved, That we urge the duty of becoming members and workers in the Tract and Missionary Society, upon every member of our body.

Whereas, Our interest in the work depends largely upon the time we devote to it; therefore,—

Resolved, That we recommend the holding of weekly meetings, even in small companies; and further,—

Resolved, That we indorse the method of holding the missionary and prayer meetings the same evening, where it is not thought practicable to devote an entire evening to each.

Resolved, That the efficiency of the Tract Society depends upon the activity of its entire individual membership, and the working of all its branches; and further,—

Resolved, That the introduction of new and efficient methods, such as the canvassing and Bible work, does not lessen the importance of other branches, such as personal labor in visiting, loaning papers and tracts, and the mailing of papers, writing letters, etc.; and that it is our conviction that souls may be saved in these ways that would be reached in no other way.

Resolved, That a copy of these resolutions be printed upon the cyclostyle, and mailed to all the local societies in the State, accompanied by a letter embodying the important points brought out in the discussion of them here.

After some interesting and stirring remarks by Bro. Butler, Farnsworth, and others present, these resolutions were adopted, and a motion prevailed, requesting Eld. G. B. Starr to write the cyclostyle letter to the societies, recommended in the last resolution.

Meeting adjourned to call of Chair.

THIRD MEETING, AT 10:30 P. M., SEPT. 10.—The two following resolutions relating to the canvassing work were read and adopted:—

Whereas, The canvassing for our denominational works is real missionary work; and,—

Whereas, Canvassers can obtain favors from city councils, railroads, and individuals, when they present themselves as missionaries; therefore,—

Resolved, That our canvassers be furnished with written or printed evidence that they are employees of the Tract and Missionary Society, the said evidence to be in the form of credentials, or a missionary license.

Resolved, That the Illinois Tract Society offer a premium for the prospectuses of canvassers when they are returned with 250 orders, by refunding to the canvasser the cost of his prospectus.

The annual report of labor and the financial report, were read, as follows:—

REPORT OF LABOR.

No. of members.....	380
" reports returned.....	546
" letters written.....	1443
" " received.....	244
" missionary visits.....	12713
" Bible readings held.....	2,116
" persons attending readings.....	5,297
" subscriptions obtained for periodicals.....	3,657
" periodicals distributed.....	27,851
" pp. tracts and pamphlets distributed.....	981,376

FINANCIAL STANDING.

ASSETS.	
Merchandise on hand.....	\$2,842 15
Due from districts.....	276 94
" " individuals.....	3,418 61
Conference overdrawn.....	799 24
Chicago mission.....	1,743 15
Hall rent.....	36 22
Cash on hand.....	1,845 73
Total.....	\$10,597 04
LIABILITIES.	
Due REVIEW AND HERALD.....	\$3,050 17
Pacific Press.....	1,655 69
Good Health.....	362 61
College Press.....	46 55
Building fund.....	1,601 67
European Mission.....	18 00
African.....	12 00
First-day offerings.....	97 98
Individuals.....	392 04
Total.....	\$7,286 71

Balance in favor of Society, \$3,360 33

The Committee on Nominations presented the following report, which was adopted: For President, R. M. Kilgore; Vice-President, G. B. Starr; Secretary and Treasurer, F. T. Poole; Assistant Secretary, Lillie E. Froom; Directors: Dist. No. 1, Wm. T. Hibben; Nos. 2, 11, Wm. Mc Kibben; No. 3, G. Parmele; No. 4, Philip Marsh; Nos. 6, 8, Wm. Herald; No. 7, Geo. Thompson; No. 9, H. V. Weaver; No. 10, G. H. Baber. A resolution expressing sympathy with our Secretary and Treasurer, Bro. F. T. Poole, in his severe illness was unanimously adopted.

Meeting adjourned *sine die*.

R. M. KILGORE, *Pres.*

LILLIE E. FROOM, *Ass't Sec.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 23, 1888.

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

THE CONFERENCE.

LAST week we gave a brief report of the opening of the Institute in connection with the General Conference. The allotted time for the Institute closed yesterday, the 17th; but as the subjects proposed for examination had not then been fully considered, a portion of the time of the Conference each day will be occupied with these questions till all who wish have spoken upon them.

The principal question thus far discussed is that of the ten kingdoms that arose out of the Roman empire, as represented by the ten horns of the fourth beast of Daniel 7. The claim is set up, as our readers are aware, that the enumeration usually given of those kingdoms should be changed, and the Alemanni be put in place of the Huns as one of the ten. This position was advocated at great length, and as much was said on the other side as the limited state of preparation would allow. In view of all that was said on both sides, the sentiment of the delegates appeared, from unmistakable indications, to be overwhelmingly on the side of established principles of interpretation, and the old view. Whether or not this will make any difference with those who are urging the new position, remains to be seen.

Sabbath, Oct. 13, was a memorable day on account of the refreshing received from the Lord. Sister White spoke in the afternoon with great freedom and power. From the text, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," most precious lessons were drawn of the great goodness of God to us, and how we should receive his love, and what he is willing to do for us, and what returns we should make to him for his manifold mercies to us. Hearts were melted by the sweet influence of the meeting, and it was indeed good to be there. After the discourse, sixty-two earnest testimonies were borne in quick succession, the burden of which was thanksgiving and praise for the mercies and goodness of the Lord.

The Conference opened at the appointed time. Eighty-four delegates are present, representing almost every part of the field. These, with the visitors, make this probably the largest General Conference ever held. In addition to the accommodations provided in houses, some fifteen tents are pitched adjacent to the boarding-hall, erected for this occasion, which gives the scene almost the aspect of a camp-meeting.

Some very interesting and instructive discourses have been given by Bro. Conrad, respecting the work in Germany and Russia, and his experiences there. In the same manner Bro. Haskell has spoken of the work in England, and the establishment of the cause in London, and the good results which have already been seen from it. Bro. A. T. Jones has given important lessons on the relation of the church to the Government and the work of the National Reform movement. On the whole, much valuable matter has been brought out, and we expect the best is yet to come. The proceedings of the Conference, thus far, will be found elsewhere.

S. D. ADVENTIST GENERAL CONFERENCE.

TWENTY-SEVENTH ANNUAL SESSION.

FIRST DAY'S PROCEEDINGS.

This meeting convened, as per appointment, in Minneapolis, Minn., Oct. 17, 1888, at 9 A. M.

The President, Eld. Geo. I. Butler, being absent on account of illness, the Secretary called the meeting to order. Eld. S. N. Haskell was chosen temporary Chairman, and the meeting was opened with prayer by U. Smith.

The following delegates presented credentials:—

California.—W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.
Colorado.—E. H. Gates, C. P. Haskell.

Dakota.—W. B. White, N. P. Nelson, Valentine Leer.

Illinois.—Geo. B. Starr, A. O. Tait.

Indiana.—Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.

Iowa.—J. H. Morrison, C. A. Washburn, H. Nicola, W. R. Smith, H. R. Johnson, W. H. Wakeham.

Kansas.—C. A. Hall, J. W. Bagby, L. J. Rousseau, C. Mc Reynolds, N. P. Dixon, S. S. Shrock.

Kentucky.—C. W. Flaiz.

Maine.—J. B. Goodrich.

Michigan.—I. D. VanHorn, J. Fargo, G. G. Rupert, H. W. Miller, Harmon Lindsay, M. B. Miller, J. N. Brant, C. Eldridge, H. S. Lay, Wm. Ostrander, F. D. Starr.

Minnesota.—A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.

Missouri.—D. T. Jones, J. W. Watt, J. B. Becker.

Nebraska.—J. P. Gardner, W. C. Boynton, W. N. Hyatt.

New England.—A. T. Robinson, E. E. Miles.

New York.—M. H. Brown, M. C. Wilcox.

North Pacific.—T. H. Starbuck.

Norway.—

Sweden.—J. G. Matteson.

Denmark.—

Tennessee.—J. M. Rees.

Texas.—T. T. Stevenson.

Upper Columbia.—H. W. Decker.

Vermont.—T. H. Purdon.

Virginia.—R. D. Hottel.

West Virginia.—W. J. Stone.

Wisconsin.—A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady.

Central Europe.—L. R. Conradi.

Great Britain.—S. H. Haskell.

Central America.—T. H. Gibbs.

Louisiana.—

South America.—G. G. Rupert.

The following persons appeared as members by virtue of Conference employment: A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, D. E. Lindsey, E. W. Farnsworth, D. T. Bourdeau, W. H. Edwards, F. E. Belden, S. H. Lane, O. C. Godsmark, U. Smith.

The question having been raised as to the propriety of appointing additional delegates from persons present, by vote of the Conference, it was—

Voted, That W. C. White, A. T. Robinson, and D. T. Jones, act as a Committee on Credentials of Delegates.

Application was received from the Arkansas Conference, organized last May, for admission to the General Conference. Elds. D. T. Jones and J. P. Henderson gave an account of the rise of the work in that State, and the organization of the Conference. By unanimous vote, the Arkansas Conference was received.

Application was also received from the Conference in Australia for admission to the General Conference. The report of their organization was read, and the Conference was received.

The Chairman was empowered to appoint the standing committees, and the Conference adjourned to call of Chair.

The committees were subsequently announced as follows:—

On Nominations.—J. Fargo, D. T. Jones, J. B. Goodrich.

On Resolutions.—R. A. Underwood, A. T. Robinson, R. Conradi, E. J. Waggoner, E. H. Gates.

On Licenses and Credentials.—R. M. Kilgore, I. D. Van Horn, H. Nicola.

On Distribution of Labor.—To act with the General Conference Committee, E. W. Farnsworth, A. J. Breed, Lewis Johnson, G. G. Rupert, C. H. Jones.

On Auditing.—To act with the General Conference Committee, A. R. Henry, C. Eldridge, J. W. Raymond, J. Fargo, H. W. Miller, A. T. Robinson.

On Finances.—To act with the presidents of Conferences who are present, C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones.

On Religious Exercises.—R. M. Kilgore, R. A. Underwood, J. B. Goodrich.

SECOND DAY'S PROCEEDINGS.

Thursday, Oct. 18, 10:30 A. M. Prayer by S. H. Lane. Minutes approved. The Committee on the Credentials of Delegates reported through its chairman, W. C. White, as follows:—

Your committee find by examination of the General Conference Constitution, that "the Conference shall be composed of delegates from the State Conferences, of the officers of the Conference, and of such ministers as shall have

been in the employ of the General Conference during any part of the year." Also that "such delegates may be selected by the [State] Conference, or appointed by its executive committee." And we find no provision in the Constitution for the reception of delegates not holding credentials. We would therefore report that it is the opinion of your committee that the Conference cannot legally receive delegates not appointed by the Constitution.

And whereas persons properly chosen to represent Conferences and mission fields, sometimes come to the Conference without credentials in regular form, we would therefore recommend that a committee be appointed at the beginning of each Conference, to whom all such cases shall be referred. It shall be the duty of this committee to examine the claims of all such applicants, and recommend for seats in the Conference all such as in its judgment are entitled to the same.

And we further recommend that this committee shall select from the delegates at large, persons to specially represent those fields that are not represented by delegates of their own election.

On motion, this report was adopted. The Chairman was requested, by vote, to appoint the committee called for in the report.

Some unfinished business from the last annual session was then called up. The record of the action of last year respecting a missionary ship, was read from pages 40 and 47 of the Year Book for 1888. Pending a report to be made by the committee, the Chairman stated that a vessel had been secured, and was now in use by Eld. Cudney and Bro. Tay, in a visit to Pitcairn Island, and that the Conference has the opportunity to purchase this vessel from the private parties who own it, if they wish.

Under a call for missionary reports, Eld. S. H. Lane gave an interesting view of his field in the South, embracing Georgia and Florida. The field, he said, is not the hardest in the world; and while it has its disadvantages, it also has its encouraging features. He considered it as good canvassing ground as could be found; and if no one was to occupy South Carolina, he wished that that State might be added to his field.

Eld. J. M. Rees spoke of his work in North Carolina and Tennessee, indorsing all that Eld. Lane had said about the South as a field of labor.

Adjourned to 10:30 to-morrow.

THIRD DAY'S PROCEEDINGS.

Oct. 19, 1888. Conference called at 10:30 A. M., as per adjournment. Prayer by R. A. Underwood. Minutes of previous meeting approved.

The committee to be appointed to take into consideration the admission of delegates who have not regular credentials, was named as follows: I. D. Van Horn, H. Grant, P. H. Cady.

The Ship Committee reported, through its chairman, C. Eldridge, as follows:—

Your committee appointed to take into consideration the matter of securing a ship to be used for missionary purposes, after thorough investigation on the Atlantic coast, find that a vessel of 100 tons, Government measurement, built of white oak, with a cabin to accommodate sixteen passengers, thoroughly equipped, and ready for sea, will cost between \$8,000 and \$9,000. Second hand vessels of from 40 to 100 tons, and from three to five years old, could be purchased at from \$2,000 to \$6,000. We had that on the Pacific coast, a vessel of 75 tons, Government measurement, built of Oregon pine, fully equipped and ready for service, will cost about \$8,000. With steam auxiliary, the vessel will cost about \$15,000. The cabin of this ship would accommodate fifteen persons.

Further than this, your committee learn that Eld. A. J. Cudney, who was instructed by the General Conference Committee to proceed with Bro. J. I. Tay to Pitcairn Island, as soon as possible, after seeking in vain to secure passage direct from San Francisco, sailed to Honolulu, from whence, after laboring a short time with the church in that place, he expected to sail to Tahiti, there to meet Bro. Tay, who was to sail direct from San Francisco, at the first opportunity, from whence they hoped to find passage to Pitcairn Island. On reaching Honolulu, and finding no means of transport, Bro. Cudney accepted the offer of Bro. N. F. Burgess, who proposed to purchase a schooner, then offered at forced sale, if Bro. Cudney would fit it up, man it, and use it in the missionary work, among the islands of the Pacific. This schooner is 45 tons' burden, capable of accommodating ten persons besides the crew, and costs only \$1,100. Bro. Burgess makes no charge for the use of the vessel on this trip, and if desired, will sell it to the Conference for what it cost him. The cost of fitting up this schooner was about \$900, which is to be returned to the Conference, if the vessel is sold to other parties.

Eld. Cudney secured a crew, consisting of a captain, a mate, two sailors, and a steward, and July 31 started for Pitcairn, calling at Tahiti, to take on board Bro. Tay, who sailed from San Francisco, July 5. About the middle of September, we learned incidentally that they had reached Tahiti, and we hope soon to hear of their safe arrival at Pitcairn Island.

In view of these facts, your committee recommend that, if this vessel, after thorough examination, is found to be sound, and well adapted to our needs, it be purchased, according to the liberal offer of Bro. Burgess, and used till the work demands a larger one.

After explanatory remarks by C. Eldridge and W. C. White, the report was adopted.

The Conference now resuming the reception of missionary reports, Eld. C. W. Olds spoke of his work in Alabama, his remarks being in harmony with those who had previously spoken in regard to the nature of the Southern field. But to speak from the canvasser's stand-point, his field was a little different from the others; for in the mining and manufacturing districts of Northern Alabama, with Birmingham as a center, there are from 40,000 to 60,000 laborers, and canvassing is as good at one season of the year as another, and canvassers can do as well as in a Northern field. Orders can be taken in large numbers, but the difficulty is in delivering.

Eld. G. G. Rupert being called upon, spoke of his labors in British Guiana, South America, and the islands that he touched at in the West Indies, *en route*. The people in British Guiana are mostly connected with the Church of England. They are ready to take religious reading-matter. At Georgetown one quarter of the people are whites, of all nationalities. At the meetings he held in the city, nine tenths were colored. He baptized thirty there, organized them into a church, and celebrated the ordinances. Bro. King, who accompanied him, sold \$800 worth of books in four months. It is a good place for real missionary work. The West Indies he thought would compare favorably with Australia as a canvassing field. Bro. Jeffrey was not sent as a delegate from that people, and came without credentials. He answered many questions with reference to tenting, climate, best season to labor, etc., etc.

Eld. S. H. Lane spoke further of canvassing in the South, as did Elds. Rees and Henderson. Eld. T. H. Gibbs being called on, gave an interesting account of the work in Louisiana. The three brethren last named did not want Eld. Lane to monopolize all the canvassers; they wanted some for their fields.

The hour of noon having arrived, the Conference adjourned to call of Chair.

S. N. HASKELL, Pres.

U. SMITH, Sec.

(To be continued.)

THE POLITICAL CANVASS AND NATIONAL REFORM.

AMONG the recent developments which indicate the progress of National Reform sentiment in this country, none is more clear and unmistakable than one to which the *Christian Statesman* calls attention in a recent issue; namely, that the present political campaign "differs from all that have preceded it in that *distinctively Christian considerations* are made to play a leading part in the canvass." This is true in the campaigns of two at least of the leading political parties. Gen. Fisk has long been a prominent lay member of the Methodist Church, and Gen. Harrison is at present a ruling elder in the First Presbyterian church of Indianapolis. These facts are set forth by leading speakers and writers in their respective parties as among the most important reasons why they should receive the political support of the voters of this nation. The question is carried into the pulpits, and the pastors of prominent churches instruct their flocks in regard to the necessity of supporting men of active religious principles, in preference to those whose religious zeal is of a doubtful kind; and items on the same point are being sent to both secular and religious journals all over the country. Not only is this true of the candidates for the leading office in the nation, but of those for minor offices as well.

"There is," says the *Statesman*, "a significance in these facts, of which the politicians are not aware. The moral and religious questions which are the real, though unconfessed, issues before the American people, have revealed, as never before, the essential unfitness of irreligious men for the sacred trusts of civil rule." "The conflict over our Sabbath laws, the perils which threaten our school system, and the increasing difficulties connected with unrestricted immigration, have created a demand for conscience and moral character in public men which has hardly yet found clear expression, but which the party politicians are constrained to recognize."

Truly, if these things are of significance for politicians, they are of double significance for us. It is the clearest kind of evidence that events are coming to pass just as Seventh-day Adventists, on the authority of their faith in the word of God, have said they would come, and that we are already witnessing the "beginning of the end" of the development of that for which we have long looked,—the image to the beast.

And yet, with such facts staring them in the face, there are those who, after continuing long with us, can turn their backs upon the views we hold, and profess to have come to the conclusion that what we have predicted concerning this movement is all an error. Such blindness is unaccountable. When the light that is in a person becomes darkness, "how great is that darkness!"

L. A. S.

PRESENT SALVATION.

A FEW weeks since, the question of complete salvation and the time of its reception was discussed in these columns. A number of queries having arisen regarding the extent to which salvation may be received and enjoyed in this life, we will give brief consideration to the subject.

Our word "salvation" is, in the Hebrew, *yeshuah*, and in the Greek, *sōteria*. Both these words signify *deliverance, safety, ease*.

The fall of man was the incident that created a demand for the plan of salvation. By that fall, the whole human race was plunged into a condition of dire calamity and comparative helplessness, so far as impending fate and inherent ability to extricate itself were concerned. The race became subject to the dominion of Satan, whose sole purpose was to cause its utter and eternal extinction. Physically considered, man became subject to disease, decay, and death. The current of his mental activities and spiritual aspirations was turned downward instead of upward; and thus in every particular was the race headed toward destruction. It had cut itself off from all possibility of securing immortality, according to the then existing conditions. The statements of Scripture are explicit and comprehensive regarding the condition of mankind after and because of the fall. Thus Paul says in Rom. 11:32, "God hath concluded them all in unbelief." The idea is, God hath shut up the whole human race together, under the sentence of death. They are represented as having been accused of their transgression, condemned to death, and remanded to prison to await the execution of the sentence. The same idea is given in Gal. 3:22: "The Scripture hath concluded all under sin." All the writings of the prophets uniformly declare all men sinners, and the sacrifices that were offered under the old dispensation were emphatic object lessons to teach the nature of the impending sentence. The record in Gen. 6:5 states that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The psalmist says of the human race, "They are altogether become filthy; there is none that doeth good, no, not one." Ps. 53:3. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. And so we might multiply texts almost indefinitely to show that by the fall, the human race became wholly lost, and given up to sin and iniquity.

The need of deliverance thus became urgent beyond the power of language to portray. Such deliverance was provided for by the plan of salvation. That plan proclaimed deliverance and safety for the human race, subject to conditions and restrictions. It did not anticipate an immediate and complete restoration of the race to the condition it occupied before the fall; but that another opportunity should be given it to secure immortality—the same boon that was set before it in the beginning.

As the human race entered upon its second probation, it was in immediate and constant need of assistance, and one condition of the plan of salvation was that such assistance should be afforded. That assistance came through the medium of grace—unmerited favor. The validity of the merits of the Son of God as the world's Saviour, was recognized immediately upon the formation of the plan of salvation; and provision was made whereby the race could at once begin to receive benefits from that plan.

The first act of God's mercy to man after the fall, was in depriving him of access to the tree of life; for had he been permitted to continue partaking of that tree, he would have become an immortal sinner. Instead of claiming to be immortal, and glorying in that claim, it better becomes sinners to praise their Creator that the fallen race has not had access to the tree of life. The very thought of immortal sinners is too fearful and unreasonable to contemplate. It was God's love for the human race that caused him to give his Son to die for it. John 3:16.

Not only was the fallen race permitted to begin at once to draw from the store-house of grace, but in his infinite mercy and compassion, God commenced to strive with man through the medium of his Holy Spirit. "Noah found *grace* in the eyes of the Lord." Gen. 6:8. In the third verse the Lord says, "My Spirit shall not always *strive* with man," showing that he had in great mercy exerted his Spirit in behalf of fallen humanity.

The situation may be stated thus: 1. Man had fallen to a state of depravity and helplessness beyond recovery by the exertion of his own powers. 2. Satan was putting forth still further exertions to hasten the final extinction of the race. 3. God, the only source of help for man, stood ready and willing to extend aid to him, through and by virtue of the conditions of the plan of salvation. It follows that (1.) whatever of favor and blessing we shall see bestowed upon man, must come from the Source of all good; (2.) whatever of good, whether in thought, word, or deed, shall be manifest in man, is to be attributed to the Spirit of God as the underlying cause, and man's voluntary compliance with the same; (3.) to whatever extent man escapes the machinations of his arch-enemy—Satan—it is to be attributed to the aid supplied from God; (4.) all benefits derived in these particulars are made possible by the plan of salvation; consequently, salvation, *i. e.* *deliverance*, or *safety*, may be enjoyed in varying degrees during this life.

A few texts in support of the foregoing statements:—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." 1 Chron. 29:11, 12.

"In him [God] we live, and move, and have our being." Acts 17:28.

"In whose hand is the soul of every living thing, and the breath of all mankind. . . Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening." Job 12:10, 14.

"The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect." Ps. 33:10.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Ps. 75:6, 7.

"Man's golgs are of the Lord; how can a man then understand his own way?" Prov. 20:24.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

"I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them." Eze. 11:19, 20.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth." James 1:17, 18.

"The Lord knoweth how to deliver the godly out of temptation." 2 Peter 2:9.

"Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

"And a certain woman named Lydia . . . whose heart the Lord opened." Acts 16:14.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

"Ye are saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

"Where is boasting then? It is excluded." Rom. 3:27.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

"No man can come to me [Christ] except the Father which hath sent me draw him." John 6:44.

Dr. Albert Barnes comments thus on the last quoted text:—

God enlightens the mind (John 6:45); he inclines the will (Ps. 110:3), and he influences the soul by motives, by the view of his law, and by his love, his commands and threatenings; by a desire of happiness, and a consciousness of dangers, by the Holy Spirit's applying his truth to the mind and urging him to yield himself to the Saviour. So that while God inclines him, and will have all the glory, man yields without compulsion.

The texts above quoted are sufficient to demonstrate the correctness of the statements before made, and even more. Man cannot, by any possibility, secure merits that are distinctively his own. Whatever of good, of blessing, of merit, that appears in any and all instances that may be cited, on this earth and among men, is due to the plan of salvation. The Spirit of God is everywhere and constantly striving with mankind, for the purpose of bringing fallen hu-

man brings into harmony with their Creator, and helping them to resist the solicitations of the Devil and his agents. Man's only prerogative is to elect whom he will serve, and yield himself accordingly. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. So long as man, acting in the capacity of a free moral agent, is surrounded by opportunities to yield himself to either of the two opposing forces, or soliciting powers, so long is he in danger of doing wrong. Each and every opportunity that comes to us in this life—and our opportunities are as numerous as our moments of conscious, wakeful existence—brings into exercise our free moral agency, and we illustrate the principle of the text last quoted. To whatever extent we yield ourselves servants of "obedience unto righteousness," to that extent may it be said that we are in possession of salvation; that we enjoy deliverance and safety. Salvation is of two kinds: 1. Deliverance or safety from the tempter's power in this life, which may be called *salvation from sin*; 2. Deliverance from the penalty of transgression, which may be called *salvation from the effects of sin*. It is manifest that the former only is to be enjoyed in this life. The latter cannot be secured until "Christ, who is our life shall appear;" then shall we also appear with him in glory. Col. 3:4.

In the light of the foregoing, it need not be difficult to understand all references to salvation, found in the Scriptures. Nor need it be difficult to understand the process of obtaining salvation, either here or hereafter. By yielding to the solicitations of the Spirit of God, and following on to know the mind of that Spirit, and complying at every step with the same, we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. The Spirit of God strives with men to awaken them to a sense of their lost condition, of their impending doom, of their obligation to and dependence upon God; it impresses them with the necessity of repentance and confession of sins; it urges them to secure pardon of sins that have been committed; it points out the means of pardon; it encourages and strengthens good resolves, and aids in their execution; it continually leads on to higher attainments in the Christian life, having as its ultimatum the condition expressed by the apostle in Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The degrees of possession of salvation in this life, vary from the slightest awakenings of conscience in the vilest sinner, to the condition brought to view in the passage quoted. The command to "work out your own salvation with fear and trembling" (Phil. 2:12), implies that we should yield to the solicitations of the Spirit of God, give diligent attention to obtain an understanding of the will of God, conform our thoughts, words, and acts thereto, ever remembering that "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

G. W. M.

—If a preacher would be permanently useful, he must study. This is imperative. No natural gifts can render study unnecessary. The most brilliant speaker will soon lose interest in what he says, if he keeps on, year after year, repeating his old discourses. And if a speaker is not himself interested in what he says, he will fail to interest others. Such persons, finding their usefulness gone, themselves a burden, and their ministry a drudgery, are apt to forsake their divine calling at a time of life when they should be capable of doing the most good.

Years ago it was said to the most original genius I ever knew: "You ought to study more." "What shall I study?" was the sublime reply, with special emphasis on I. For many years, when the church has needed his services most, and when his influence might have been most widely felt, he has been hid away, buried out of sight. The ocean keeps full by being fed by thousands of rivers; the richest soil maintains its productiveness by absorbing fertility from earth and water and air; and so the mind most richly endowed by nature must take in new supplies of mental food, or it will gradually lose its grasp and power. Timothy was gifted, and well trained, and deeply pious, and filled with the Spirit; but Paul wrote to him, "Give attendance to reading." But, alas, what is the use of writing? Those who need this note most, probably will not read it.

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.

AWAKE AND WATCH.

AWAKE and watch! the light is dawning;
Awake! the night will soon be gone.
In Orient sky there gleams the morning,—
Arise, and gird thine armor on!
Awake! the night will soon be gone;
Arise, and gird thine armor on!

The Day Star bright o'er thee is shining,—
Awake, and hail the coming day!
Renew thy strength, cease all repining,
Awake, arise, and watch and pray.
Awake, and hail the coming day;
Awake, arise, and watch and pray.

There waits for thee a heavenly greeting;
Haste, then; thy Master's call obey.
Soon, soon shall end thy night of weeping,
Thy God shall wipe thy tears away.
Haste thou; thy Master's call obey,—
Thy God shall wipe thy tears away.

The King! the King! the call comes ringing;
O church of Christ! O Zion free!
Look up, and join the heavenly singing:
Thy King is coming soon for thee.
O church of Christ! O Zion free!
Thy King is coming soon for thee.

—L. D. Harrington, in *Prayer Union Quarterly*.

SWEDEN.

KARLSKRONA.—Our work is still progressing, although strong efforts have been made to stop it. The whole city seems stirred over the truth; and this has been a great annoyance to the Lutheran priests of the place. When they could not prevent the people from coming to our meetings by their warnings and false statements, they resorted to the last means they had; namely, the church council. This council is composed of the most eminent men of the Lutheran church, with the pastor as president. The Lutheran is the State church here, and the law is such that if the priests see that a person is preaching what they consider to be against the interests of the church, they can call a church council, and after listening to a statement of the person's belief, forbid him to preach further in that place. We were called by a policeman to appear before this council, Sept. 18. After stating our faith, we were ordered into another room, while the council considered our cases. When we were called back, the following was read before us:—

Whereas, The church council has found during the examination of J. M. Erikson, B. S. Anderson, and S. Swenson, that the above-named depart somewhat in their doctrines from the Christian Church, and especially from the Lutheran Church doctrines, by denying the immortality of the soul, eternal torment, infant baptism, Sunday as a day of rest, and the real presence of the body and blood of Christ in the communion; and Erikson having confessed to openly preaching here in the city, and the others acknowledging to have taken part in the meetings, by leading in prayer and reading the Scriptures; and,—

Whereas, The church council find that the continual preaching of these doctrines would further enlarge the division of the church that has already begun; therefore,—

Resolved, That, under the authority of the king's ordinance of Dec. 11, 1865, we forbid the above-named to further hold religious lectures in this city, under a fine of from 50 to 300 kronor.

This not being deemed sufficient, the next day we were called to appear before another council, where the same ceremony was again performed. At the close of the last council, the priest said, "Now we have done our part, and we therefore deliver you over to the civil power, that they may do as they see fit." At these words, I could not but think of the Catholic Church, and the way in which she punished heretics during the Dark Ages. These steps have been a great surprise to many, because this was believed to be a land of religious freedom; and although this law has been used against the Baptists and others in the past, it was supposed to be dead long ago; but the "dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and the faith of Jesus." They waited, fortunately, with their council until I was just ready to leave the city.

During the time we have been in the place, God has greatly blessed us, and we have seen some precious souls converted to the truth. Twenty-five have signed the covenant, thirteen have been baptized, and there are still others keeping the Sabbath who were not present at our last meeting, when the covenant was presented. What the priests have done, has only helped to open the eyes of the people, and to give us their sympathy. I now go to attend a general meeting in Stockholm, where plans will be laid to carry forward the work here in the future.

J. M. ERIKSON.

PENNSYLVANIA.

NAUVOO.—We closed our meetings here Oct. 7, having held forty-five meetings, and sold thirty-seven dollars' worth of books. Eighteen signed the covenant to keep the commandments of God, and four more are keeping the Sabbath. We expect several more to do so soon. Eld. Vought (Methodist) came twenty miles, and advertised to "expose Adventism." We reviewed him to the satisfaction of all, and his opposition really helped on our work.

D. A. BALL.
M. D. MATTON.

SALEMVILLE, BEDFORD Co.—Oct. 5-7, I had the privilege of meeting again with the brethren at this place. On my way there, I stopped at Saxton, where I was permitted to speak in a house owned by the Church of God denomination. From the hearty responses from the congregation during the service and their friendly greetings afterward, I believe there are precious souls here who would embrace the truths of the third angel, if they were presented to them. A sister who resides here has, by her influence and earnest efforts, interested some in the truth.

Our meetings at Salemville were of a nature to arouse us to action, and lead us to put on the armor of light, for we are standing upon the verge of perilous times. The sum of \$10 75 was pledged toward our new tract depository at Williamsport, \$7.25 of which was paid. I left the brethren of good courage, and more firmly established in the truth of God. This truth has never seemed so precious to me as now. It is our only safeguard. O, may the Lord keep us humble. It will not be long ere the storm of God's wrath will break upon us. It becomes us to seek meekness and righteousness, that we may be hid in the day of the Lord's anger.

Oct. 13.

J. D. MULHOLLEN.

READING.—Our tent-effort for this summer is closed. We have spent the whole season in this city, having pitched our tent in three different localities. The Lord has been pleased to give us some fruit at each place. The former part of the season was very pleasant, but the latter part was cold and rainy. Especially was this the case during the last month. The attendance was not large at any time, but by preaching and visiting, we succeeded, with the help of the Lord, in bringing out sixteen precious souls in favor of the truth. Our book sales were principally made by Mrs. Shrock, through canvassing, and amounted to about sixty dollars. The use of the different lots where the tent was pitched, was granted free. Our donations amounted to thirty dollars, besides the provisions brought in.

We closed our meetings Oct. 7, with a two days' special meeting. On account of the cold, damp weather, this meeting was held in the W. C. T. U. rooms. Brethren came from Pricetown, Fleetwood, Allentown, and Philadelphia. Bro. J. M. Kutz, who has charge of the Philadelphia mission, was with us, and gave instruction in Bible work, which was much appreciated. On the closing day we celebrated the ordinance of baptism. Thus far, the truth has made a favorable impression. The free use of the columns of a leading daily newspaper was granted to us. We intend to follow up the work here more or less during the winter. A Sabbath-school of twenty-four members has been organized, with clubs of both the English and German papers.

J. S. SHROCK.
K. C. RUSSELL.

TEXAS.

WIELAND.—The meetings were closed here the 8th, after having continued five weeks. Altogether, there have been fifty-three discourses given at this place. I shall remain one week longer to follow up the interest and to bind off the work. Nearly 500 were present at the last meeting. There are now a company of ten here obeying the truth. Many are considerably stirred, and are trying to get some champion to come and confirm the word. Bro. McCutchen has been with me a part of the time, and given nine or ten discourses. The people have met nearly all the tent expenses. I shall pitch the tent once more this fall. I labor on with good courage.

Oct. 10.

W. S. CRUZAN.

NEW YORK.

BUFFALO AND NEWBURGH.—After our camp-meeting, I spent one Sabbath with the church in Buffalo. Very little labor, except canvassing, has been done there for several months, and the church is somewhat discouraged. It was a pleasure to meet the friends again, and all seemed to be helped by the discourse in reference to the greatness of the harvest, the scarcity of laborers, and the duty of all to engage faithfully in missionary work, tithing, etc.

Our work in Newburgh is still going forward. With one exception, all who began the observance of the Sabbath are faithful, and we hope for the return of this one who has been misled. One very devoted sister died about a month ago, while we were at the

camp-meeting. For many years she had been an Adventist, and when she heard the third angel's message, gave prompt obedience to the Sabbath truth. We are sad to have one of our little company taken away, but we rejoice in the assurance that she will be "accounted worthy" of a part in the first resurrection. We are seeking to educate all to become laborers and burden-bearers in the cause. A tract society has been organized, with twenty members. A few others will join soon. Considerable opposition is manifested by the clergy of the city, but the outlook is still encouraging, and we trust many others will yet obey the truth. Our stay here will necessarily be short, on account of the demand for labor in Buffalo and other places. H. E. ROBINSON.

MARYLAND.

EASTON AND BALTIMORE.—Our meetings at Easton closed Sept. 23. During our stay there, we made over 800 visits, distributed over 2,000 copies of our different periodicals, sold over \$107 worth of books and tracts, besides having given away about eleven dollars' worth, and taken twenty-three orders for periodicals. The Lord has been with us, and we rejoice in the prospect for the truth in this mission field. The seat of the beast in the United States is here, and no place that we know of is in greater need of earnest, persevering Christian effort. We baptized three adults at Easton, and two at Baltimore. On Sabbath, Oct. 6, we organized a church of sixteen members at Baltimore.

We are of good courage in the Lord, and hope to see greater results during the year to come. Many families in Easton are anxious for Bible readings, and we purpose to devote some time to this work, soon. Our cash donations were over seventy-five dollars. With a desire for the prayers of God's people, we labor on. D. E. LINDSEY.
Oct. 11. D. C. BARCOCK.

MINNESOTA.

WINONA.—I came to this place with my family about the first of August, to take charge of the American part of the work. Good results are seen of the tent and mission work done here last summer. We found several good, faithful persons here keeping the Sabbath. There is the usual prejudice here to be met, and we have worked quite a while to get acquainted with some, so as to be able to help them. The Lord has given us much of his blessing, and gone before us by his Spirit. Providence opened the way for us to become acquainted with five families, who, knowing nothing of us as a people, were not prejudiced, and we have been holding two readings a week with each family. Six persons have decided to keep the Sabbath, and others of them are in the valley of decision. We are not yet through presenting the testing truths, but expect others will accept the whole truth. It does us good to hear them say, "We have been praying for light, and believe God has sent you." There are other families with whom we have just begun to hold readings, who seem as anxious to know the truth as the others, and we have more visiting to do and readings to give than my wife and I can attend to.

We hope to be greatly benefited by attending the General Conference, and better prepared to engage in this sacred work. Bro. Hill is much encouraged in his German work, and God's Spirit seems to be working upon the hearts of that people to hear and know the truth. Pray for us and the work here. Oct. 10. E. A. MERRELL.

WISCONSIN.

MILWAUKEE.—We closed our tent effort here Sept. 30, because the weather is too cold to continue our meetings thus any longer. The interest was good until the close, and many felt sad to see the tent taken down, and expressed their desire to attend our evening meetings, if we have any. The only question difficult to solve is where the meetings shall be held, since we have no meeting-house here. It seems to us that plans should be laid to erect a house of worship soon. Many seem to think it quite hard to leave their church homes, and unite with a people who have no place for worship.

Our work has been greatly blessed during the past season. July 7, five were added to the church by baptism. During the tent-season about twenty-five embraced the truth, of whom thirteen were added to the church last Sabbath,—twelve by baptism, and one by letter. We expect others will soon follow the good example of those who were baptized last Sabbath. There is quite an interest among those not of our faith, and we shall follow it up by visiting and holding Bible readings. Those who have embraced the truth are happy, and rejoice because the light of truth has been brought to them.

The work has but just begun in this large city, and we pray that the Lord may send more laborers into this great harvest field. The Lord is answering our prayers, in that he has brought persons into the truth who, we believe, will be earnest workers in the Master's cause. We have rented a hall on the corner of

3rd and North Sts., for our Sabbath meetings. The donations amounted to \$50.54. The church is in far better condition now than it was in the forepart of the summer. Unity, love, and a spirit of tenderness is manifested. To the Lord be all the praise. We labor on in courage and hope.

F. H. WESTPHAL.
J. W. WESTPHAL.

NEBRASKA.

FARMERS VALLEY AND ORVILLA.—I closed my labors in the Peland school-house in Farmers Valley, Aug. 13, and then began a course of lectures in the Libault school-house in Orvilla precinct, ten miles northwest of the first named place. I was told by some of the friends living in that vicinity that it would be a hard field of labor, as nearly all the residents were infidels, and opposed to all religious meetings. I announced the first meeting by distributing hand bills, and to my astonishment, found the house filled to its utmost seating-capacity, and some standing in the aisles, and on the steps outside. All were anxious to hear the proof for the statements made in the circular distributed, which were, in brief, as follows:—

"Prophecy fulfilled and fulfilling; startling events before us; unmistakable evidence of the authenticity of the Bible, the Book of books." The Lord gave freedom in the presentation of Matthew 24, and a solemn impression was made on the minds of many present. The interest continued to increase, and as I closed the meetings to attend our general camp-meeting, five decided to obey and honor God by keeping his commandments. There are several others who admit the evidences presented, to be the truth, but who have not yet decided to obey. We can but hope (and our hope is brightened by the positive evidences from the testimonies on this point) that many of this class will take a stand on the side of truth when the final issue is reached in the third angel's message.

There are now thirteen adult Sabbath-keepers here, who meet for worship on the Sabbath, some of whom embraced the truth at the meetings held in Farmers Valley. The precious truth is so dear to them, that ten miles is not too far for them to go to meeting. A Sabbath-school was organized, with a membership of twenty-eight. The tithes paid during the last quarter amounted to forty one dollars.

As I close my labors in Nebraska, and return to my home in Michigan, it is with thankfulness to God for his tender mercies and blessings, which have attended me during the past year. To the dear brethren here, I would say, "Be faithful, that we may meet again." O. F. CAMPBELL.
Oct. 11.

THE SULLIVAN, IND., CAMP-MEETING.

This meeting was held Oct. 1-8. The attendance was small. Not more than one hundred were encamped on the ground at any one time. The weather was cold most of the time; but we were granted the free use of a hall located on the ground, and we were made quite comfortable by putting in a stove. There were only three doctrinal discourses preached at the meeting. The effort was to enable those in attendance to get into that spiritual condition where God would use them to advance the cause of truth.

It seemed for a time that the object for which we were laboring would fail. This caused the ministers to seek the Lord earnestly for light and freedom in God. Our prayers were answered, and on the Sabbath a move was made, and at least one third of the camp came forward to seek God anew for evidences of his acceptance. More than a score of humble confessions were made. Some had failed to pay their tithe, or had withheld a part of it. Many had neglected prayer. All had failed in the study of the Scriptures. It was indeed a solemn place to be at. It appeared at times as if all in the building were weeping on account of the neglect of duty, as they listened to the confession of sins which, by the influence of the spirit that pervaded the meeting, brought the guilt of all vividly before their minds.

This closes our camp-meetings in Indiana for the present season. The total number attending these meetings is greater than that of any previous year; yet many have let Satan cheat them out of the blessings that the Lord designed for them, by failing to attend these meetings. We rejoice that much good has been done on these occasions; but we are sorry that so many were at home who should have been present to give and receive help in these important gatherings. WM. COVERT.

THE CAMP-MEETING AT NEODESHA, KAN.

This meeting was held according to appointment, Sept. 13-23, 1888. By the faithful efforts of the few who attended the workers' meeting, the grounds were put in order in season. The citizens of the city did much for us in the way of accommodations. A night-watch was sent to protect us each night, and many tokens of respect were shown. The brethren came in slowly, but by the middle of the second week about 200 were encamped on the ground. The meetings during the day were seasons of close practical instruction, which was well received by all. The evening services were

devoted to the outside interest, which was unusually good, the attendance ranging from 600 to 1,000.

Some of our people, who came at the beginning and remained to the close, were heard to say, "It is the best camp-meeting I ever attended." Others, who came only a day or two near the close, felt otherwise. And we did not wonder at it; for such is frequently the result. We are sorry that so many failed to secure the benefits of this good meeting. There might have been 500 there, and none have come more than seventy-five miles. Brethren, if the camp-meeting were brought in sight of our very doors, Satan would prevent our attending it, if he could. We greatly fear that many will be too busy to prepare to eat bread in the kingdom of God. May God, in his infinite mercy, help us to feel our need of his assistance, and to improve more carefully future opportunities.

The last Sabbath of the meeting, though cold and rainy until noon, was the best day of all. As the solemnity of the judgment was presented, the Holy Spirit came in, and many good resolves were made. Sunday morning thirteen were baptized. The camp-meeting closed Sunday night, with an unusually good parting meeting. Monday and Tuesday were spent in breaking camp, and in pitching a tent in which to continue the presentation of the truth to those who had become interested. One had previously decided to obey; and as the meetings have continued, others have taken hold, till thirteen are now keeping the Sabbath. Bro. Rousseau remained with me five days. I was then alone nearly a week, when Bro. J. L. Bellhart joined me; and the meetings are now continued by Brn. Stebbins and Bellhart.

C. MC REYNOLDS.

THE AIKEN, KAN., CAMP-MEETING.

This meeting was held in connection with the German meeting, Oct. 3-8, for the benefit of the brethren in Southwestern Kansas, and to unite more firmly the two nationalities in the bonds of present truth. The weather was somewhat cold and rainy during a portion of the meeting, but the closing days were very pleasant. The interest, zeal, and harmony manifested from the first meeting and onward were encouraging, and showed that our people prized the privileges they were having, of drawing nearer to God and learning of his will. About 100 Americans and from 250 to 300 Germans were present. All seemed much encouraged and strengthened, and expressed a determination to go home and live out the truths they profess more faithfully.

The Sabbath-school work, also the health and temperance work, and the canvassing work, each received a share of attention. Bro. Conradi gave us an interesting and instructive account of the tract and missionary work in Europe, urging the necessity of more thorough work in this branch of the message at home. A goodly number of canvassers went out from the meeting to carry the light to other portions of the State, and some donations were made for their benefit. We hope the brethren all over the State will remember the canvassers the coming winter. This closes our camp-meetings for the year; and as we look back over them, we can see the guiding hand of God therein, and believe they have been seasons of especial benefit to our people. We earnestly pray and sincerely hope that the advance steps taken and good resolves made, will be carried out the coming year. Brethren and sisters, the time of trouble is just before us, and it will take a deeper work of grace in our hearts, and a more thorough consecration to God of ourselves and our means than we yet have made, to carry us through to the kingdom. May God help us all so to live and do his will that we may be owned of him when Jesus comes. C. A. HALL.

TENNESSEE CONFERENCE PROCEEDINGS.

THE ninth annual session of the Tennessee Conference was held in connection with the camp-meeting at Guthrie, Ky., Oct. 2-9, 1888.

FIRST MEETING, AT 4 P. M., Oct. 2.—The President, Eld. J. M. Rees, in the chair. Prayer by Eld. E. E. Marvin. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, J. Sisley, Roscoe Burrow, John White; on Resolutions, S. H. Lane, S. Osborn, E. E. Marvin; on Credentials and Licenses, S. Osborn, G. W. Dortch, J. E. White; on Auditing, J. B. Yates, John Dortch, Robert King, J. D. Kivett, Roscoe Burrow, Dr. W. C. Sheppard.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., Oct. 3.—The time was occupied by reports from ministers. Elds. Rees, Sisley, and Marvin all gave interesting accounts of their work for the year.

Adjourned to call of Chair.

THIRD MEETING, AT 10 A. M., Oct. 4.—The Committee on Nominations reported as follows: For President, J. M. Rees; Secretary, Etta Marvin; Treasurer, J. B. Yates; Conference Committee, J. M. Rees, E. E. Marvin, J. Q. Finch; Delegate to General Conference, J. M. Rees. The persons named were unanimously elected.

It was moved that the Conference Committee appoint a camp-meeting committee.—Carried.

The church at Graysville was received into the Conference.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., OCT. 5.—The Committee on Resolutions reported as follows:—

Whereas, There has been some growth in our Conference membership, and quite a marked spiritual advancement; therefore,—

Resolved, That we express our gratitude to God for this growth, and pledge ourselves to do what we can to aid the work in the future.

Whereas, The tithing system is the financial strength of our work; therefore,—

Resolved, That we will, as individuals, honestly pay the Lord's tithes into the treasury, that the work may not hereafter be hindered by our neglect.

Whereas, Our foreign missions are accomplishing a good work in their respective fields; therefore,—

Resolved, That we adopt the plan of laying by first-day offerings, to aid these missions.

The foregoing resolutions were considered, and freely discussed by Elds. Van Horn, Lane, and Rees. Eld. Van Horn also read Bro. W. C. White's letter concerning foreign missions and first-day offerings, after which the resolutions were adopted.

The Committee on Credentials and Licenses reported as follows: For credentials, J. M. Rees, E. E. Marvin, John Sisley Harry Lowe.

After the consideration of the names, credentials were granted to each.

TREASURER'S REPORT.

Cash on hand, Oct. 27, 1887,	\$ 39 00	
Received during year,	1,041 19	
Total,		\$1,081 09
Paid out during year,	\$1,079 48	
Cash on hand Oct., 1888.	1 61	
Total,		\$1,081 09

Adjourned *sine die*.

J. M. REES, Pres.

ETTA MARVIN, Sec.

THE KANSAS CONFERENCE SCHOOL.

IN answer to the many inquiries concerning our church school, we will give such information as will give our brethren a general knowledge of what is being done in this direction. We have decided to locate the school at Ottawa. This place furnishes many advantages not found elsewhere in the State, among which are good railroad communications, low rents, cheap fuel; in short, we are satisfied that a family can live as cheaply here as in any part of the State.

Ottawa has a population of about 10,000, and an S. D. A. church of forty-six members. Their numbers will evidently be increased very rapidly by those who come for school purposes. The term will commence Dec. 3, and continue five months. The tuition in the primary department will be two dollars per month; in the advanced department, \$2.50 per month.

Eld. L. J. Rousseau and wife will take charge of and conduct the two departments, while the whole matter will be under the control of the Conference committee until the session of the Conference next year, when we hope to see some permanent plans laid. We wish it distinctly understood that this is not a Reform School or a House of Correction, but a place to which we can send our children and have them free from the contaminating influences of the public schools. To secure this end, pupils will, if unknown to the committee, be required to furnish testimonials of good character. If they are church-members, a letter of recommendation will be appreciated. All will be subject to thorough discipline. As there has been no action of the Conference in this matter, the proposed five months' term will be a trial school, and we hope and pray that it may prove so successful that it will become a permanent institution. To this end, we ask your hearty co-operation. Brethren, send your children and your donations, and then follow them by your prayers.

KAN. CONF. COM.

INDIANA CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Indiana Conference was held in connection with the camp-meeting at Indianapolis, Ind., Sept. 11-18, 1888.

FIRST MEETING, AT 9 A. M., SEPT. 9.—The President in the chair. Prayer was offered by Eld. G. G. Rupert. W. A. Young was elected Secretary *pro tem*. Eighteen delegates, representing thirteen churches, responded at roll-call. The Chair was empowered to appoint the usual committees. After receiving the church at Waldron into the Conference, the committees were announced as follows: On Nominations, R. B. Craig, Joel Yeager, Wm. R. Carpenter; on Resolutions, N. W. Kauble, V. Thompson, J. W. Covert; on Credentials and Licenses, D. H. Oberholtzer, Wm. Hill, B. F. Purdham; on Auditing, J. H. Charles, P. C. Hoffman, W. A. Young, J. B. Dunlap, J. R. Elliott, Jesse Woods. Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 11.—Twenty-two delegates were present. The petitions of the churches at Indianapolis and Nappanee, for admission into the fellowship of the Conference, were considered and approved.

The Committee on Resolutions made the following report:—

Whereas, Many of our people are sadly deficient in their knowledge of the Scriptures, and the vital points of the third angel's message; therefore,—

Resolved, That they should be more diligent in their study of the Bible.

Whereas, It is necessary that all church officers and members should be properly instructed in their several duties; and,—

Resolved, That our ministers qualify themselves to give such instructions, and that they impart the same, not only to new churches, but to those already organized, many of whom are in need of such information.

Pending the consideration of the report, the meeting adjourned to call of Chair.

THIRD MEETING, AT 5 P. M., SEPT. 12.—The consideration of unfinished business was resumed. The first and second resolutions were adopted.

FOURTH MEETING, AT 9 A. M., SEPT. 14.—The church at Maxwell petitioned for admission to the Conference.—Granted. The name of the church at Mud Lick was changed to New Marion.

The Committee on Resolutions presented the following additional report:—

Whereas, There are two or three weeks' work involved in preparing the ground for camp-meeting; and,—

Resolved, That it is the sense of this meeting that the Conference committee should hire two or three good hands for this purpose, who are to be reasonably remunerated for their services from the camp-meeting fund; and that, besides this, said committee shall procure the services of such brethren as can donate a few days of time before the camp-meeting, to assist in fitting up the ground.

Whereas, The gospel field is the world, and we should interest ourselves in the advancement of the truth in all parts of the field; and,—

Resolved, That we endorse the recommendation of the General Conference, to "lay by in store as God hath prospered" us, on every first day of the week, an offering for the foreign work; said offering to be sent to the church treasurer at the close of each quarter; the same to be sent by him to the State treasurer with the tithe, each amount to be carefully designated.

Whereas, Our foreign missions are greatly in need of funds to carry forward their work of saving souls; therefore,—

Resolved, That we endorse the recommendation of the General Conference, to "lay by in store as God hath prospered" us, on every first day of the week, an offering for the foreign work; said offering to be sent to the church treasurer at the close of each quarter; the same to be sent by him to the State treasurer with the tithe, each amount to be carefully designated.

Whereas, It is the office of our church paper, the REVIEW AND HERALD, not only to educate us on different points of present truth, and to keep us posted as to the advancement of the same; but especially to build us up individually in the things of God, and bring courage and faith to our hearts; therefore,—

Resolved, That it is the duty of every Seventh-day Adventist family in this State, not only to take the paper, but to read it carefully.

The resolutions were all freely discussed at this meeting, and adopted, except the fourth, which was made the order for a special meeting, where it was discussed by Eld. J. O. Corliss.

Adjourned to call of Chair.

FIFTH MEETING, AT 5 P. M., SEPT. 14.—The Committee on Licenses and Credentials reported as follows: For credentials, Wm. Covert, Wm. Hill, D. H. Oberholtzer, J. W. Covert, B. F. Purdham, Victor Thompson, N. W. Kauble; for license, F. M. Roberts, C. F. Jenkins, C. M. Shortridge, Luzerne Thompson, W. A. Young, I. S. Lloyd, P. G. Stanley.

This report was adopted.

The Committee on Nominations reported as follows: President, Wm. Covert; Secretary, W. A. Young; Treasurer, Wm. Hill; Executive Committee, Wm. Covert, D. H. Oberholtzer, N. W. Kauble, Victor Thompson, Wm. R. Carpenter.

These persons were elected to their respective offices as recommended.

Adjourned *sine die*.

WM. COVERT, Pres.

W. A. YOUNG, Sec. *pro tem*.

THE NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the New York Conference of S. D. Adventists was held on the camp-ground at Rome, N. Y., Sept. 11-18, 1888.

FIRST MEETING, AT 5 P. M., SEPT. 11.—President in the chair. Eld. A. E. Place offered prayer. The roll of churches being called, twenty-eight delegates, representing twelve churches, presented credentials. The Chair being authorized to appoint the usual committees, named the following: On Nominations, Daniel Bowe, W. H. Eggleston, E. Holcombe; on Resolutions, R. F. Cottrell, F. Wheeler, P. Z. Kinne; on Credentials and Licenses, A. E. Place, A. H. Robinson, Wm. Groff. After some brief remarks by the President, the meeting adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 12.—The Pres-

ident stated that the special object in calling this meeting, was to take into consideration the matter of the number of the Conference committee. Quite a number had expressed it as their judgment that the present number should be reduced to three. In order for the Nominating Committee to act intelligently in their work, the Conference should, in some way, take the matter under consideration. It was moved that a committee of five, of which the President shall be chairman, be appointed to consider the matter, and report at the next meeting of the Conference.—Carried. J. V. Willson, R. F. Cottrell, F. M. Wilcox, and W. E. Lewis, were appointed to act with the President in this capacity.

Adjourned to call of Chair.

THIRD MEETING, AT 9:30 A. M., SEPT. 13.—A call for other delegates was responded to by eleven more taking their seats in the Conference, making, in all, thirty-five who had presented credentials, representing nineteen churches. The report of the committee on change of constitution in reference to the number of the Conference committee being called for, reported that in their judgment the number of the committee should remain unchanged. The report was accepted. The Committee on Credentials and Licenses presented the following names for consideration: For renewal of credentials, R. F. Cottrell, F. Wheeler, C. O. Taylor, H. H. Wilcox, M. H. Brown, H. E. Robinson, M. C. Wilcox, A. E. Place; ministerial license, F. M. Wilcox, J. V. Willson, P. Z. Kinne, Benjamin Holmes, Chas. S. Coon; colporteur's license, Wm. H. Wild, Wm. Hubbard, O. M. Ross, S. N. Washworth, N. S. Washbond. The recommendation of the Committee was adopted without change. The Auditor's report being called for, was given as follows:—

Having carefully examined the Conference books up to Sept. 1, 1888, I hereby certify that the accounts are properly kept, and the true condition of the finances accurately given.

H. E. ROBINSON, Auditor.

On motion the report was accepted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5:30 A. M., SEPT. 16.—The Committee on Resolutions presented a partial report in the following resolution:—

Whereas, The South Lancaster Academy has been established by the providence of God for the purpose of developing laborers, to carry the last message of truth to the world; and,—

Resolved, That we will encourage a liberal patronage and support, by influencing our people to send their sons and daughters to this school.

Elds. Underwood and Van Horn made timely remarks on the resolution, setting forth the importance of an education, to efficiently engage in the work of God. Pending the adoption of the resolution, the meeting adjourned to call of Chair.

FIFTH MEETING, AT 9 A. M., SEPT. 16.—Discussion on the resolution pending at the adjournment of the last meeting was resumed, and after remarks upon it by Eld. M. C. Wilcox, adopted. It was voted that the Ridgeway church be known hereafter by the name of Jeddo; that in view of the action of the West Pierrpont and South Pierrpont churches, in uniting, the names of these churches be stricken from the Conference church list, and the name Pierrpont be substituted; and that the name of the Chester church be changed to North Creek. The President spoke of some interesting features of the work, and gave a brief account of the progress it had made in the State the past year. A good interest had been awakened in several places, and many earnest calls for labor had come in from various localities. A good work had been done in connection with our churches in Franklin, Saratoga, Essex, and Warren counties. The President then read a report of the receipts and expenditures of the Conference for the last five years. This showed an encouraging gain, in many respects.

The Treasurer's report was given as follows:—

RECEIPTS.	
Cash on hand Sept. 1, 1887,	\$ 173 35
Rec'd on tithes from churches,	4,093 06
" ten-thousand-dollar fund,	500 00
" loans from individuals,	1,300 10
" camp-meeting fund,	289 76
" educational loan fund,	197 56
" first-day offerings,	116 46
Total,	\$7,273 29

EXPENDITURES.	
Paid to laborers,	\$4,515 30
" on loans,	1,353 30
" to General Conference,	500 00
" to N. Y. Tract Society,	250 00
" on camp-meeting expenses,	182 23
" on first-day offerings,	99 83
" to aid canvassers,	77 18
Total,	\$6,076 83

Cash on hand Sept. 1, 1888, \$296 47

It was voted to accept the report of the Treasurer. Eld. Underwood made encouraging remarks upon the financial report, urging all to faithfulness and diligence in sustaining the work of God. The Commit-

tee on Resolutions offered a further report as follows:—

Resolved, That we, as a Conference, express our gratitude to God for his mercy and forbearance in sparing us to this yearly gathering, and acknowledge our obligation to renew our consecration, and engage with greater zeal and activity in his cause.

Resolved, That the near approach of the final trial of our faith and the close of probation, as evinced in the agitation for stringent laws in our own nation and others throughout the world; and also the spread of the warning message over all the earth, should cause us to feel that it is not only time, but high time, that we should awake out of sleep, and labor in earnest for the salvation of souls.

Whereas, The Lord has given "to every man his work," and each and every member of the church should be "laborers together with God" in the cause of human salvation; and,—

Whereas, Means are necessary to sustain those who give their whole time to the work; and,—

Whereas, The tithing system was instituted by God himself, he claiming as his own a tenth of all; and,—

Whereas, To give less than the tenth of our income to the cause of God is displeasing in his sight, and that those who thus rob God cannot reasonably expect his approval and his prospering hand; therefore,—

Resolved, That our ministering brethren should faithfully set the importance of this duty before the churches where they labor.

Resolved, That we indorse the commendation of the General Conference in regard to first day offerings for our foreign missions, and urge all our brethren and sisters to act upon the plan.

Resolved, That we indorse the action of our Executive Committee at the State meeting held at Rome a year ago last winter, recommending that, as far as practicable, our brethren donate one day's work (or its equivalent) in each month, for the purpose of liquidating the debt of the Conference; and we recommend that the same plan be pursued for the coming year, commencing Sept. 1, 1888.

Resolved, That we exhort and entreat all our people to heed the instruction of Holy Writ in respect to plain and modest apparel, and simplicity in dressing the hair; and also that we express our thankfulness that we see so many of our sisters at this gathering, both young and old, who do not disfigure the "human form divine" with those unhealthful and immodest artificial deformities so prominent among the fashionable follies of the present time.

Whereas, Much trouble, perplexity, and expense arise in keeping up communication with members who move from the vicinity of one church to that of another; therefore,—

Resolved, That we recommend that persons so moving, take letters to join the church most accessible to them.

It was voted that we tender our thanks to the Passenger Department of the Trunk Line Association for concession in fare in attending our Conference and camp-meeting held at Rome, N. Y., Sept 4-18 1888. It was also voted that the thanks of this meeting are due to Messrs. Niece and Moose for their courtesy in suspending work on the new building adjacent to our camp, that our meetings might not be disturbed, especially on the Sabbath.

The report was adopted, after the consideration of each resolution. Remarks of great interest were made by Elds Van Horn and Underwood, and some of the leading brethren. Pending the discussion on resolution five, the meeting adjourned to call of Chair.

SIXTH MEETING, AT 6 P. M., SEPT. 16.—Resolution six was taken up and discussed, but not as fully as desired, on account of a severe rain, which caused an adjournment of the meeting.

SEVENTH MEETING, AT 9 A. M., SEPT. 17.—Discussion on resolutions resumed. Eld Van Horn read a letter from Eld W. C. White, setting forth the difficulties and perplexities of our missionaries in foreign lands, and the need of means to carry on the work in those countries. Eld Underwood urged each one to take home with him one of the missionary boxes, recommended by the last General Conference, and to be liberal in donations to our foreign missions. The resolutions were unanimously adopted.

The Committee on Nominations presented the following names for officers of the Conference for the ensuing year: Executive Committee, M. H. Brown, President, H. E. Robinson, A. E. Place, P. Z. Kinne, N. S. Washbond; Secretary, Frank M. Wilcox; Treasurer, Wm. E. Lewis; Auditor, H. E. Robinson; Camp-meeting Committee, Wm. Hubbard, E. C. Hoxie, N. S. Washbond, O. M. Ross, Chas. H. Coe; Delegate to General Conference, M. H. Brown. The report was accepted, and the nominees elected. Moved that our camp-meeting be held next year the early part of June.—Carried.

Adjourned *sine die*.
M. H. BROWN, Pres.
FRANK M. WILCOX, Sec.

MICHIGAN CONFERENCE PROCEEDINGS.

THE Michigan Conference of Seventh-day Adventists met according to appointment, for its twenty-eighth annual session, at Grand Rapids, Sept. 18, 1888, at 5 P. M. The illness of the President causing his absence, the meeting was called to order by Eld J. Fargo. Prayer by Eld G. G. Rupert. The Secretary being absent, H. W. Miller was elected Secretary *pro tem*, J. Fargo was elected chairman in the absence of the

President. There were present 115 delegates, representing sixty-five churches. The delegation not being full, steps were taken to fill vacancies by the Conference; but Article 7, Section III., of the State Conference Constitution was read, showing such action to be unconstitutional. Minutes of the last session were approved.

The Treasurer's report presented the following:—

Cash on hand Sept. 15, 1887,	\$22,492 48
Received during the year,	27,601 72
Total,	\$50,094 20
Paid out during the year,	\$27,880 17
Balance on hand,	\$22,214 03

This report was made before the settlement with the laborers for the Conference year just passed.

The following newly organized churches were admitted to the Conference: Climax, with twelve members; Grant, with eighteen members; Grand Rapids, with forty five members; Webberville, with thirteen members.

It was voted that the Chair appoint the standing committees; also that he appoint a committee of three to make inquiry regarding churches that had failed to report during the year.

The committees named were as follows: On Nominations, E. H. Root, G. G. Rupert, H. S. Lay; on Resolutions, U. Smith, J. O. Corliss, M. B. Miller; on Credentials and Licenses, I. D. Van Horn, E. H. Root, Wm. Ostrander; on Auditing, Geo. Leighton, J. S. Wicks, J. H. Thompson, L. B. Kneeland, A. R. Henry, John Hatch; on Churches, Wm. Ostrander, E. S. Griggs, F. D. Starr.

The following resolutions were considered and adopted:—

Standing, as we do, in the midst of increasing signs of the Saviour's soon coming, and on the verge of a most terrible crisis, and beholding the general apathy of our people, we are sensibly impressed that we need to be aroused from our low spiritual condition. We are satisfied that this state has been brought upon us through many professing the truth who have not had that heartfelt sorrow for sin that brings acceptance with God, or by those who have neglected that daily consecration that maintains a living connection with the True Vine; we are therefore led to deeply deplore our condition, and do instruct our ministers and elders of our churches to labor earnestly and untiringly to lift the people above their worldly state, and to bring them into closer relation with Christ.

Resolved, That we heartily approve of the plan and purpose of first-day offerings as recommended by the General Conference at its last annual session; and in behalf of our foreign missions, we earnestly appeal to all the members of our churches to faithfully and liberally carry out its requirements.

Resolved, That we hail with gratitude the establishment of a church school at Battle Creek, and we recommend the establishment of similar schools under the direction of the Conference committee, at such times and places as the circumstances may present a fair prospect of success.

In order to systematically dispose of the business of the Conference, and thereby preserve decorum, and the promotion of the highest interest of the work in our State, it is therefore,—

Resolved, That during the deliberations of the annual Conference sessions, the names of those eligible to receive ministerial license, will be received for action only when presented through the channel of the Committee on Credentials and Licenses.

It is plainly evident that a spirit of true sacrifice and labor is wanting among our churches, and that this lack exists not so much from willful negligence of duty on the part of the members as from a failure to receive proper instruction from those whose duty it is to impart the same. In view of this state of affairs, it is hereby expressed as the sense of this body, that every minister laboring under the directions of this Conference, should hasten to inform himself concerning the wants of the cause, and thus qualify himself to become a true educator of our people in every branch of the Lord's work; and by so doing prove himself an efficient laborer in the Master's vineyard.

Our church paper, the REVIEW AND HERALD, is the best adapted of all our papers to meet the varied wants of the families of our people. It is the only paper among us which contains full accounts of the work done by our ministers in the wide harvest field, and is therefore best fitted to keep our members informed regarding the progress of the truth, and to strengthen their faith in the final success of the third angel's message. And while other papers published by us are well calculated for missionary purposes, these cannot in any sense take the place in the work that the REVIEW AND HERALD is designed to fill. It is therefore considered by this body, as an indispensable factor in the dissemination of light and knowledge to our people everywhere, and as such it should be in every family of Seventh-day Adventists in the State; and we also appeal to our ministers and other workers to labor diligently to increase its circulation to the fullest extent.

In view of the tendency to associate together large companies in tent-labor, thereby incurring large and unnecessary expense, and creating unfavorable impressions, also in a measure obstructing the propagation of the truth, it is therefore the judgment of this body that each tent company should be no larger than is necessary to compass the work in its locality, and that it should be confined to those who receive appointment to their respective places by the Conference committee; and we recommend that the Conference committee exercise vigilance and firmness in carrying out the wishes of the Conference in this matter.

With deep sorrow we learn of the worn condition of our esteemed brother, Eld. Geo. I. Butler, which makes it nec-

essary for him to decline serving our Conference another year as president of its councils, and director of its operations. We shall miss his fatherly counsel and earnest labor in our behalf, yet we believe that we shall cherish the many admonitions which have dropped from his lips, and will try to heed them in a way that will give us a firmer hold upon God and his truth, and will fit us for his service here, and a home with him hereafter. We will also pray God that he restore our brother to health, and strengthen him for the burdens he may be called to bear in other parts of the great harvest field.

When any church becomes involved in trial through difficulties between the brethren, or from any other source, it enters one of the critical periods of its history. At such times, the best of counsel and the wisest management are needed to save the church from disaster. As laborers of meager experience are manifestly not the proper ones to guide in such cases; therefore be it—

Resolved, That when any church in the Conference shall encounter a difficulty which cannot be satisfactorily adjusted by its own officers, any appeal for help shall be made directly to the Conference committee through its President, in whose hands shall be left the selection of the proper person or persons, to adjust the difficulty.

In view of the confusion likely to arise in receiving delegates to our State Conference who have no credentials of their election, be it therefore —

Resolved, That hereafter no delegate will be entitled to a seat in the councils of the Conference until he present duly certified credentials of his election to the place, by the church which he represents.

Whereas, The Sabbath-school work is constantly growing in importance; and,—

Whereas, It is an efficient medium through which means for missionary purposes are secured; and,—

Whereas, The State Association has by vote called for the entire time of one individual to be devoted to the work in the State; therefore,—

Resolved, That we recognize the wisdom and justice of the demand made, and recommend that such person as the State Conference Committee and the Executive Committee of the S. S. Association shall designate for that work, be considered as an employee of the State Conference.

The Committee on Churches gave the names of Fentonville, Holly, Kalamazoo, Montague, and Partello, as churches whose organization had gone down on account of removals and other causes, and recommended that said names be stricken from the list of churches in the Michigan Conference. Report accepted.

The Committee on Credentials and Licenses presented the following: For credentials, Geo. I. Butler, Uriah Smith, J. Fargo, I. D. Van Horn, R. J. Lawrence, H. M. Kenyon, M. B. Miller, G. G. Rupert, J. O. Corliss, E. Van Deusen, T. M. Steward, J. L. Edgar, M. S. Burnham, T. S. Parmelee, D. H. Lamson, E. H. Root, A. O. Burrill, Wm. Ostrander, F. D. Starr, A. W. Bather, H. W. Miller, Dr. H. S. Lay, R. C. Horton, J. F. Ballenger, W. C. Wales, J. H. Evans, A. Weeks, for license, T. M. Lane, Eugene Leland, Frank Carr, W. W. Prescott, L. G. Moore, G. H. Randall, S. M. Butler, John D. Gowell, Jasper Harris, Mrs. E. S. Lane, Gilbert Wilson, L. N. Lane, John Kolvoord, A. Barry, Fred I. Richardson, C. Stoddard, C. Eldridge, E. S. Griggs, H. S. Guilford, J. D. Morton, David Malin, Geo. O. Wellman.

The committee presented the following names for licenses, with the recommendation that they labor in new fields, and that their work of publicly presenting the truth, be preceded with canvassing and colportage work: Eugene Williams, D. H. Cress, W. A. Falkner, Homer Day, James Guilford, Luther Warren, A. J. Haysmer.

The Committee on Nominations submitted the following names for officers the ensuing year: For President, I. D. Van Horn; Secretary, Hiland Butler; Treasurer, A. R. Henry; Executive Committee, I. D. Van Horn, J. Fargo, G. G. Rupert, H. W. Miller, Harmon Lindsay; Trustee of the Educational Fund, Prof. W. W. Prescott; State Tent-master, R. E. Taylor. By vote, the report was accepted, and the persons recommended were elected to their respective offices.

The Conference held four meetings, each of which was marked with much interest and earnestness in the matters presented.

Adjourned *sine die*.
J. FARGO, Chairman.
H. W. MILLER, Sec. *pro tem*.

OUR CHURCH PAPER.

THE REVIEW AND HERALD, that dear friend to all Seventh-day Adventists, should be prized more highly, cherished more sacredly, and read more thoroughly in the homes of our people than it now is. It ought to be a welcome weekly visitor in every home. I am anxious that the Michigan Conference shall awake on this point, and make a special effort, between now and the new year, to influence every family of our people in the State to take this best of all papers. Let every subscriber who now takes it, make an effort to get as many as one new subscriber for it by Jan. 1, 1890. The long evenings have come to us again, and if our people will improve them by reading their papers, very much valuable instruction may be obtained. Keep up your subscriptions, brethren, and obtain others.
I. D. VAN HORN.

Special Notices.

NOTICE.

A SABBATH-SCHOOL convention will be held at Syracuse, N. Y., Oct. 27, 28. We hope to see a good representation, especially from Dist. Nos. 2, 8, and 9. Dist. No. 9 will hold its regular quarterly T. and M. meeting at the same time.

H. L. BRISTOL, *Director.*

THE WISCONSIN STATE MEETING.

This meeting will be held at Milton Junction, soon after the General Conference. The exact time cannot now be given. We write thus early that our brethren may be prepared for the meeting when the time shall be known. We regard this a very important meeting, as it will naturally affect the advancement of the cause in the State. We hope to see all our workers and leading brethren and sisters at that time.

A. J. BREED.

NOTICE FOR DIST. NO. 3, OHIO.

I wish to say a few words to the librarians of this district, as well as to any others that need to be benefited thereby. Several of our librarians seem to be under the impression that they cannot make their report until after their quarterly meeting; and as it often happens that their quarterly meeting cannot be held at the regular time, the reports are also postponed. At the same time many of you no doubt wonder why the State secretary's report does not appear in the Review until almost at the end of another quarter or later. You must see at a glance that the fault of all this unnecessary delay is really your own. Now it is plainly your duty so to instruct your individual members that they report to you immediately after the close of the quarter. You should then make out your report, say about one week later, and not wait for the quarterly meeting or anything else. I would suggest that all librarians, as well as members, provide themselves with our T. and M. Constitution, and study the same, as it may help us to see our duty in this matter. Brethren and sisters, do you not think it time to awake and be prompt?

J. C. FRANZ, *Sec.*

News of the Week.

FOR WEEK ENDING OCT. 20.

DOMESTIC.

- Twenty-five cases of small-pox are reported at Belleville, Ill.
- Snow fell Friday morning at Petoskey and other points in Northern Michigan.
- Bishop Weed reports 3 000 persons at Fernandina, Fla., who are in extreme need, among the number being 900 colored stevedores out of work.
- The new Inman steamer "City of New York" arrived in New York from Liverpool Thursday, after a passage of six days and twelve hours, the best third trial record in shipping annals.
- The keel of the armored cruiser "Maine" will be laid in the Brooklyn navy yard, probably next week. The "Maine" and the "Texas" are to be the great heavy weights in our naval arena.
- Three negroes and a white man were killed by an explosion Friday in a sugar-house at Houma, La. Four persons received fatal injuries by an explosion of dynamite the same day at Frankfort, Ky.
- Tobacco is to be shut out at the Chambersburg, Pa., Academy. No boy will be admitted who uses it in any way. It is prohibited to day and boarding-pupils alike, on the ground that it injures mind and health.
- James W. Brown was last week sentenced in a Detroit court to four and a half years in the penitentiary, for persuading thirty-four different women to marry him. Seven of the so-called wives were present to hear the sentence.
- A dozen women of Thompson, D. T., who made a raid on the saloons of that place, spilling the liquor on the ground, were arrested and taken to Grand Forks Tuesday for trial, where they have been held in \$200 bonds each.
- It is stated that a New England genius has discovered a cheap method of dissolving zinc and producing a solution which, if applied to certain woods, makes them absolutely fire-proof. It is claimed that the invention will revolutionize fire-insurance.
- An attempt to lynch Brown, slayer of policeman Poul, was made at midnight Thursday, by a mob of 500 men at Fargo, Dak.; but the prisoner had been removed in anticipation of the attempt, and the mob, after searching the jail, dispersed.
- Secretary Whitney says that in a naval conflict with Great Britain, the fighting would resolve itself into an assault by our fast cruisers upon British commerce; and

that with the vessels projected for our new navy, we could hold our own in attack and defense.

—A decision affirming the constitutionality of the Chinese exclusion act, recently passed, was rendered Monday at San Francisco by United States Judge Sawyer, who decrees that all Chinese now in the harbor, as well as those on the way here, must be sent back to China.

—Alex. McClure, paymaster on the Lehigh Valley Railroad, was murdered and robbed of \$30,000 by unknown men Friday morning, while traversing a strip of woods near Pittston, Pa. The money in his possession was for the payment of 400 men at work on a branch road in that vicinity.

—Another distressing railway accident is reported from near Washington, Pa. The "cannon-ball" express on the Baltimore & Ohio Road ran into an open switch, and was precipitated over a trestle a distance of ten feet. Two persons were killed, and a large number injured, of whom three will probably die.

—At Tamaquend siding, near Lost Creek, Pa., on the Lehigh Valley Road, Tuesday morning, a Pennsylvania freight-train dashed among a number of Hungarians who were unloading ties. A brakeman on the Pennsylvania train and five of the Hungarians were instantly killed, and twenty-six others wounded, many of whom cannot recover.

—Through some mistake in giving orders or mistake in interpreting them, passenger trains fourteen and nine on the Cumberland Valley Railroad, collided on a sharp curve near Shippensburg, Pa., Thursday morning. The baggage-master on one train was killed, as were both the conductors, and a number more were injured. Early the same morning two sections of a freight-train collided near Yellow Creek station, Ill., resulting in the death of three stockmen, with severe injuries to one or two others.

—An anarchistic organization, known as the Industrial Liberators, or National Order of Videttes, is alleged to exist at Winfield, Kan., and a recent exposure by a local paper has compiled the names of several prominent citizens with the order. Thursday, H. M. Upham, Pacific Express agent at Coffeyville, Kan., received a package addressed to a Winfield man, and labeled, "Glass—handle with care," which he took home for safe keeping. During the night it exploded, blowing out one side of the house, and badly injuring Mrs. Upham and her daughter, the former, it is feared, fatally.

—The virulence of the yellow-fever epidemic in the South has largely passed away, and the situation has narrowed down to a race between the cities of Jacksonville and Fernandina, in which the latter place has slightly the advantage in the number of deaths. The number of new cases is now less than thirty per day. An ordinance was presented to the Jacksonville city council Friday, instructing the authorities to enter private dwellings, disinfect them, and destroy any articles of furniture, bedding, or clothing which may have any yellow-fever infection about them. Naturally the parties most interested in such an ordinance are the 18,000 former residents of Jacksonville who are now outside the city, waiting for permission from the authorities to return to their homes, which are meanwhile subjected to this destructive ordeal.

FOREIGN.

- There are in London thirty vegetarian restaurants. A vegetarian hotel is a recent innovation in the same city.
- Hanging seems to be going out of fashion in Canada. There have been fourteen murders since the year opened, and only one execution.
- It is expected that Stanley Falls, on the Congo River, will be a railroad station in the course of a year or two. The surveys are nearly completed.
- The town of Flacohua, Mexico, has been completely destroyed by floods. Over 500 families have been rendered homeless, and are in great distress.
- The *Dia*, a Madrid journal, confirms the report that Emperor William intends to visit Madrid and Lisbon. The date of the visit has not yet been fixed.
- A dispatch from Calcutta states that the Afghanistan rising has been crushed. Ishak's troops have surrendered, and Ishak has taken refuge in Bokhara.
- Late advices from Afghanistan report that in a fight at Tashkurgan, 500 of the Amcer's men and 1,600 rebels were among the killed and wounded.
- Terrible storms in China and Japan have caused the loss of thousands of lives and great destruction of property. The new Yellow River embankment, built this year, and costing more than \$9,000,000, was entirely swept away.
- A water famine in Jerusalem has caused severe suffering. A letter of thanks for a check sent from London as a donation for water for poor Jews, says that in the Jewish quarters alone 900 children have died during the summer.
- The recent hurricane which did so much damage in and around Cuba, tore from the bottom and destroyed a great part of the sponge on the coast; and it is feared that the trade in sponges will, in consequence, be suspended for some time.
- One of the points of interest in Dr. MacKenzie's late book which has caused so much disturbance in Germany, is a statement by the Doctor charging Dr. Bergmann, the German physician, with shortening Emperor Frederick's life by at least ten months.
- It is said that Lord Tennyson has a new volume of poems on hand, and is waiting for the United States to pass an international copyright law, so that he can publish it without having the book reprinted, against his will, in this country. As to whether there will be such a law passed here or not, nothing definite is yet known.

—A dispatch dated Rome, Oct. 15, says that Cardinal Rampolla, Papal Secretary of State, has sent a circular letter to the various nuncios, in which he says that the pope is much satisfied with Emperor William's visit to the Vatican. Cardinal Rampolla further says that Emperor William recognizes the pope's high sovereignty.

—Continued labor troubles are reported from England. Twenty thousand Yorkshire colliers have given notice to their employers that they will go on a strike unless they are conceded a ten per cent advance in their wages. It was expected that 50,000 colliers would give notice before the end of last week. At a conference of miners held at Manchester, at which 250,000 miners were represented, it was decided to strike on October 29th, unless the demand for an advance of ten per cent in wages was complied with. The advance will not be accepted, unless it is general.

RELIGIOUS.

—A revival has been going on simultaneously in different parts of Japan. It is estimated that, as a result, the increase of membership in the churches of Tokio cannot be much less than a thousand.

—Acting on the advice of Italian and foreign clericals, the pope has decided to instruct the bishops throughout the world to continue to agitate for the restoration of the temporal powers of the pope.

—There are now reported in the State of New York 1,053 societies of Christian Endeavor, about evenly distributed between the leading evangelical denominations. This indicates an increase of 100 societies during the summer months. New York leads the States in the number of societies, and Massachusetts comes second, with 600 societies.

—The *Independent* states that the number of Jesuits engaged in "missionary" work is 2,877, distributed in all parts of the world. In the Balkan Peninsula there are 45 of them; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, and certain parts of India and of China, 699. In China alone there are 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia and New Zealand, there are 270; in America, including certain States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,180.

Appointments.

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

The fall State meeting of the Michigan Conference will be held at Pottersville, Nov. 22-27, 1888. We shall expect our ministers, directors, and other laborers to attend, as we wish to lay plans for the winter's work. We hope the churches near by will avail themselves of the benefits of this meeting. Particulars next week.

MICH. CONF. COM.

S. D. A. EDUCATIONAL SOCIETY.

The fourteenth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 8 o'clock A. M., at the Tabernacle, for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society as may come before the body.

Geo. I. Butler,	} Trustees.
W. W. Prescott,	
J. H. Kellogg,	
W. C. Sibley,	
C. Eldridge,	
A. R. Henry,	
U. Smith,	

S. D. A. PUBLISHING ASSOCIATION ANNUAL MEETING.

The Seventh-day Adventist Publishing Association will hold its twenty-ninth annual session in Battle Creek, Mich., Nov. 7, 1888, at 10:30 A. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. Shareholders who cannot be present, should be represented by proxy.

Geo. I. Butler,	} Trustees.
A. R. Henry,	
U. Smith,	
C. Eldridge,	
W. H. Edwards,	
H. W. Kellogg,	
F. E. Belden,	

HEALTH REFORM INSTITUTE.

The next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 3 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting such other business as may properly come before the meeting.

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

SANITARIUM IMPROVEMENT COMPANY.

The fifth annual meeting of the Sanitarium Improvement Company, will be held at Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 5 p. m., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and the transacting of such other business as may properly come before the meeting.

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

Obituary Notices.

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

Mc KIMLEY.—Fell asleep at Grand Junction, Colo., Aug. 23, 1888, little Cathy, daughter of Wm. and Ruhie Mc Kimley, aged one year. This little one was sick only a few days, when the sorrowing parents laid her to rest. Oct. 2, I preached the funeral sermon, dwelling on the resurrection, when the little ones shall come again from the land of the enemy. G. O. STATER.

REUCHER.—Died of consumption, at Allegan, Mich., Sept. 11, 1888, sister Eva E. Reucher, aged 18 years, 4 months, and 16 days. Sister Reucher, though young, has been for many years a consistent and exemplary member of the S. D. A. church at Douglass, Mich. Sister Reucher was a child of Jesus, and expressed herself as ready to meet him. We laid her to rest till the life-giver's trump shall sound. The funeral was held in the Seventh-day Adventist house of worship at Allegan. Sermon by the writer. W. C. WALES.

RICKER.—Levi B. Ricker, of Ipswich, Mass., died in that town, Sept. 7, 1888, of paralysis, aged 80 years and 7 months. Bro. Ricker was converted forty years ago, and baptized by the Methodists. Eighteen years ago he began the observance of the seventh-day Sabbath, and from that time until his death he lived in full faith of the Sabbath and other kindred truths. He leaves a widow, two sons, and a mother, who was one hundred years old last January, one brother, two sisters, and other relatives to mourn his death. He was a native of Paris, Mo. The funeral was conducted by the writer. S. S. MOONEY.

YESSER.—Died at Eldredge, Dak., July 15, 1888, Esther Yesser, aged 17 years, 4 months, and 26 days. Her illness was short, but her sufferings were intense, though borne with the greatest of patience. Esther was a good girl and loved by all who knew her, being of an amiable and gentle disposition, and faithful to every duty. She did not fear to die, and her death was happy and peaceful. Thus another is cut down in the morn of life; and while we cannot see why it should be so, we can safely trust it all to the One who doeth all things well. Words of comfort were spoken by Eld. Wm. Ewing (Congregationalist), from 1 John 3: 2. W. B. WHITE.

DICKERSON.—Died at his home in Morrow County, Ohio, July 12, 1888, Bro. L. P. Dickerson, aged thirty-four years. For nearly two years he had suffered from an affection of the throat and lungs, which finally caused his death. Bro. Parker accepted the Sabbath and other truths of the third angel's message in 1879, under the labors of Eld. Mann, at Corsica. He lived a consistent Christian life, always upholding the truth, and advocating it to others. His Bible was his constant guide. During his long sickness, he never complained. He expressed a strong desire to live, yet he said, "The Lord's will be done." He rests; and we trust that many of his friends may be profited by his example of faithfulness. Words of comfort were spoken by Eld. O. F. Guilford. F. L. DICKERSON.

RICHMOND.—Died at Jamaica, Vt., of typhoid fever, sister Fannie E. Richmond, aged 28 years and 4 months. Sister Richmond was on her way home from the Vermont camp-meeting, and stopped at Jamaica for a brief visit with her sister, where she was stricken down with this dread disease. Loving hearts and willing hands did all that could be done for her, but after a short illness she fell asleep in Jesus, Friday, Oct. 5, 1888. She gave clear evidence of her acceptance with God, and remarked in her expiring moments that Jesus was very precious to her, and a present help in this, her hour of need. The funeral services were held the following Sunday, and words of comfort were spoken from Job 14: 14, by the writer, to a large congregation of sympathizing relatives and friends. M. WOOD.

ADDRESS.

The future address of the secretary of the Vermont T. and M. Society will be, Lizzie A. Stone, 359 South Union St., Burlington, Vt.

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DE BIJBEL LEZER.

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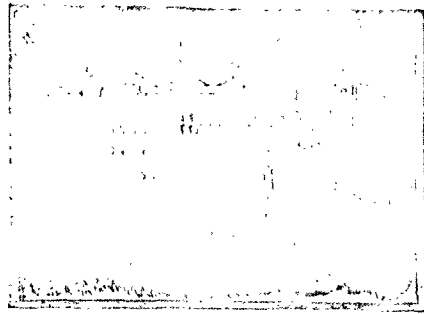
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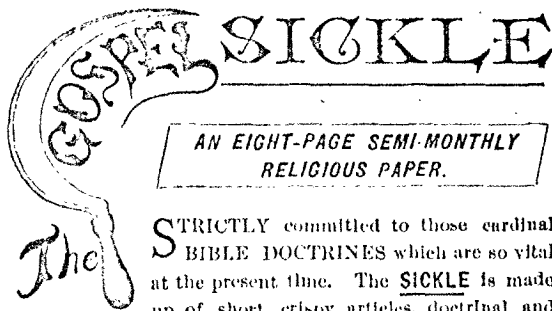
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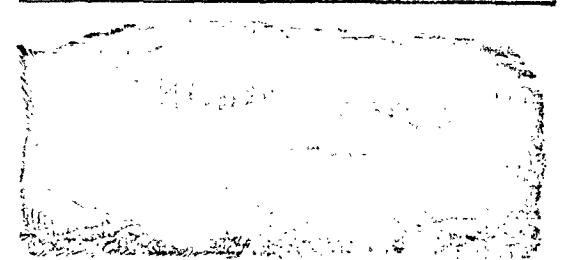
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Travelers' Guide.



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MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

Table with columns: TRAINS EAST, STATIONS, Mail, Day Exp., N.Y. Exp., A.C. Exp., Night Exp., Cal. Acc'n, Local Pass. Rows include Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit.

Table with columns: TRAINS WEST, STATIONS, Mail, Day Exp., Chgo Exp., P.M. Exp., Eve'g Exp., Cal. Acc'n, Local Pass. Rows include Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Michigan City, Chicago.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & O. ‡Connects with C. W. & M. §Connects with O. H. & L. and L. N. & M. S. ¶Connects with L. B. & M. S. and Grand Trunk. **Connects with T. A. A. and N. M. ††Connects with railroads diverging and Steamboat lines. ‡‡Daily. All other Trains daily except Sunday. O. W. RUGGLES, Ticket Agent, Chicago. O. E. JONES, General Pass. & Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table in effect June 24, 1888.

Table with columns: GOING WEST, STATIONS, Mail, Local Exp., Atto Exp., Gen. Pass., P.M. Pass. Rows include Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Iwakola, Valparaiso, Chicago.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., Oct. 23, 1888.

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We print this week the last of the series of illustrated articles on "The Truth in Other Lands," from the pen of Eld. Corliiss. Those who have read them, which number we presume includes all our readers, will have acquired a fair knowledge of the nature and locations of some of the most remote parts of the earth into which the truth has penetrated, the manner of its introduction therein, and the natural difficulties as well as advantages which it has there to meet. This information has made them of a very interesting and instructive character, and we trust that we shall have other readings of a similar nature to present through the REVIEW, as the message continues to advance to all the far-off countries of the earth.

ONE of the results of church establishment has just come to light in Berlin, Germany. In the appointment of Prof. Harnack, an infidel, to the chair of ecclesiastical history in the Berlin University. The appointment is in spite of the earnest protests of the highest church authorities, and has created a decided sensation in religious circles. One is at loss to account for such an action, unless it be due to the fact that, by the introduction into the church of the evolutionary hypothesis and some other popular superstitions, religion in its popular form has largely come to be only a disguised phase of infidelity. The official who made the appointment may have recognized this fact, and concluded that there was therefore nothing inconsistent in his action.

THE smouldering fires of the late conflict in the Southern Presbyterian Church over the evolution heresy, have just broken out afresh. The Charleston presbytery recently passed a resolution prohibiting any one within the church from writing upon or criticising the decision of the general assembly held at Baltimore two years ago, which condemned the teachings of Dr. Woodrow, then professor of natural science in Columbia Theological Seminary, and a leading champion of the evolutionary hypothesis. Whereupon, the State synod, which convened soon after, adopted resolutions condemning the action of

the Charleston presbytery as unconstitutional, irregular, and unwise, and directed the Charleston presbytery to convene at once, and correct its proceedings, a step which several members of the latter body openly refuse to take. The result is strife and discord. The action of the State synod is of course a victory for the evolution element.

Much excitement is said to exist in Spiritualistic circles over the announcement that the Fox sisters, through whom Spiritualism in its modern phase was first inaugurated, in the famous "Rochester knockings," are about to expose the system as a delusion and a fraud,—a piece of human trickery. It has been represented by the press that the announcement has thrown many Spiritualists into profound grief and despair, who take the matter very much as it might be supposed the early Christians would have taken an announcement from the apostles of Christ that Christianity was a fraud, or as the ancient Greeks would have received a confession from the shrine of Delphi that its oracular responses were only a piece of humbuggery. How much truth there may be in these representations we are not prepared to say; but that any considerable number of the denomination care about what the Fox sisters may say or do, we think is very unlikely. The structure of Spiritualism rests upon something more than the opinions of one or two persons and the "Rochester knockings." The internal evidences connected with the manifestations of Spiritualism abundantly demonstrate their supernatural character, even should the celebrated "knockings" turn out to have been a humbug; which, however, we do not anticipate any one will ever be able to demonstrate.

"MARRIAGE AS A SIDE SHOW" is the heading of an article in which the *New York Tribune* calls attention to a manifest tendency on the part of many to lower this sacred rite to the level of a side show, by associating it with events of a conspicuous and vulgar nature. It mentions one couple who for a consideration were willing to allow their marriage to figure as one of the attractions of a State fair; another couple whom an enterprising merchant persuaded to solemnize their marriage contract standing in one of the large side-windows of his new store, as an advertisement of its opening; and alludes to the considerable number of other events of similar nature which have taken place during the season in various parts of the country. In view of which, the *Tribune* exclaims, "What next?" and suggests that "possibly the day is coming when we shall hear of a marriage taking place as the feature of a circus, as the overture of a roller skating tournament, as the after-piece of a base ball game, as the interlude of a dog-show." Judging from the growing tendency which already exists in this direction, such a thing would not be incredible.

Taken in connection with the suggestive figures of our divorce statistics, such facts indicate that there is something radically wrong with the conditions which influence young people in this important matter. The sacredness which once invested this divinely-instituted rite is dying out of the public mind, and the baneful results are becoming more and more apparent in society.

THE OCTOBER EDITION OF THE "SENTINEL."

THE special edition of the *Sentinel*, prepared for distribution during the political campaign, though good at all times, will be found of unusual interest just now to those taking part in political questions. Its object is to point out the danger which threatens the religious liberties of the people of the United States in the proposed religious amendment to the Constitution, and the national Sunday-law, which are now pending in the United States Senate.

It gives an analysis of the Sunday-law by sections, showing that the spirit of that bill is nothing but the spirit of religious bigotry and intolerance. It gives the proposed amendment in full, and shows that it is simply an establishment of a religion which it provides. It contains an article on the National Reform Association, showing what its purposes are, and giving in their own words what the National Reformers propose to do when they get the amendment to the National Constitution that they want, and also that the Blair amendment is precisely that which they want. An article on the savor of tyranny, which is a reprint of the judicial decision rendered by Judge Sulli-

van, of the supreme court of California, upon a principle identical with one contained in the Sunday bill, clearly shows that the Blair Sunday-bill is unreasonable, that it is subversive of liberty, and that it favors of tyranny. It also contains a number of short pointed items, besides articles on the Woman's Christian Temperance Union and Prohibition party, showing that those organizations, in theory, are identical with the National Reform Association, and that they are, in fact, a part of that Association, and that their political workings are in the same line.

It will be seen that this *Sentinel* touches upon living questions, such as are of the most vital importance to American citizens. An edition of 70,000 has been printed, and apportioned among the different Conferences of the country. We ask the readers of the REVIEW everywhere to give this matter their closest thought and attention. Hand it to your neighbors, whether they are interested in the Sunday-law or not, and ask them to read it. Send it to your friends. This is helping to give the third angel's message. All who love the work of that message should spare neither time, labor, nor expense to see that the people are warned of the danger that threatens their rights, civil and religious. Let all who love the truth of this message—all who love civil and religious liberty—read and circulate the *Sentinel*. Although only 70,000 copies have been printed, any number in addition can be obtained, at ten dollars a thousand, by addressing the *American Sentinel*, Oakland, Cal.

W. C. WHITE.

THE CALIFORNIA PARTY.

To accommodate the majority of the people who are going to the Pacific coast, the time of starting has been deferred to about Nov. 13. The indications now are that a full car-load will go, and thus control the car. Any who have not yet expressed their desire to accompany us, will please write at once, addressing C. H. Jones, care W. C. Gage, Battle Creek, Mich.

THE LATE SERIES OF SABBATH-SCHOOL LESSONS.

YESTERDAY, Oct. 20, concluded the most important series of S. S. lessons, in the writer's opinion, that has been issued. These studies have been a great source of interest and profit to the S. D. A. people of Battle Creek. For sixteen successive weeks the question of the gospel of the third message and its attendant truths have been studied with an unflagging interest, by young and old. These lessons have had a decided tendency to revive the spirit of former days, and to bring before the minds of God's people, in a vivid light, the scenes of the future. Not a few of us in this city are sorry that the lessons are closed. May the results of this sixteen week's course be seen everywhere, in purer lives, a quickened faith, and a zeal commensurate with the importance of the present time.

G. W. A.

THE "AMERICAN SENTINEL" IN OHIO.

No doubt our ministers and church officers, besides some others, have already received a circular letter, accompanying a quantity of the *American Sentinel*. The letter explains the manner in which the *Sentinel* should be used. We need wisdom and much of God's Spirit, even in handing out these papers to our friends and neighbors, that no offense may be given. We suggest that it would be a good plan to hand out many of these papers on the day of election, inviting the person to give the subject candid consideration at his earliest opportunity. Avoid all discussions on religion, as well as on politics. These papers are mailed free to the persons or societies to which they are sent. But we ask you to contribute as you feel disposed, to meet the expense, by sending your donations direct to the State secretary, L. T. Dysert, 440 Floyd St., Toledo, O.

The church officers will receive quantities of the *Sentinel* sent direct to them. We ask that they see to it that they are properly distributed among the brethren and sisters, with full explanations how to use them. They should study the circular letters, and see that all understand the plan. It will take a little of the time of the officers of the church. May God help all to act promptly and wisely in this important hour. We hope that this effort will be followed by an effort of all our brethren to obtain many subscriptions for the *Sentinel*.

R. A. UNDERWOOD.