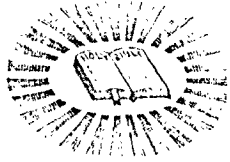


THE REVIEW AND HERALD



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. 43.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 30, 1888.

WHOLE NO. 1788.

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.

THE MORNING COMETH.

BY EDWARD R. KNOWLES, PH. D.

Through the long vigil of the night,
To greet the dawning of the light,
I wait in peace, mid silence deep,
By expectation held from sleep.
Sustine me, Domine!

Though dark and endless seems the gloom,
Like to the quiet of the tomb,
I wait contented, without fear:
The glory of the dawn is near.
Judica me, Domine!

The day is coming! Holy One,
Eternal God! Thy will be done!
Throughout a vast eternity
Thy glory shines triumphantly!
Gloria tibi, Domine!

Providence, R. I.

The Sermon.

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

THE CO-OPERATION OF MAN WITH GOD.*

BY MRS. E. G. WHITE.

INDEXED

TEXT: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12.

There is a work that every one of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on his part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, he will not do that part of the work which was left for man to perform. We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure."

In the work of salvation, God requires the co-operation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may

become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service, on the part of man. The sincerity of our profession of love to God will be made manifest by our earnest endeavors to fulfill the requirements of his law. Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance toward God for past transgressions, and faith toward our Lord Jesus Christ,—a faith that says, "I believe that God for Christ's sake has forgiven my sins." Supplication will be made to God for his transforming grace.

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,—to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing."

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the word of God,—a duty which Christ has especially enjoined,—we shall be left to the subtle delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple." Not only must we read the word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. Has God given you tact and ability to be employed in earthly things? Is this God-given ability esteemed of too much value to be used in the matters that pertain to your eternal interests? What false ideas prevail in regard to the salvation of the human soul!

We see ingenuity displayed in the inventions and the productions of human skill. Why not

bring this very tact and power into the work of God? Do we not need the taste, the talent, the strong ability, and the measure of knowledge as much in the cause of Christ, as in the affairs of this world? God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has exalted humanity, and has brought the fallen race into favor with God, and has opened to us the resources of power and the treasures of his grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their life-work, intelligence and tact and an experimental knowledge of our Lord and Saviour Jesus Christ.

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,—to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness.

The most powerful agencies, the most impelling motives have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation, for the fleeting joys of this world, are registered in heaven in the lamentable words, "Lovers of pleasures more than lovers of God." In vain has Jesus died for the souls of those who reject his mercy.

My soul cries unto God in hunger for the revelation of his truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey him, walking in the light as he is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the great plan of redemption. All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors. It is our duty to overcome indolence, to speak not of our inability

* Remarks at Tramelan, Switzerland, Feb. 4, 1876.

and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let his praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In him the Christian may rejoice. Through his name we may receive the forgiveness of sin, and the treasures of his grace.

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and known as we are known; and yet we shall find an infinity beyond. Although we devote our whole life to the study of the truth of God, we shall have but a limited comprehension of the work of God in the salvation of lost man. If we walk in the light, our light will be constantly growing brighter; and the more light we receive, the more light we shall shed upon the pathway of others.

But Christ never works without the co-operation of man. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ represents himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord.

Christ prayed to his Father in regard to his disciples, saying, "Sanctify them through thy truth; thy word is truth." If this prayer is answered in us, we must have a daily experience in divine things. Jesus has made an infinite sacrifice, that we may build up our lives in pure, holy, upright deeds, and may grow up into an holy temple for God. We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth's history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything.

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. There are but few in this place who are obeying the commandments of God. The Sabbath of the fourth commandment is not observed by many; but this very fact makes it more necessary that those who know the truth should let their light shine out in clear, steady rays. As professed Christians, we are a spectacle unto the world, to angels, and to men. We stand before many witnesses, and we must reach a high standard of character. If the unbelieving world see that we are no better than others, they will not be constrained to believe that the faith we profess is worthy of their attention. I wish to impress upon you the necessity of strengthening every God-given ability, that you may double the powers you now possess, by improving them to the glory of God. It is by revealing the transformation that the truth has worked in our characters, in giving us a Christ like mold, that we show our appreciation of the great sacrifice that has been made in our behalf. We bear fruit to the glory of God, when we show to the world that the truth has sanctified our lives, and changed our characters. We are then registered in the books of heaven with those who have washed their robes, and made them white in the blood of the Lamb. We shall receive the heavenly benediction, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Those who have labored for the glory of God will meet around his throne many who have been influenced through their efforts to accept the truth

as it is in Jesus. With them they will exclaim, "Saved! eternally saved!" And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, "It was your constant efforts, your Christ-like character, that influenced me to seek the salvation of my soul; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. Let us have more earnest zeal for the souls that are out of Christ. We need to broaden our efforts, enlarge our plans, and make it manifest that the truth has a vitalizing power in our life. If you work with earnestness and unselfish effort, you will see the salvation of souls. We must have the spirit of supplication to God. The enemy holds many of you from prayer, by telling you that you do not feel your prayers, and that you would better wait until you realize more of the spirit of intercession, lest your prayers should be a mockery. But you must say to Satan, "It is written" that "men ought always to pray, and not to faint." We should pray until we do have the burden of our wants upon our souls; and if we persevere, we shall have it. The Lord will imbue us with his Holy Spirit. The Lord knows, and the Devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness. He unites his infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls.

Let no one be discouraged, for Jesus lives to make intercession for us. There is a heaven to gain, and a hell to escape, and Christ is interested in our welfare. He will help all those who call upon him. We must mingle faith with all our prayers. We cannot bring Christ down, but, through faith, we can lift ourselves up into unity and harmony with the perfect standard of righteousness. We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One. I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life.

Our Contributors.

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

"CHURCH ENTERTAINMENTS."

BY GEO. B. THOMPSON.

THE Saviour has warned us, that in the days just preceding his second coming, the world would be given over to a state of gluttony equal to the days of Noah, and of Sodom; nor was this godless fashion to be confined to the outside world alone, but the professed church of Christ would descend to it—evil servants saying in their hearts, "My Lord delayeth his coming;" and "eat and drink with the drunken." Matt. 24:48, 51. In startling fulfillment of this prediction, we find the modern churches given over to all kinds of disgusting devices for the raising of funds to liquidate their various expenditures, such as the pastor's salary, building churches, etc.; kissing games, grab-bags, fairs, lotteries, suppers, donkey festivals, etc., are everywhere extensively advertised by the churches; and they bid the world come in and eat with them. In the midst of this great tide of worldliness, it is refreshing to read articles from those who are unwelcome spectators of the scene. The following scathing rebuke from the pen of Rev. A. Sims, of Otterville, Ontario, we copy from a leaflet of which he is the author, entitled "Church Entertainments," and which sets forth the matter in its true light. He says:—

"Modern schemes for raising money for God's

cause, as church fairs, lotteries, socials, bazaars, tea-meetings, etc., are sinful for the following reasons: 1. They are contrary to the teachings and examples of the Bible. The free-will offering alone is approved. (See Ex. 35:5-29; 2 Cor. 8, 9; Matt. 10:8.) Suppose Moses had got up a great bazaar, to draw the surrounding heathen into his camp, to get means to build a tabernacle! How would it harmonize with the character of the early Christians, to read in Paul's epistles a direction to the saints to have festivals to raise money for the poor; or an exhortation to the godly women to get up a grand concert like our modern devices? The idea is erroneous and impious, that every dollar contributed to the cause of Christ, must receive a consideration in music, tea, oysters, or fancy articles. God demands free-will offerings, not expenditures that come from selfish motives, as a sort of an inducement to engage in them. Must we be bribed to duty with a stick of candy or a piece of cake? The money given in such ways is equivalent to saying: 'Lord, I'll take half of this money for personal pleasure, and you can have the other half?' Is this benevolence? If, in the spirit of willing and cheerful obedience, men cannot be persuaded to give to the Lord, hoping for nothing again, as an equivalent, we have the best reason to believe that he does not want such giving at all. Said a Presbyterian elder: 'And now, brethren, let us have a supper, and eat ourselves rich. Buy your food, and then give it to the church. Then buy it back again. Then eat it up, and your church debt is paid.' As Rev. A. J. Gordon says: 'To receive an equivalent in food or goods for the money put into the Lord's treasury, robs the offering of its richest element—that of sacrifice. The very savor and sweetness of a gift in the sight of God, are contained in this, as abundant scriptures show. In God's reckoning, the value of an offering depends as much on what it costs the giver, as on what it nets the receiver. Therefore the Lord's treasury is vastly more enriched by the widow's mite than by the widow's muffins.'

"2. To seek the assistance of the world, instead of obeying and trusting God for help, is a flagrant sin. What would be thought of a wife whose faithful husband supplied all her wants, if she should distrust and dishonor him by going to his enemies for money; or, to obtain it, should open his house for the entertainment of sensual pleasure-seekers? Yet such is the course pursued in these church entertainments. 'Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever therefore will be a friend of this world is the enemy of God.' 'Woe to them that go down to Egypt for help.' The world loves its own. Of course the churches that depend on the world for support, are obliged to please the world, and to conform to it. H. L. Hastings says: 'If churches cannot live without dishonoring the Lord, let them die decently and speedily. When such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. If ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into their secular business, with their backslidden churches, and leave their room for men whom God has really sent to preach the word. The commissioned messengers of Almighty God,—sent to warn a slumbering world of approaching judgment,—are not dependent on such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining; and the ministry which is dependent for its support on this sort of "backsheesh"—begged from the votaries of the world, the flesh, and the devil—is a disgrace to the gospel which it professes to proclaim.'

"3. These methods greatly blight the spiritual life and soul-saving power of the church. Long observation confirms this view. These fun-loving church members are merely a dead weight of baptized worldlings. Professing godliness and yet practicing worldliness, they are making more infidels than all our enemies outside of the church. Many wonder why they do not have such powerful revivals as they had in former days. The real cause is to be found in the extreme worldliness that generally prevails among the ministers and members of modern churches. Their own sins are

hindering the salvation of souls, and causing the awful desolation in Zion. The craze for money to gratify pride and ambition, absorbs so much of their time and labor, that the salvation of souls is made a secondary consideration. Money and salary first, then a revival effort. If these so-called revival meetings should come in the way of another entertainment, they are easily postponed; for money they will have, whether souls are saved or not. A brother writing to us concerning a protracted meeting says: 'As yet, only one soul has been converted. Yet it is not much wonder. During three weeks the meetings were closed three times for Christmas trees and the like.' To say that the church of Christ cannot be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure. The practical effect of such a lamentable confession is to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel: 'I think your God must be in great need of money, if I may judge by the tricks which the churches practice to get it for him.' Thus is the spread of the gospel hindered by this confessed weakness. A locomotive with the steam up, not only goes without help, but it draws the train. Such is Christianity. When there is real piety, there is no need to call in flirts and fops to play and snicker over dolls and tomfooleries. No indulgence is right which unfits us for holy communion with God. Contemplate the gossiping, joking, and fun in such meetings; and then attempt to pray! Often these entertainments lead to disputes and divisions, and the Devil thus steals away all real inclination to prayer. 'Neither be idolators, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play.' All these unseemly entertainments necessarily give sanction to an irreverent spirit in the place of worship, and educate society practically to disregard the sanctity of Jehovah's house. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter, stamping of feet, and rehearsal of silly anecdotes.

"4. These entertainments lead to a forgetfulness of God, and beget in the minds of the young a taste for amusements elsewhere. The pieces and parts acted on the platform, engender a love for theatricals; and from the church performance, they go to the theater. A young man that had been employed at a theater said that he had received in Sunday-school concerts his first training and taste for the stage. What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed 'draw' immensely, but not to the truth, or to Christ. Choral services and Sabbath-school concerts, advertised as entertainments, are really feeders of the theater, and not counter attractions. 'Evil communications corrupt good manners.' We are not permitted for pleasure's sake to enter into worldly fellowship. T. K. Lombard says: 'What are festivals and tea-parties, as usually held by the churches, but parties of pleasure? What are the attractions on such occasions but worldly allurements, and what is the entertainment but worldly pleasure? How can those who so frequently enjoy pleasure parties in churches, think it a sin to attend them outside of churches, even though it is in a circus or theater? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

"5. These church bazaars, lotteries, etc., lead to extravagance and gambling. Often prices are asked at bazaars for articles that bear no kind of honest relation to correct and legitimate value—thus teaching and practicing covetousness. Sometimes young men are led into the sin of extravagance by the persuasion of some pretty young lady, and the first lesson leads to more recklessness. Gambling is a resort to a game of chance, to make money. Are not lotteries, grab bags, guess-cakes, etc., all games of chance in the fullest sense of the word? Have not others as good a right to make money through games of chance as the church has? May not church members, and others, as properly attend games of chance in other places as in a church? Is gambling any less so, when practiced in a church, and by church members, for church purposes? Such works constantly

conducted by the church, tend to produce a dissolute life in society. A minister went to visit a young man in prison who was convicted of forgery. The minister began by giving the mother's tender message, and then related the interest all the church felt in the prisoner's welfare. The prisoner impatiently replied: 'Don't you know that you caused me all this trouble? I began the business in your Sabbath-school. Don't you remember the Sunday-school fair, when they first set up raffling, and hid a gold ring in a loaf of cake? For twenty-five cents I got a box of books. I was pleased with my luck, and then I went in afterward for chances. Sometimes I gained, and sometimes I lost. Money I would have for lotteries. Half crazy with excitement, I used the names of other men—thus committing forgery. Here I am. Don't let the church come blubbering around me. Their raffling ruined me.' 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.'

Thus reads the leaflet entire. Comment is unnecessary. The foregoing vivid description of modern Christianity, is only too true. The gluttony of the last days is here. Men whose "God is their belly," abound on every hand. May multitudes go forth, to decry the heinousness of these nocturnal carousals, until the cry of Rev. 18:4 shall reach its culmination, and eternal righteousness be ushered in.

Willow Hill, Ill.

NEVER FORGET.

BY MRS. E. H. ROLLINS.

"NEVER for one moment forget that you are a Seventh day Adventist." These words ought to be indelibly stamped upon the heart and mind of every one who is really trying to obey the truth for these last days. But how many forget! An opportunity to gain a few cents or dollars causes them to forget the high profession they make before the world; and an impression unfavorable to the truth, is made upon the minds of unbelievers. How must the angels of heaven view the daily lives of some who profess to be S. D. Adventists! How, think you, sound to other ears the harsh words spoken to companions and children? I have heard from lips that professed to be devoted to missionary work, words that almost made me shudder, from the sound of their harshness.

Words are spoken by brethren and sisters in the church, that savor of anything but love; and yet these very ones profess to love the truth and the Author of it. Let us see what the Bible says on this point: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 7, 12. In verses 20, 21, we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

These texts need no comment. Let each of us ponder these words, and conform our lives to the principles they teach. When we sit at meat with others, do we partake of the pork, tea, or coffee, that we may have "more influence" with unbelievers? If those who do thus, could hear some of the remarks made after they have taken leave, perhaps they might learn what kind of influence they exert by such a course. Our views on the subject of health and temperance are so well known that a practical denial of their importance sometimes causes comments of a nature to make the cheeks of a true S. D. Adventist tingle. Why not keep Sunday, in order to have an influence with those who reject the true Sabbath? Our faith is "peculiar," and we are watched eagerly by the world for any departure from it. Let us never for one moment forget the high profession we make, but strive to let every act of our life show that we believe, and are in earnest in living out our faith. Let us remember the Eye that never sleeps is noting our very thoughts, and let us seek for help to be faithful.

—Let us help the fallen still, though they never pay us, and let us lend without exacting the usury of gratitude.—*Thackeray.*

THE PRAYER OF HOPE.

BY M. B. DUFFIE.

"And they shall see his face; and his name shall be in their foreheads." Rev. 22:4.

When shall come the mighty angel,
With a pen of living flame,
May be then upon my forehead
Write my dear Redeemer's name.

What to me this world's approval?
What its riches, place, or fame,
If is found upon my forehead
My dear Lord and Master's name?

When my case is reached in judgment,
May I then be free from blame;
Let there gleam upon my forehead,
Then my precious Saviour's name.

When the hosts of darkness gather,
Let me not be brought to shame;
But, O Lord, upon my forehead,
Deeply grave thine own dear name.

Ere the woes shall fall destroying,
Ere the plagues appail and maim,
Lord, I pray thee, on my forehead,
Write thine own undying name.

A SEVENTH-DAY ADVENTIST.

BY ELD. OSCAR HILL.

To hold to the fundamental doctrines that are advocated by Seventh day Adventists, brings a person at once into notice as being very peculiar. In this age, the views of nearly all professed Christians, as well as those who are not professors of Christianity, are so much at variance with the doctrines taught by S. D. Adventists, that it would seem that they must have some different source from which their authority is derived. And sometimes we are charged with going to the Old Testament for our authority; as much as to say that the Old and the New Testaments do not teach the same doctrine.

But while we are considered very peculiar in our views now, we are no farther from the popularly accepted doctrine than was a man who lived a little more than eighteen hundred years ago, and is now regarded by all as the great apostle to the Gentiles. During the life-time of the apostle Paul, neither Jews nor Gentiles, as a class, were willing to accept his teaching as a rule of faith and practice. But how would his views compare with Seventh-day Adventist views, at the present time? Let us refer to a few texts in which the apostle's belief is defined.

In regard to the Sabbath, he believed the day which the Bible calls the Sabbath, to be the only Sabbath; for he speaks of it as "every Sabbath." Acts 13: 27. He also regarded it as the appropriate time to meet for worship, either in the synagogue or out of it. Acts 13: 42, 44; 16: 13; 17: 2; 18: 4. There is certainly a striking similarity in the belief and practice of the apostle and of S. D. Adventists on these points.

The same can be said concerning the commandments, the law, and the prophets. 1 Cor. 7: 19; Rom. 2: 13; Acts 24: 14. But what, perhaps, appears the most remarkable, are the views of this unpopular man, concerning the coming of the Lord, and the judgment. Strange as it is, they seem to be the same views that are advocated by the unpopular Adventists of the pre-ent time. Heb. 9: 27, 28; Titus 2: 12-14; 1 Cor. 15: 51-53. Also both agree in considering this doctrine as a comforting one. 1 Thess. 4: 16-18. Another point of similarity is the hope of a resurrection of the dead. Acts 26: 6-8; another, the time of the reward of the faithful. 2 Tim. 4: 7, 8. With the apostle's teaching on these points the popular ideas are still at variance.

Even the Gentiles, as well as the Jews, found fault with the apostle's teaching, calling him a Jew,—the same complaint that is now made against S. D. Adventists. Acts 16: 20, 21.

Other points might be brought up with the same result. But this is sufficient to show that what was unpopular in the apostle's time is unpopular to-day. While it may not be necessary for us to inquire just how nearly the present popular views on religious matters harmonize with those of eighteen centuries ago, it is important for us to examine ourselves, and prove our own selves, whether we be in the faith. 2 Cor. 13: 5. It is also comforting to find that although we may be derided here, we have such company as the great

apostle Paul; to know that we are advocating the same doctrine that he advocated, the reproach for which is no greater now than then; and that this apostle would, if living to-day, be a zealous advocate of the views of S. D. Adventists.

GOOD LUCK.

BY ISAAC MORRISON.

Bro. A.—So you are going out to hold Bible readings to interest others in the truth? Well, I hope you will have good luck.

Bro. B.—Thank you, my brother, but I do not believe in luck; I believe in the blessing of God. If I trust in luck, I cannot trust in God; and to go to work for God, trusting in luck, would prevent God from helping me; for if he did help me, I should not have any luck. It would be the blessing of God. And to pray to God to help me (as all who work for God should), and then wish for good luck, would be denying my faith, and mocking God. So every time I see a horse-shoe hanging over a Christian's door, or worn as a breast-pin, I think that person has but little faith in God; or else the symbol is a plaything of his children, who do not know what luck or symbols mean.

Seattle, Wash. Ter.

BEARING TESTIMONY IN THE SOCIAL MEETING.

BY E. HILLIARD.

PERHAPS there is no denomination whose members are more willing and more prompt in bearing testimony in the social meeting than the Seventh-day Adventists. It is reasonable that it should be so. The doctrines that we hold are of a vital nature, and the issues pending are such as to appeal to the deepest emotions of the soul. He who believes in the close proximity of the events for which we look, can hardly remain reticent when an opportunity is given for him to express his faith in them, and his hope of ultimately triumphing with the cause he holds so dear.

While a few are awake to the perilous times of the last days, a large per cent are indifferent. They are dilatory in bearing their testimony in the social meeting. One Sabbath they are full of hope and courage, the next in despondency and despair, and consequently speechless. Such walk more by sight than by faith. If a political issue on the Sunday question is pending, they are all astir, and seem ready to say and act their part. If the issue passes by without accomplishing what they expected, their faith dies out and their works with it. Many such will continue to fluctuate with changing circumstances, until they awaken at last to find that the arch-deceiver has been successful in playing the game of life for their souls.

There is another class who never, or very seldom, have a word to say in the social meeting. They offer as an excuse, "I am so timid, naturally, that I cannot bear testimony in the public meeting." It is quite a cross with nearly all, to speak before others; but their faith, hope, and love may be such as to outweigh their fear, and tremblingly they confess Christ as best they can. Jesus accepts and blesses them, I believe, even more than those to whom it is a lighter cross. God pities the poor, timid, trembling soul, that in fear and meekness confesses him before the congregation; and we believe that if such would be true to duty on every proper occasion, God would strengthen them, and gradually they would overcome their difficulty.

Let us see what the real difficulty is with this class of individuals. Why do they fear? Whom do they fear? They can talk well enough in the social circle; they find no difficulty in expressing their thoughts when alone. But they fear what the people will think, or say,—are afraid they will censure or criticize their imperfect expressions. Ah! it is personal pride, then. Just this, and nothing more; yet it is almost impossible to make the individuals believe this. If they could only see that pride is at the bottom of the matter, and were anxious to overcome it, they would discover that to crucify self publicly would be a speedy antidote for this vital malady. We must remember that the old man dies hard, and that blow after blow will be necessary to kill self.

I have in mind a sister who was naturally so timid that she thought she could not speak at all

in the public assembly. She felt grieved over the matter, and her conscience troubled her, until she finally resolved to perform her duty or make a complete failure. At the next opportunity she arose, but could not utter a word for sometime. Her resolute will, however, kept her upon her feet until she was able to utter a few broken words for the Master. By continued effort she finally overcame the difficulty completely. As pride and fear went out, humility and love came into her heart, until she had learned by experience the truthfulness of the text, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." There is no natural defect, however great, but what the grace of God can remove, and will remove, or help us to overcome, if we are willing to submit to God's pruning process. It is most painful sometimes, yet the happiness it brings, and the fruit it causes us to bear afterward, is a sufficient compensation for it all.

May God help those poor, timid souls, who for the love they bear the blessed Saviour, are willing to make the effort to overcome their fear in speaking to his praise in the assembly of his people. God will certainly help all such. Let them continue to put forth effort until they can form and carry into effect the psalmist's resolution recorded in the 35th chapter and 18th verse.

Duluth, Minn.

WARN THE PEOPLE.

BY J. B. THAYER.

"WHEN I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:8.

It has long been my desire to say something to encourage those who are thinking of entering the canvassing work; and also, if possible, to induce others who have not thought of it, to engage in the work. It is a mystery how those who have a knowledge of these truths, and of the great facilities with which to impart them to others, through the canvassing work, can be satisfied to see the work progressing, and not have a part in it!

Although this branch of the work is still in its infancy, reports of grand success in the sale of books containing present truth are coming in from every quarter. Yet, many who ought to be engaged in the work, are satisfied to fold their hands, and see the work advance without their assistance. The "Testimonies" are plain and positive in regard to this being an important branch of the third angel's message, and actual experience has proved that it can be made a success. Those who engage in this work will not only be the means of saving others, but will thereby save themselves.

I have often heard in the past, of the sanctifying influence of the work, but had no just sense of the fact until actually engaged therein. I have been employed in this work something over a year and a half, and although having passed through many trials, can say that the longer I work, the better I love it. Surely this is the work of the Lord. With God's help I have been enabled to place in the hands of the people, in 176 days' actual work, 512 copies of the "Marvel of Nations," and a number of other books containing present truth; also 41,732 pages of tracts and pamphlets, and have obtained 179 subscriptions for the *American Sentinel*.

While we receive the scoffs and scorn of some, we are received with kindness and favor by others. Many times, while in conversation with people, I have seen the tears of contrition flowing down their cheeks, and have felt satisfied that they were, in a measure, convinced of the truth. The idea which many entertain, that they have not the talent to make successful canvassers, is a sad mistake. Of course, the more talent one has, the better, if accompanied with true devotion; yet very ordinary abilities, if consecrated to God, will be accepted.

Dear fellow-laborers in the canvassing field, let us "pray therefore the Lord of the harvest, that he will send forth laborers into his harvest;" for "the harvest truly is plenteous, but the laborers are few." "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reap-

eth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

CAN FARMERS PAY AN HONEST TITHE?

BY A FARMER.

THAT farmers can pay an honest tithe seems to be, in the minds of some, an impossibility. They claim that the farmer cannot tell what his income is; and is therefore unable to pay a correct tithe. I believe such theories to be without foundation. Allowing the claim to be a correct one, they virtually assert that they are not capable of keeping an account with their neighbors, merchants, etc.; but were this told of them, we fear some might take offense.

Where there is in the heart a sincere desire to do God's will, and live up to the light of present truth, we know, from experience, that the farmer can render to God a tenth of his income, with the same accuracy as the mechanic, merchant, or the day-laborer who receives a certain sum by the day or week for his labors. Some pay honest tithes, and in so doing are greatly blessed. But there are many others who have not accepted God's invitation and entreaties to "prove me now herewith." How many, in spring-time, have sought God's blessing upon the crops sown, promising to render back to him a tenth at harvest-time, and then, with pleasure, watched the thriving crop? "I will rebuke the devourer for your sakes," says the Lord, "and he shall not destroy the fruits of your ground." Why?—Because it is for the interest of his own cause abundantly to bless such fields. The greater the harvest, the greater will be the tenth that he will receive from his faithful steward. But how great the robbery, after God has prospered the work of his hands, for the farmer—for fear of lacking himself—to withhold God's part at harvest-time! Who would censure the Giver if he, by sickness or death, took away the coveted and supposed gain?

"Bring ye all the tithes into the store-house;" and if this is done, God not only promises our barns to be filled with plenty, but in the house there will also be meat. When an honest tenth is returned, a satisfaction, true and noble, takes possession of the heart, while the nine tenths are used judiciously, with the assurance that it is your own. But when the tenth is withheld, no satisfaction is obtained in using all; for there is constantly a consciousness within, that some part is not your own. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

"But," says one, "I have only enough to support my family now, and should I give a tenth, my family would suffer; and he is worse than an infidel who provides not for his own household." Yes; but God has pledged his blessing upon what you have, for the small sum of one tenth of the whole, and it is cheap enough too. God's care, blessing, and protection upon the nine tenths, is worth more than the whole without it.

At harvest-time, keep an account of the different kinds of produce as they are harvested. Reckon the whole amount (not simply that which is sold) at the market prices, and then it is an easy task to ascertain the tenth, or God's part. Hold this sacred. Use it not for self, but get it into money as soon as possible, and deposit it in your tithe-box. When this is faithfully done, if your own soul is not blessed, then my experience will not be realized. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25.

The Lord loves willing service from loving hearts. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." "And Moses gave commandment, . . . Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Ex. 35:21; 36:6.

O, that all who profess to love the truths of the last message of mercy to a perishing world, would live up to God's requirements, and so open their hearts that he could stir them! Then, with spirits made willing, the Lord could soon accomplish his work before an astonished world, and come quickly, and "not tarry."

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.

"ALL THINGS FOR GOOD."

BY ELIZA H. MORTON.

"All things for good," the Master says,
To those who do his will;
When raging storms have spent their force,
Then all is peaceful, still.

The hills that stand like barriers high,
Have passed low between;
And when the sky is dark as night,
Ofttimes a star is seen.

Why sit ye down with folded hands,
And mourn for faded flowers?
The roses soon will bloom again,
And brighten all your bowers.

The ashes of the past why seek
To kindle into glow?
Far better dig a grave, and hide
The cinders dead below.

The one that made the human heart
Tests oft its truth and love,
And paths all thorny, rough, and dark
May lead to lights above.

When life's great book is opened wide,
Most wondrous things you'll see;
And "all for good" will be revealed
In God's eternity.

Portland, Me.

MAKE-SHIFTS.

THERE are great numbers of indolent people in the world who take infinite pains to discover means by which they can avoid doing their work in the most direct and best way; who are continually bridging over the necessities of the present with make-shifts of various kinds. A little experience with this class of individuals will convince the most sanguine of honest workers that little change can be effected in the methods of a confirmed make-shift. Such individuals go on, day after day, piling up obligations, doing things half way, and ever ready to argue that it makes no difference. Honest workers seldom have any time to argue, but must ever be up and doing, if they would not be found wanting.

This has been called an age of shams, but there is no greater sham than the sham worker, the person who is forever busy, but whose work is done only to be undone. There is often no person who works harder than the idle person, who is forced to repair and do over his half-done work, till triple the time has been taken which would have been, had the work been properly done at first. A vast number of the patented articles for kitchen work are simple make-shifts, which do not do the work they profess to, but something like it. When sewing machines were first introduced, they were used to do everything. Sensible people soon discovered that while this could be done, the work was not so satisfactorily done, as when the needle was used to assist the machine. There is no person who is such a miserable load as the person who never does anything satisfactorily, who is forever looking for short cuts to rid himself of necessary labor, and whose work must usually be undone and done over by some honest worker.

School girls and boys begin in school to copy examples, beg for help in their compositions, or use a literal translation to assist themselves in Latin or Greek, and try by every pretext in their power to appear to accomplish the same as honest scholars. Such scholars are usually discovered, in time; but gifted with a natural shrewdness, they often deceive their instructors, and the pinchbeck metal passes for the pure gold. And in after life the make-shift scholar becomes the make-shift house-keeper, and finally, when the natural results of her indolence are visited upon her in the sickness and misery of her family, she often comes to consider herself a victim of evils for which she is in no way accountable. The boy who is a sham scholar in school, who uses his "wits" rather than hard study to get through his college course, is extremely likely to make a dishonest man, to be an absconding cashier or "boodle" politician.

As straws show how the wind blows, so little things show the tendency of a child's disposition.

A parent should forgive anything, every fault except a falsehood or a piece of deception. That is the most serious fault a child can usually be guilty of. All the greater sins hinge upon the one crime of deceitfulness. This should never go unpunished. If a parent never deceives a child, the child will seldom deceive the parent. Frankness and sincerity on the part of the mother make the child frank even in confessing his short-comings. The slightest deceit, the slightest attempt to conceal anything by falsehood, should be considered as serious as a brazen lie.

"Faith and unfaith can ne'er be equal power;
For want of faith in aught is want of faith in all."
—Sel.

MRS. BADEN'S RESOLVE.

MRS. BADEN had long been anxious to do something for the cause of missions, but her limited means seemed to forbid the effort. One morning, at family devotions, the Scripture lesson embraced the account of Christ's miraculously feeding the five thousand, as recorded in John 6:5-14. She was particularly impressed with the command of Jesus to his disciples, "Gather up the fragments that remain, that nothing be lost," and she resolved to make a practical use of the instruction, in the interests of benevolence.

She had a missionary box in which she had deposited small sums of money, from time to time, as she thought herself able; but now she saw an opportunity to increase her donations considerably without interfering with the accustomed domestic economy. An old copper wash-boiler had been standing in the yard for several years, used as a receptacle for rubbish, and one or two copper bottoms of tin boilers were lying round; these, with a worn-out silver tumbler, a broken gold pen, a ring, long unused, a gold chain and locket, with a number of other articles of jewelry, were sold, and the money placed in the missionary box. "When I am gone," she thought, "no one will care for this out-of-style chain and locket; and it will probably be sold, and its proceeds perhaps spent in some foolish indulgence. In no way can I show more honor to the memory of my husband, who gave this trinket to me many years ago, than to use its value for his sake in the cause of God. I shall not meet him till the resurrection morning, and then I wish to find his mementoes transferred by deeds of benevolence to the heavenly treasury." See Luke 12:33.

Mrs. B. had been accustomed to spend for herself and children small sums for nuts, candies, and many other articles, which she now saw might have been much more wisely used. Having put into practice her new resolve of self-denial and economy, she was very agreeably surprised at the end of the year, at the large amount she had contributed for benevolent purposes, and at the improved condition of her finances generally. But, above all, she felt a peace of mind that always attends a consciousness of Heaven's approbation, and she came to realize that the Lord had indeed placed a hedge about her, and about all that she had, on every side. See Job 1:10; Ps. 34:7.

A. SMITH.

FAULT-FINDING.

EVERYBODY knows that it is an easy matter to find fault with things and with persons. But to remedy the defects pointed out is quite another matter. When a child or an adult makes a mistake, it is very easy to laugh at him, or to make some sharp, cutting remark on the short-coming; but to wisely, tenderly correct him requires no little skill and grace. The good to be aimed at, we believe, is to impress clearly and distinctly on the mind of the short-comer the reason and extent of the error, without leaving any unkind or harsh feeling to rankle in his heart.

How heartily and sincerely we love those who with patience and love point out to us the better way. We may not at the time appreciate the extent of their kindness; but the loving word and kind action warm our heart at once, and make good ground for corrections to grow in. We know a young girl who, like many of her species, has had many things to learn. She was a sincere Christian, and heartily desired to do everything in the best way possible. She had an elderly lady friend who felt called upon to criticise severely and com-

ment on every little action of bad form, on her ignorance and her idiosyncrasies. The young girl loved her elderly friend dearly, and was very anxious to improve, so she received all her criticism with meekness; but the constant drawing of her attention to mere trifling mistakes, that time and observation would have corrected, made her so conscious of her errors that she lost all ease of manner, and though years have passed, the memory of those cutting comments still give pain and embarrassment.

A child that is constantly nagged and snapped at, or laughed at, loses courage and confidence to even try. It is well when probing a wound, not to make it any larger than need be, and not to lop off the whole member by way of cure. Knowledge of an error is the first step toward remedying it. Patient, persevering endeavor to change the habit of mind that leads to indulgence in error is necessary. Plants do not attain their full growth and maturity in a single day. The best way to correct a person is to build up and encourage his love for the perfect, the noble, and the true. Then all the rest will follow in time. Another good way of helping others to overcome their faults is to talk to God about them a great deal more than to the persons themselves. This method never fails of bearing good fruit.—Sel.

THE WASTE OF REPINING.

To make the best of our own lives is the best way to happiness. That does not mean a sullen content, but rather an increasing struggle to rise and improve. It does not mean no change; but rather, thoughtful and wise change. We cannot gain in happiness by repining. It wastes and weakens. We cannot gain by envy of others; we may gain by emulation of them. Every nerve strained by repining or envy, is a nerve weakened for work or endurance. We shall have to wear a yoke; happy for us if we have learned to bear it in our youth; and happier still, if it be Christ's yoke that we bear in all duty or endurance. This or that might have been; but we were not as wise as we are now. The opportunity that we missed has no right to shadow our present content. All beyond us—nay, all that was near, and is near no longer—what do we gain by regret? We have our life to live, under conditions that we cannot change except by thought, labor, and self-denial. Wisest living is to take what we have with thankfulness, improve it with industry, and bless it with devotion. The less time we spend in pondering over our special grievances, or the supposed felicities of others, the more we shall have for improving our own estate. After all, you might prefer to be yourself, if you knew all about your fellows; but you cannot be somebody else, and wisdom here is a useful self-esteem.—Sel.

AMONG STRANGERS.

MANNERS are the garments of character. It is true, you can dress up a French cook in the clothes of a nobleman, and pass him off for a count—at a distance. But bring him closer, and it soon appears that his suit spans him in one place, and hangs too loosely in another. It does not fit the man. He does not wear it as if it were a very part of himself. His covering is better than himself. So you may put fine manners on a coarse character, and try to pass him off for a gentleman. But the misfit will expose the deception. The true gentleman wears his manners like his clothing. They are the expression of his own self. Be a gentleman, and your gentle manners will show it. Be a boor, and the very fineness of your manners will betray the boor beneath them.—S. S. Times.

—Children have more need of models than of critics.—Joseph Joubert.

—The family circle should ever be a place where gentleness, firmness, patience, authority, love, and the grace of God all find place. Authority enforced by brute force makes a failure of government. Force may be necessary; but the force that gets mad before it can assert itself is a disaster to be feared.

The Mission Field.

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

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	1,100
" " reporting.....	523
" " added.....	43
" " dismissed.....	25
" letters written.....	591
" " received.....	173
" missionary visits.....	2,132
" Bible readings held.....	4,467
" subscriptions obtained for periodicals.....	222
" periodicals distributed.....	14,187
" pp. books and tracts distributed.....	223,895

Cash received on account and sales, \$2,684.39; on city mission fund, \$47.40; on English Mission fund, \$6.65; on European Mission fund, \$32.96; on Scandinavian Mission fund, \$74.44; on South African Mission fund, \$4.34; on one-hundred-thousand-dollar fund, \$100; on Australian Mission fund, \$16; on other funds, \$1,497.36; on Christmas offerings, \$15.10; on deposits, \$1.380.

Dist. No. 10 failed to report.

C. N. WOODWARD, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	958
" reports returned.....	457
" members added.....	39
" " dismissed.....	9
" letters written.....	432
" " received.....	142
" missionary visits.....	1,519
" Bible readings held.....	201
" persons attending readings.....	902
" subscriptions obtained for periodicals.....	275
" periodicals distributed.....	11,391
" pp. books and tracts sold.....	73,769
" " " loaned.....	39,737
" " " given away.....	43,594

Cash received on T. and M. fund, \$1,053.30; on periodical fund, \$369.21; on city mission fund, \$60.13; on depository fund, \$178.90; on educational fund, \$77.63; on tent fund, \$395.13; on Australian Mission fund, \$5; on College fund, \$60.13; on European Mission fund, \$24.05; on International T. and M. fund, \$10; on O. H. T. D. fund, \$100; on Scandinavian Mission fund, \$38.08; on reserve fund, \$60.13.

S. D. HARTWELL, Sec.

MAINE TRACT SOCIETY PROCEEDINGS.

The Maine Tract and Missionary Society held its annual session on the camp-ground at Bangor, Sept. 4-11, 1888.

FIRST MEETING, AT 4 P. M., SEPT. 4.—Meeting called to order by the President. Prayer by Eld. S. J. Hersum. The reading of the minutes of the last annual session was waived. It was voted that the Chairman appoint the usual committees, which were announced as follows: On Nominations, T. S. Emery, I. C. Choate, S. F. Grant; on Resolutions, R. A. Underwood, S. J. Hersum, S. H. Linscott.

Adjourned to call of Chair.

SECOND MEETING, AT 11:30 A. M., SEPT. 7.—Report of the last annual session read and approved. The Committee on Nominations presented the following report: For President, J. B. Goodrich, Hartland, Maine; Vice-President, B. F. Davis, Presque Isle; Secretary and Treasurer, Minnie Russell, 110 State St., Bangor; Assistant Secretary, Jennie R. Bates, West Sumner; Auditor, T. S. Emery, Cornville. Directors: Dist. No. 1, I. C. Choate, South Norridgewock; No. 2, T. S. Emery, Cornville; No. 3, N. J. Dunscomb, 1 Cushman's Court, Portland; No. 4, Henry Davis, Rumford; No. 5, J. W. Keniston, Houlton; No. 6, E. Sheboom, New Sweden; No. 7, B. F. Davis, Presque Isle.

The report was adopted.

The Committee on Resolutions reported as follows:—

Whereas, We believe that in the providence of God, the Tract and Missionary Society was brought into existence, and that by means of systematic effort the third angel's message should more rapidly be carried to the world; therefore,—

Resolved, That it is the duty, as well as the privilege, of every Seventh-day Adventist in this State, to unite with this Society, and to become an earnest worker in helping to carry the third angel's message to all parts of the earth.

Resolved, That we indorse the plan of making each fourth

Sabbath a day on which the missionary work shall receive especial attention, and that we pledge ourselves to make donations for our local work on these occasions.

Resolved, That we indorse the recommendation of the last International T. and M. Society, providing small pass-books for individual use, and urge all to secure the same.

Whereas, God has given unmistakable evidence that the canvassing work is an efficient means in the proclamation of the last warning message of truth to the world; and,—

Whereas, The work of the past summer has demonstrated that faithful labor in the canvassing work will meet with success in this Conference, the same as elsewhere; therefore,—

Resolved, That suitable persons be encouraged to enter upon this work; and that our ministers, church elders, directors, and all our brethren do what they can to advance this important work by rendering whatever aid they can, to make the work a success.

Interesting remarks were made to these resolutions by Bro. Underwood, Van Horn, Goodrich, and Morrison, after which they were adopted.

The report of labor for year ending July 30, 1888, was read as follows:—

No. of members.....	249
" reports returned.....	624
" missionary visits.....	1,527
" letters written.....	429
" " received.....	243
" new subscriptions obtained.....	624
" pp. books, tracts, and pamphlets distributed.....	179,624
" periodicals distributed.....	7,478

TREASURER'S REPORT.

Cash received,	\$942 91
" paid out,	628 22
Cash on hand to balance,	\$314 69
Assets,	\$650 10
Liabilities,	588 48

Balance in favor of Society, \$61 62

J. B. GOODRICH, Pres.

MINNIE RUSSELL, Sec.

VERMONT TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Vermont T. and M. Society was held in connection with the camp-meeting at West Randolph, Aug. 28 to Sept. 4, 1888.

FIRST MEETING, AT 10:30 A. M., AUG. 31.—Prayer was offered by Eld. R. A. Underwood. On motion, the Chair appointed the usual committees, as follows: On Nominations, C. C. Drown, A. B. Gomoe, H. C. Lamberton; on Resolutions, F. S. Porter, E. N. Morrison, R. A. Underwood.

A motion was made and carried that a committee of five be appointed, of which the President shall be one, to consider the matter of re-districting the State.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 2.—The Committee on Nominations presented the following partial report: For President, P. F. Bicknell; Vice President, H. W. Pierce; Secretary and Treasurer, Lizzie A. Stone. The nominees were elected. The committee appointed to consider the matter of re-districting the State gave a report which, after being considered, was referred back.

The Committee on Resolutions presented the following, which was adopted:—

Whereas, The first edition of the pamphlet entitled "The Captain of Our Salvation," written by our deceased Bro. C. W. Stone, is now out of print; and believing it a work calculated to enlighten the minds of the people concerning the work and ministry of Christ as a leader of his people; therefore,—

Resolved, That we invite the party, Bro. L. H. Roscoe, in whose hands the work now is held, to issue another edition as soon as possible, and request him to arrange, if possible, with the REVIEW AND HERALD for its circulation in connection with other works of our faith; and that such revisions be made as may be deemed proper by the President of the T. and M. Society and Conference committee of Vermont.

Whereas, The canvassing work is at present in great need of earnest workers in our State; therefore,—

Resolved, That we earnestly request persons of consecration and ability to devote their time to this important branch of the work; and that we recommend the State agent to devote his time to this work; and in addition to having the oversight of the entire work, to take the lead of one company with "Bible Readings for the Home Circle;" and that Bro. E. R. Palmer act as leader of a company with "Great Controversy."

Adjourned to call of Chair.

THIRD MEETING, SEPT. 3.—The Committee on Re-districting the State gave the following report, which was accepted: Dist. No. 1, to include Franklin and Grand Isle counties; No. 2, Orleans, Essex, and Caledonia counties, except the towns of

Peacham, Barnet, Groton, and Ryegate; No. 3, Lamoille County; No. 4, Chittenden and Addison counties, except the towns of Granville and Hancock; No. 5, Washington and Orange counties, also the towns of Peacham, Barnet, Groton, and Ryegate in Caledonia County, and the towns of Granville and Hancock from Addison County; and Rochester from Windsor County; No. 6, Rutland, Bennington, Windham, and Windsor counties, except the town of Rochester.

The Committee on Nominations gave the following report: Directors: Dist. Nos. 1 and 3, A. S. Hutchins; No. 2, B. F. Colby; No. 4, A. W. Barton; No. 5, W. C. Walston; No. 6, John A. Clayton. The nominees were elected.

Adjourned sine die.

P. F. BICKNELL, Pres.

LIZZIE A. STONE, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the tenth annual session of the Nebraska T. and M. Society was held at Grand Island, Sept. 4, 1888, at 3:45 P. M. Prayer by Eld. Nettleton. Minutes of last year's session read and approved. The question as to whether the State Tract Society should furnish the first-day-offering boxes free, was discussed at length. It was decided that those on the ground should be sold at one cent a piece, and hereafter churches or societies should order directly from the REVIEW AND HERALD.

The President then appointed the following committees: On Nominations, Fred. Jorg, Johnson Buckley, Martha Anderson; on Resolutions, W. N. Hyatt, N. H. Drullard, Myron Jenkins.

Adjourned to call of Chair.

SECOND MEETING, AT 3:30 P. M., SEPT. 5.—The Committee on Resolutions reported as follows:—

Resolved, That tract society members be transferred from one local society to another by letter of recommendation; and that if a member thus transferred be in debt to his local society, his debt be transferred with him.

Resolved, That we recommend our local societies to drop from their list the names of those members who fail to report for three consecutive quarters.

Resolution one was discussed, showing that it was as necessary for T. and M. members to be transferred from one society to another properly, as for church-members to be thus transferred; also that a member should pay all his indebtedness to the local society before he is transferred, unless the society to which he is transferred is willing to assume the debt. This would prevent members' going from one society to another, leaving debts unsettled in several different societies for others to pay; they claiming that they are no longer members of those societies. The resolution was adopted.

Resolution two was amended so as to read:—

Resolved, That all members who fail to report for three consecutive quarters shall be dropped from the society until they do report, and then each shall pay the sum of one dollar, before his name is again entered on the roll. This resolution was laid on the table.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M., SEPT. 6.—Resolution two was taken from the table. It was shown that the resolution would do good; that now many, if not all, of the local societies have from five to ten names as members, who have never reported; some having their names on the roll of several societies in the State, thus being counted as several different members, and still reporting to none. Some had moved out of the State, joining societies where they now live; and of others no one seemed to know the whereabouts. Some said they supposed that if a person was once a member, he was always so, as the Constitution made no provision for dropping a member from the records. The resolution, when put to vote, was unanimously adopted. If it is carried out, each local society can soon tell its number of members, and by reporting the same to the district secretary, the number of members in the State can be ascertained.

The Committee on Resolutions reported further:—

Whereas, Some of our local societies neglect to hold fourth-Sabbath missionary meetings and to read the Missionary Readings prepared for this occasion; therefore,—

Resolved, That we urge all our leaders to hold missionary meetings and make use of the Readings, and that each member donate something for home work, such donations to be reported to their district secretary as fourth-Sabbath donations.

Resolved, That all members of the T. and M. societies shall procure one of the little pass-books, and faithfully keep a record of all missionary work done, and reporting the same to the librarian or State Secretary, as the case demands.

Resolution three was discussed at some length, showing that the Readings were prepared with great care, and were just the food our people need. Many spoke of the good the Readings were doing in their home churches, and the experiences related seemed to go to show that where they were read, the societies were more active than where they were neglected. It was asked if all made a practice of donating on the fourth Sabbath. It seems that much more has been donated than has been reported, also that some had been sent with the Sabbath-school money to the London mission. Then arose a discussion with regard to the Sabbath-school donations. It was decided that according to the Year Book, the Sabbath-school was to pay a tithe of all contributions, to the State Association; then, after paying the running expenses of the school, donate the balance to the London mission instead of making a special donation on the fourth Sabbath for the London mission; also that the donations given by the T. and M. members at the fourth Sabbath meetings should be paid to the librarian, to be used for home work in the local society. The resolution was adopted. Resolution four was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., SEPT. 8.—The Nominating Committee reported as follows: For President, J. P. Gardiner; Vice President, L. A. Hoopes; Secretary and Treasurer, N. H. Drullard. The persons recommended were elected.

Adjourned to call of Chair.

FIFTH MEETING, AT 4 P. M., SEPT. 8.—The Nominating Committee reported further as follows: Directors: Dist. No. 1, Willie Hennig; No. 2, J. Buckley, No. 3, A. Drullard; No. 4, J. Wilson; No. 5, John Clark; No. 6, A. McKay; No. 7, Myron Jenkins. The report was accepted, and the persons elected.

The Committee on Resolutions again reported the following:—

Resolved, That we as a body indorse the resolutions and regulations adopted at the State meeting in January, 1888, as follows:—

Resolved, That only ministers, leaders of canvassing companies, and local societies shall deal directly with the State on credit, and that all accounts must be balanced with cash once each quarter, or credit will be refused until the account is paid.

Resolved, That we recommend the Conference to accept the accounts due the Tract Society from those in its employ, and to settle the same at its earliest convenience.

After some discussion, resolution five was adopted. Resolution six met much opposition at first. Elds. Farnsworth and Kilgore endeavored to show that the resolution was a good one, and that while resolution five prevented those in the employ of the Conference, from getting very heavily in debt to the Tract Society, this recommendation (if accepted by the Conference) would provide a way for the old debts of those in its employ to be paid. The resolution was finally adopted.

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

REPORT OF LABOR.

No. of members	459
" letters written	9,493
" " received	2,072
" visits made	77,18
" Bible readings held	2,767
" pp. tracts distributed	870,790
" periodicals "	890,120
" subscriptions obtained	2,940
Value of publications sold, \$9 638 42.	

FINANCIAL REPORT.

Cash on hand, Sept. 1, 1887,	\$ 226 00
" received during the year,	17,645 75
Total,	\$17,871 75
Cash paid out,	\$17,511 83
" on hand, Sept. 1, 1888,	359 92
Total,	\$17,871 75

Eld. Farnsworth spoke encouragingly of the financial aspect of the report, and urged upon all, the importance of not allowing themselves or their societies to remain in debt to the State Society.

Adjourned sine die.

J. P. GARDINER, Pres.

N. H. DRULLARD, Sec.

Special Mention.

DEVELOPMENT OF THE PAPACY IN ENGLAND.

[THE following from the pen of Rev. J. A. Wylie, LL. D., in a recent number of the *Converted Catholic*, gives the clearest view of anything we have yet seen, of the present stage of development of the papacy in England. Coming as it does from the author of the "History of Protestantism," it rests upon the authority of one who is thoroughly familiar with the subject. Dr. Wylie says:—]

"If the papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition; and at this hour it is within measurable distance of this supreme victory. In 1829, the papacy, which had been stripped of its legislative powers by the Revolution settlement, was again admitted into the British Parliament. Since that year it has made rapid strides toward spiritual supremacy and temporal dominion in Great Britain.

"1. It has more than quadrupled its agencies,—its priests, chapels, congregations, so that there is not a city or town—scarce is there a shire or a parish—that has not been under its influence, and been made a seat of its propagandism.

"2. This regular mechanism it has supplanted with a growing array of monasteries, nunneries, colleges, and schools. And in these last, it is not the Roman Catholic youth alone that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the popish population of the future.

"3. As if Rome's own action were not enough, we have come to her help by grafting a popish ministration on every department of the public service. Paid popish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy. These various departments are being utilized for the conveyance of Romanism over the empire, and for the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. The miracle of the prophet has been reversed. When Elisha would restore the son of the Shunamite to life, he stretched himself upon the body of the child, putting his mouth upon its mouth, his eyes upon its eyes, and his hands upon its hands. The papacy has laid itself all along upon the body of the British empire—alas, not to breathe life, but death, into it!

"4. A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed. And there is not a Romanist in England, Scotland, or Ireland, who is not, through the confessional, made amenable to canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch; and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire—if ever there was one.

"5. If the papacy has created an *imperium in imperio* in the nation, it has planted a parliament within a parliament in the legislature. A phalanx of eighty members represent it in the British House of Commons. There sits the papacy under the shadow of the speaker's chair. These eighty-four men—united, inscrutable, resolute, defiant—extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican speaks and votes. It is the pope's parliament in the heart of the queen's Parliament, and the first strives for mastery over the latter. So far the war has gone in its favor, for the Vaticanist party has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

"6. Moreover, popish *Provincial Councils* are of frequent occurrence. What is the function of these councils? They concert plans of political action applicable to emergencies, and their resolutions countersigned at Rome, are binding on all Romanists—who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may ex-

pose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed, knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the council had previously planned in secret.

"7. Of the many imperial honors conferred on the papacy in our times, perhaps the most notable and astounding was the appointment of a popish viceroy to India. When we sent out the Marquis of Ripon, we sowed the dragon's teeth in that magnificent empire; and we have already begun to reap as we sowed. Lord Ripon was followed by a long train of bishops, priests, monks, nuns, and Jesuits. Popish dioceses were marked out, cathedrals erected, monastic institutions planted in several places, and seminary priests dispersed over the country. A few months after Lord Ripon's arrival, Protestant missionaries were prevented from preaching in the open air at Calcutta, and peaceable congregations were dispersed. Indian society was disturbed in a similar way to Ireland during Lord Ripon's governor-generalship; and the hand of the Jesuit is seen in the riots that continue to break out between the various religionists of India; and the disturbances are more likely to increase than to abate.

"8. Ireland is still the main fulcrum on which the papacy rests its lever, in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated, to separate it from great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasions of the two former attempts. There is now a pause, but the work of overthrowing "Protestant ascendancy" in Ireland will soon be again resumed. Protestant ascendancy in Ireland was defined by Mr. Gladstone to consist in three things: (1.) The established Protestant church of Ireland; (2.) the Protestant landlords of Ireland; (3.) the Protestant education of Ireland. Great progress has of late been made in the destruction of all three. The Irish Protestant Church, as an establishment, has fallen. The Irish system of education has been revolutionized, and well nigh wrecked. First, the Kildare schools were put down; next, the national schools and the queen's colleges were denounced as godless, and abandoned by the Government—to be refashioned and refitted by the priesthood. And last of all, a popish university was established, the effect of which has been to place the education of Ireland virtually in the power of a popish conclave, and the schools in the hands of the 'Christian Brothers,' who educate their pupils on the principles of the Syllabus, or, as Lord John Russell expressed it, 'minister poison to the youth of Ireland as their daily food.'

"The most ominous part of this business is the changes which have been effected in our statute book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of popery to place and power in the State, but has been weeded out and swept away, or greatly modified. Upward of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with two exceptions (the Irish viceroyalty, and the English woollack), have been abolished. All the securities in the Revolution settlement, with one exception, have been swept away. All offices under the crown, with the two exceptions just mentioned, are now open to Romanists. The oath of the royal supremacy has been swept away. The Act of Settlement alone is left,—the one barrier between us and a popish reign. If that solitary act were to share the fate of the others, we should speedily see a vassal of the pope on the throne of Britain.

"The words 'being Protestant' have been dropped from the oath of allegiance now sworn by members of Parliament. It is true that the 'Act of Settlement' restricts the succession to the crown to the heirs of Queen Victoria 'being Protestant;' but the fact that all reference to this important limitation should have been quietly dropped from the oath of allegiance as now sworn, shows in what direction the current is setting."

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 30, 1888.

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

S. D. ADVENTIST GENERAL CONFERENCE.

FOURTH DAY'S PROCEEDINGS.

SUNDAY, Oct. 21, 1888, 10:30, A. M. Prayer by R. A. Underwood. Minutes read, and after a slight verbal correction, approved.

The committees on General Conference business not being prepared to report, A. R. Henry introduced business pertaining to the General Conference Association, and made a report of the standing of the same, based on the "Report of the Various Missions," which had been printed and distributed to the delegates. (This will appear in the forth-coming Year Book for 1889.) Some time was taken up in the discussion of the various items introduced; and the report was finally referred back to the treasurer for a more complete statement on some points.

W. C. White, as Foreign Mission Secretary, presented his report, giving a general view of the missionary field. This not being completed when the hour for adjournment arrived, the remainder was deferred to another meeting. Adjourned to call of Chair.

FIFTH DAY'S PROCEEDINGS.

Monday, Oct. 22, 10:30, A. M. Prayer by Wm. Covert. Minutes read and approved. A line from Eld. Butler, respecting his state of health, reporting a somewhat more favorable condition, was read to the Conference.

W. C. White resumed his report as Foreign Mission Secretary, a summary of which may be presented as follows:—

By reference to the minutes of the last Conference, we find that six of the thirty resolutions and committee reports relate to foreign mission work. The particular subjects referred to in these were:—

1. The Missionary Ship.
2. The Christmas Offerings to Missions.
3. The Prosperity of our Missions.
4. Our Approval of Mission Schools for Canvassers.
5. Approval of the Establishment of the British Publishing House in London.
6. Suggesting the First-day Offerings for Missions.

As the third, fourth, and fifth referred to steps already taken, we need not speak of them particularly; but cannot refrain from remarking that the prosperity of our missions for which we were so thankful one year ago, has increased and continued to the present time, as is shown by the reports given by Elds. Haskell and Couratt, and by the statistical reports which will hereafter appear.

The time of our most efficient missionaries during the last year has been largely given to the educating and training of younger laborers, and to the preparation of books, which are essential to the future prosperity of the work. Especially is this the case with the Central European and the British missions; and the experience of the year confirms us in the belief that it is necessary to give our first and best efforts to the training of laborers for all branches of the work, and for all classes of society.

The three resolutions relating to future work have been carried out something as follows:—

While the committee were considering the matter of building a ship, Eld. Cudney borrowed one, and has gone on his way to the Pacific Islands.

The Christmas donations amounted to the generous sum of \$27,162.89. Without this, we do not know how our faithful missionaries could have been kept in the field without actual suffering.

The recommendation of the Financial Committee, that our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," as a weekly, free will offering in behalf of the foreign work, has been quite generally undertaken by our people. Over 23,000 boxes, prepared for the reception of these offerings, have been sent out to the several Conferences, and distributed. At the annual sessions of the State Conferences, this plan of benevolence has been unanimously approved; and we trust that as soon as the plan is fully in operation, we shall see a more liberal support furnished to all our missionary enterprises.

The amount received from these boxes the first quarter was \$1,231.46; for the second quarter, \$2,902.38; the reports for the third quarter have not all come in. If we

may suppose that there were in use 1,500 boxes in the second quarter, the average amount of the quarter's donations is less than two dollars apiece. We must believe that this average will be largely increased during the coming year.

Of the forty-seven recommendations made by the Committee on the Distribution of Labor, there were ten relating to foreign fields; and in accordance with these recommendations,—

Eld. G. C. Tenney spent about four months at the Pacific Press Publishing House, gathering information and experience in editorial and publishing work, and then proceeded to Australia, where he received a cordial welcome, and has been made president of their Conference just organized.

Eld. J. M. Erikson has labored successfully in Stockholm, Sweden, where we have a large and growing church.

Eld. H. P. Holsler, sent to Basle to act as treasurer of the Central European Mission, and to take the oversight of the book-sales department in the publishing house, has also been chosen president of the Central European Conference.

Eld. D. A. Robinson, called away from the African field to assist Eld. Haskell in London, is now acting as one of the editors of the *Present Truth*, and is principal teacher in the London City Mission Training-school. In a recent letter which he writes, are the following items of interest:—

1. The success that Bro. Arnold has had in the canvassing work demonstrates that it can be made a success. A new and cheap edition of "Thoughts on Daniel and the Revelation" is needed, which could be sold by thousands, at about a crown (\$1.20) per copy.

2. They are now printing the "Ministration of Angels" as revised by Eld. J. H. Waggoner.

3. A different location is desirable for the Office on Paternoster Row. One on the ground floor would be better. The T. and M. Society in London send out weekly about 350 *Present Truths*. About fifty are sent each Sunday evening to the preaching services. The work there is thoroughly organized, and souls are accepting the truth. It would be much better to have books and tracts bearing the London imprint. A suggestion was made that a special edition of the *Present Truth* be issued for New Years, and about 20,000 copies circulated throughout the United Kingdom, and also that a change be made in the name of the paper.

4. Bro. William Arnold has spent about two months in London, selling "Thoughts on Daniel and the Revelation," and has discovered that there is a demand for such works in England, and that a wise and energetic canvasser can succeed in that field. Our brethren in London petition that Bro. Arnold may return as early as March, to continue this work and to teach others.

Bro. G. E. Langdon, who was recommended to go to the assistance of Bro. Danells, in New Zealand, was detained by business matters, and Bro. Robert Hare, of New Zealand, who has spent two years studying and laboring in California, was ordained, and has returned to his native land, and is now laboring with Bro. Danells, in Napier.

Bro. R. A. Hart has labored faithfully as business manager in the Christiana Publishing House, and our Scandinavian brethren wish him to return.

Eld. I. J. Hankins, who took the place of Eld. Robinson in the South African field, is laboring in Cape Town and vicinity, and has the care of the book depository, from which many publications are sold to persons becoming interested in the message, and through three faithful book agents in the field. We believe that another minister, or business man to take charge of the book business, ought to be sent to this field.

Bro. A. La Rue, who was recommended to labor as ship missionary in the Islands of the Pacific, after spending about two months in Honolulu, proceeded to Hong Kong, China, where he is selling books, tracts, and periodicals, with the assistance of Bro. Olson, who was converted on the passage, through Bro. La Rue's labors. I will here read a portion of his letter:—

Queens Road, Hong Kong, July 26, 1888.

DEAR BRO. WHITE: I left Oakland for Honolulu Dec. 7, 1887. Was there until March 21, 1888, during which time I closed out the stock of books left at that place. I sold what I could; brought about ten dollars' worth with me, and the balance I sent to the Signs Office. Of the tracts and pamphlets I brought with me (and I supposed I had a large supply), I find nearly all are used up already. I have sent quite a large number by mail to different parts of the country. The postage is high.

I never saw people read our publications better than they do here. I put up a distributor, labeled, "Read and Return," in which I put thirty pamphlets, and I am beginning to think I will never see one of them again; but I am glad to have them read, and would rather pay for them myself than not have them circulated, for they are stirring up things wonderfully.

You may rest assured that I will use our publications with great discretion and to the best advantage, and will try to see that there is nothing lost or wasted.

I have no bill against the Conference aside from my time, which began Dec. 7, 1887, when I left you last fall. I keep up all expenses of the mission work by subscription and book sales. I have more than done this thus far, and believe I can do it right along. [This has reference to profits alone.]

Now I wish to speak of the ship-work on the Asiatic coast, which is a very important work indeed. With the exception of the ocean mail-steamers, I find very few ships that have ever heard of our books and publications. Here the ships are not allowed to come to the wharf at all, but are obliged to load and unload by lighters. In this respect it is different than on the United States' coast. The harbor is about ten miles square, and the vessels are anchored all over it. The *sampan*, or boat-hire, comes to about \$150 a year. This is an unavoidable expense, and cannot be helped. If the Conference will pay this or a part of it, it will help me in the work.

Bro. Olson has been with me from the first; and, although he gives his time to the work, he is some expense to me. I do not complain, however, for it takes two to manage the work here, and I do not know how I could get along without him. It is just the work he needs, to give him the necessary experience. What a wonderful work the Lord has done for him in so short a time! He has quit the sea forever, and is so careful, saving, and contented—so different from what he used to be. He talks some of trying to get back to his home in Sweden.

It does seem to me that there should be some ship missions, similar to this, started immediately in Shanghai, Yokohama, and Singapore. It seems to me that this should have been taken hold of at least five years ago. If it had been, how different it would be here now. We should have a home among our own people here.

Your brother in the work,
A. LA RUE.

From the following, we see that there are in our foreign mission fields:—

Preachers: 17 Americans, 9 native, total, 26; licentiate: 1 American, 6 native, total, 7; editors and office managers: 7 American, 5 native, total, 12; Bible workers: 10 American, 4 native, total, 14; canvassers (all but six of whom are native): 50 male, 50 female, total, 100; workers in printing-offices not otherwise counted: 30 male, 24 female, total, 54. This gives a total of 213.

Forty of these are laborers who have been sent from America, and of the 172 native workers, 22 are preachers, editors, and Bible workers; 96 are canvassers, and 54 are employes of the printing-houses.

As the question has been asked, "What will it probably cost to maintain our foreign missions on their present scale of work?" and it seems very desirable to know beforehand how much money we need to raise during the year for this work, we have endeavored to examine the accounts of the year, comparing them with the amounts paid our missionaries in 1887, in order to secure an approximate estimate of next year's expenses, provided we make no addition to our present corps of workers. Our estimate is as follows:—

Australian, 5 native, 4 Am. laborers,	\$2,060 00	\$4,730 00
British, 9 native, 9 Am. laborers,	1,175 00	6,861 00
Cent. Eu., 27 native, 5 Am. laborers,	3,500 00	4,286 32
Scandinav., 7 native, 6 Am. laborers,	1,551 00	5,127 49
South Afric., 2 native, 4 Am. laborers,	1,620 05	1,320 30
Total,	\$9,906 05	\$22,315 11

To this may be added:—

Annual loss on <i>Present Truth</i> (16-page sent monthly),	\$1,200
Rent on British Mission office, sales-room and M. T. school,	1,300
Loss on the Fr. and Germ. journals pub. at Basle,	1,800
Loss on Scandinav. journals, pub. at Christiana,	800
Expense of maintaining the missionary ship, with a crew of 5 men, and 4 competent laborers,	3,500
Total,	\$8,600

To this might be added the probable expense of some of the most important enterprises in which we ought to engage at once:—

A city mis. and canvassing school in Hamburg,	\$2,000 00
For ship mission work,	1,000 00
To send and maintain 2 laborers in Russia,	1,700 00
To issue Russian publications (tracts, pamphlets, and letters)	2,500 00
To issue tracts and leaflets in other tongues in which we now have nothing,	2,500 00
Total,	\$9,700 00
Grand Total,	\$40,625 11

Our brethren sometimes ask, "Will the cause in these mission fields ever be self-sustaining?" In Switzerland it is so nominally; in New Zealand it is the same; in Victoria, Australia, it would be so, if the brethren confined their labors to that colony; but Victoria is only one of the five Australian colonies, and shall we expect the three or four churches of that colony to bear the burden of sending the truth to New South Wales, to South Australia, to Queensland, and to Western Australia? This example illustrates the whole question. Our churches raised up in foreign lands are just as faithful as our American brethren, in paying their tithes, and are liberal according to their ability in sustaining missionary enterprises. Shall we stand quietly by, waiting for the cause in these countries to gain strength to carry the message to the great mission fields around? Or will the American brethren continue to use the experience and financial strength which God has granted them in pushing forward the work in foreign lands? It seems to me there can be but one answer to such a question.

There is a most promising field now open in Holland.

Shall we furnish the necessary means to issue the publications needed in this country? I believe our brethren will say, "Yes."

Another question which is sometimes raised is this, "Will our mission printing-houses ever be self-sustaining?" The answer is much the same as that about the missions. The larger books being published, pay their way; but there is not sufficient profit on these to bear the expense of translating and publishing new books. There is now a great demand for tracts in the Russian language. The expense of translating and publishing these will be considerable, and the returns for the first year or two will be very slight.

There is a call for books in the Polish and Hungarian languages, also, in the Finnish, Armenian, Portuguese, Spanish, Greek, Chinese, Indian, Hawaiian, and the native tongues. Shall we print them? Or shall we wait till our office in Basle can save enough money from the sale of the few German and French books which are now paying a small profit, to bear the expense of this new enterprise?

Every new book of considerable size requires \$1,000 or \$2,000 of capital to meet the expense of translating and type-setting, and to buy the stock upon which it is printed. The "History of the Sabbath" in German and French is now in process of publication. This large work put into two languages will require \$2,000 or \$3,000 of capital. Shall we go forward with the publication? Or shall we stop for lack of means? This illustrates the publishing problem as it presents itself in each of the mission offices. I believe we should be profoundly thankful that the Lord has opened the way, so that our books will sell in these mission fields.

We see that new books will constantly be called for in those countries where work is now most successful, as well as for the new fields not yet entered; and as the publication of each new work requires capital, we shall need to set apart each year a liberal sum for this purpose.

The Australian work can probably be carried on with Australian capital, and it may be that the increase in the African stock can be provided for in the same way; but the Scandinavian house will no doubt require an increase of \$3,000 or \$4,000 dollars in its stock.

The advantages of doing the printing for Great Britain and the colonies, in London, are such that we believe \$10,000 should be invested there, and as much more in the work at Basle.

The past year has witnessed some increase in the number of Sabbath-keepers in the Scandinavian countries. A tent-meeting has been held in Sweden, conducted by J. M. Erikson. They have had a large hearing, and some eighteen or twenty have begun the observance of the Sabbath. Two churches have been organized up to the present time, one at West Boda, with sixteen members, and one at Gelle, with fourteen members. The whole number baptized during the year is forty-seven. A good degree of interest is manifested in many places to hear the truth. The churches have not received the help so much needed, especially in the line of the tract and missionary and the Sabbath-school work. Since the close of the mission school, twenty-eight colporters have been at work, and they have had a good degree of success, so that with a little encouragement they have paid their own way. The aggregate amount of book sales up to September 1, as nearly as we can learn, amounts to \$5,410.09. Sweden seems to be a good field for labor, but we lack both men and means to push the work as would be desirable.

In Denmark, also, an increase of interest is manifested. A tent-meeting has been held at Holbek the past summer, with a good degree of interest. Quite a number have begun to obey the truth. One new church was added to the Conference. The whole number baptized was forty. Since the close of the mission-school, fourteen colporters have been at work. The amount of book sales was about \$558. Here, too, we find many calls for labor, and a rising interest in a number of places. The obstacles in the way of the canvassing work are very great, as the law of the land is opposed to us in selling books the way we do. Here also the tract and missionary work, and the Sabbath-school work have been neglected. The reason for this neglect is that we have not been able to get around to these branches of the work.

In Norway we cannot present so much apparent success, yet there are many encouraging features. Since the close of the Conference, Bro. Brorson has labored in the northern part of the kingdom, where he has met with very encouraging success. On different islands there, he has found people very much interested to hear the truth. In one place eighteen had begun to obey the truth, at his last writing. There are also Sabbath-keepers at other places, and many other open places in which to present the truth. Also in the south of Norway we find an interest is being awakened at different places. Much could be done, if we only had the needed laborers and means with which to carry the work forward. Here in Norway we have seven active colporters. Since the close of our mission-school, they have disposed of about \$1,461.21 worth of books. All of them

are of good courage, and some of them are meeting with very good success for this country. Besides this, there are others working mostly for our health paper, some of whom are not of our people.

A GENERAL GLANCE OR SUMMARY OVER THE PAST YEAR.

We have now, in all, 24 churches, with a membership of 766; and of scattering Sabbath-keepers not yet organized into churches, 265, making a total of 1,031 Sabbath-keepers. Still this is not complete, as a number have embraced the truth more recently who have not been placed with these figures. We now have 40 colporters, and 8 ministers. We have sold about \$8,063 worth of books, wholesale. We have printed 4,000 "Life of Christ," Swedish; and 4,000 "Life of Christ," Danish; 4,000 Swedish "Home Hand Books," and 4,000 Danish; the number of tracts and pamphlets, Swedish and Danish, different sizes, from a four-page tract to the largest size of pamphlets, 135,000 copies; have printed 24,000 *Tidendes*, 24,000 *Hjrolden*, 90,000 Danish *Health Journal*, and 50,000 Swedish *Health Journal*. Have 4,000 subscribers for the Danish *Health Journal*, and about the same for the Swedish; and with the blessing of God our courage and prospects are good.

Bro. White stated that the question would doubtless be raised whether our foreign publications might be made self-supporting.

Under the existing state of things, this would be impossible. Papers are published very cheaply in Europe, especially in England, and in order to sell our publications there at all, they must also be furnished at a very low rate,—so low that, with a small edition, as we now publish, there must be a constant financial loss. If we could publish in editions of 100,000 or more, the foreign papers would be self-supporting.

The necessity of establishing schools in the various countries of Europe, where our young people can be properly educated in the work, was also dwelt upon by the speaker; this at the present time seems to be an absolute necessity. The work will be greatly retarded there unless such schools can be established.

With reference to furthering the Conference business, it was—

Moved, That the regular program of proceedings be suspended for to-day, and another meeting of the General Conference be held at 2:30 P. M., and the International T. and M. Society at 4 P. M.

This motion was carried, and the Conference adjourned to 2:30 P. M.

Conference again convened at 2:30 P. M., as per adjournment. Prayer by I. D. Van Horn. Minutes approved.

The Chairman called attention to the important points made in the Foreign Mission Secretary's report of the preceding meeting, and called upon Bro. Conradi to speak in regard to the education of workers for the European field. Bro. C. entertained the Conference for about forty-five minutes with an account of the methods resorted to there, to accomplish their work, the difficulties to be met, and the plans adopted to surmount them. He stated that they had sold upward of \$10,000 worth of books in Central Europe, the past year. One hundred canvassers have at times been at work in that field.

The Chairman occupied the remainder of the time with an interesting account of the work in London and other parts of England, and the needs of the cause there. It was then—

Moved, That the report of the Foreign Mission Secretary be accepted.—Carried.

Adjourned to call of Chair.

SIXTH DAY'S PROCEEDINGS.

Tuesday, Oct. 23, 1888. Conference was called at 10:30 A. M. Prayer by J. B. Goodrich. Minutes approved.

The Committee on Resolutions presented the following partial report:—

Whereas, The Lord in his mercy has gone before us, during the past year, directing and aiding in the establishment of new missions in distant parts of the world, and also blessing and advancing the work in those already established; therefore—

1. *Resolved*, That we herewith express anew our gratitude for God's goodness, and our confidence and faith in the third angel's message, and that we pledge ourselves to support and further its dissemination in whatever way the Lord directs, whether it be in the starting of new missions, or the advancing of the work in those missions already established.

Whereas, There has been a lack of instruction to church officers, and a consequent failure in our churches on the point of proper discipline, and a lowering of the standard of membership; therefore—

2. *Resolved*, That we urge the officers of the various State Conferences to provide at camp-meetings and all general meetings, instruction on what the Bible teaches as to church discipline, and on the duties of church officers and mem-

bers; that all young ministers may be fully instructed on these subjects before being sent out to teach; and that it be considered the duty of ministers to give to companies about to be organized, thorough instruction on the duties which, according to the Scriptures, the members owe to one another.

Whereas, Many souls are lost to the cause of God for lack of proper encouragement, exhortation or reproof from those whose duty it is to look after the flock; therefore,—

3. *Resolved*, That we strenuously urge the officers of every church, and of the Sabbath school and the missionary society connected therewith, to meet together for prayer and counsel, as often as once a month; and that proper steps be taken by the officers to ascertain the standing both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Whereas, We recognize temperance as one of the Christian graces; therefore,—

4. *Resolved*, That we heartily indorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles.

5. *Resolved*, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement, any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty; and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation.

Whereas, Kind nursing and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of people; therefore,—

6. *Resolved*, That we recognize the fact that a wide and promising missionary field is open before trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further,—

7. *Resolved*, That, recognizing the good work which the Medical and Surgical Sanitarium is doing in its training-school for nurses, we recommend that the officers of the various Conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training-school, in order to fit themselves for this branch of missionary work.

On motion to adopt this report, it was taken up for discussion. A motion to refer resolution two back to the committee was lost.

As resolution five was under discussion, the Conference adjourned to call of Chair.

SEVENTH DAY'S PROCEEDINGS.

Wednesday, Oct. 24, 1888, 10:30 A. M. Prayer by J. E. Swift. Minutes approved.

A communication from Eld. Butler was read, in which he set forth the necessity of his withdrawing from all official responsibilities in the Conference, till he shall regain his health.

The discussion of resolution five, under consideration when the Conference adjourned, was resumed.

Moved, That resolutions six and seven be postponed, and made the special order on some evening when Dr. Kellogg can be present.—Carried.

An amendment was offered to resolution four, to add the words, "as beverages," after the words "spirituous and malt liquors," but was lost.

The report was then adopted. The Committee on Resolutions reported further as follows:—

Whereas, We see in the fast-increasing strength and influence of the National Reform Party, a menace to religious freedom in this country, and also a proof of the correctness of our positions; and,—

Whereas, Many are not aware of the results which will follow when this party shall secure its aims; therefore,—

8. *Resolved*, That we will awake to the importance of this question, and will put forth greater exertion to scatter the light of Bible truth upon it, by circulating the *American Sentinel*, and other literature of a similar nature; further,—

9. *Resolved*, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to present the correct views of the relationship between religion and the State, in their labors everywhere.

Whereas, Many have not the books of reference necessary to obtain full information on the subject of National Reform; and,—

Whereas, We deem the instruction given on this subject by Eld. A. T. Jones very important; therefore,—

10. *Resolved*, That we request that the same, or the principal part of it, be furnished in pamphlet form.

Separate action was taken on each resolution, and all were adopted.

The Committee on Finance reported as follows:—

Your committee appointed to take into consideration the financial wants of the cause, find that it requires not less than \$50,000 a year to carry on the missions already established in different parts of the world. These missions have been established in the providence of God, and must be supported by free-will offerings from our people; and as we are permitted to carry the light of the third angel's message to the world, and sustain this important work by our means and our prayers, we offer the following suggestions:—

Whereas, The plan adopted for the last two years, of having a week of prayer in December, with important in-

structions to be read each day to our people, has proved a great spiritual blessing to all our churches which have carried out the plans suggested; therefore, we recommend:—

1. That Dec. 15-23, 1888, be set apart by all our churches as a week of prayer.

2. That Sabbath, Dec. 15, be appointed as a day of fasting and prayer for our brethren and sisters in all parts of the world.

Whereas, We recognize that the harvest is great, and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore, we recommend,—

3. That Sabbath, Dec. 22, also be set apart as a day of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field.

4. That appropriate articles or Bible readings be prepared to be read in all our churches, setting forth more definitely the wants of the foreign missions, and the dangers and duties of the present time.

5. That a council of church, Sabbath-school, and T. and M. officers be held on Sabbath, Dec. 8, to prayerfully consider this matter, and to lay definite plans to carry out the same successfully.

6. That a committee be appointed to make out a program of Christmas exercises to be sent to all our churches.

7. That on Monday evening, Dec. 24, or on Christmas Day, our people everywhere assemble in their respective places of worship, prepared to manifest their love for God and interest in his work, by making liberal donations to foreign missions.

Whereas, From all parts of the world, calls for work and laborers multiply, and missions in operation are suffering at present from lack of means and help; therefore, we recommend,—

8. That we herewith anew call the attention of our people everywhere to the provision made in the word of God in 1 Cor. 16:2; also to the resolution passed at our last General Conference, and most heartily recommend its execution.

9. We further recommend that the Executive Committee of the International S. S. Association be requested to furnish a series of S. S. lessons, to continue one quarter, or more, bearing upon the principles of love and sacrifice as exemplified by the life of Christ, and those whom God has made prominent in past ages in the work of saving men; also a series setting forth the Bible plan of supporting the ministry. And we further urge that these lessons appear as soon as consistent with arrangements already made.

10. That we urge upon all our ministers and Conference laborers the importance of becoming familiar with the work being carried on in the foreign fields, in order to be able to set the matter before our people in the proper light.

11. That they take a special interest in the Sabbath-school, and tract and missionary work, becoming familiar with all the details, so as to give practical instruction on these important matters.

C. H. JONES, for COMMITTEE.

Under a motion to act upon each recommendation separately, recommendation one was adopted, numbers two and three were referred back to the committee for further consideration; four, five, and six were adopted; and number seven was under consideration when the hour for adjournment arrived.

Adjourned to call of Chair.

EIGHTH DAY'S PROCEEDINGS.

Thursday, Oct. 25, 10:30 A. M. Prayer by A. T. Robinson. Minutes approved. Five more delegates joined the Conference.

The Committee on Finance reported, as a substitute for recommendations two and three, referred back to them, the following:—

Whereas, We recognize that the harvest is great and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore we recommend,—

2. That Wednesday and Thursday, Dec. 19 and 20, be set apart as days of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field.

3. That Sabbath, Dec. 22, be observed as a day of thanksgiving and praise to God for blessings and mercies received during the past year; and that praise services be held in all our churches.

This substitution was adopted. The consideration of the original report was then resumed, and all was adopted.

The educational secretary, W. W. Prescott, at the call of the Chairman, made a verbal report of his work in that department. He gave a brief but interesting review of the steps taken in different parts of the country to forward our educational interests, and to bring all into unity of action.

The report was accepted, and the Conference adjourned to call of Chair.

S. N. HASKELL, Pres.

U. SMITH, Sec.

(To be continued.)

DENYING THE LORD THAT BOUGHT US.

In the second epistle of Peter, second chapter, first verse, a class is spoken of as "denying the Lord that bought them." There are many ways in which we

may deny our Lord. The degrees of denial vary all the way from a neglect to recognize some minor office of our Saviour, to a total and complete repudiation of him as the divine Son of God and the world's Redeemer. All denials of our Lord are sins of a grave character, and it becomes us to give candid and careful attention to the subject, in order that we be not guilty of offense in this particular.

An open and plain denial of the divinity of Christ, and of the validity of his claim as the Redeemer, cannot be mistaken. There is no occasion for any to be deceived by those who thus boldly and unequivocally deny the Lord; whoever gives assent to the positions taken by, and identifies himself with, them, does so with his eyes wide open, well knowing what he is about. It is not this class that is brought to view by the apostle Peter. He refers to those "who *privily* shall bring in damnable heresies." The Greek word here used, and which is rendered "who *privily* shall bring in," means properly, *to lead in by the side of others; to lead in along with others.* The false doctrines that Peter is warning against are those that are brought in along with others that are true. They are brought in "privily;" that is, either with a degree of intentional caution and secrecy, or of unintentional ignorance or misapprehension.

It is admissible to say that all doctrines, beliefs, or practices, that deny to Christ any of the offices that belong to him in any of his several capacities, come under the ban of the apostle; and the adherents of such doctrines, beliefs, or practices, should heed the warning given, otherwise their situation is a dangerous one. If made aware of the fact that they are "denying the Lord that bought them," they cannot reasonably hope to escape the "swift destruction" that is assured, unless they turn from the error of their ways, seek pardon for past transgressions in this particular, and thereafter endeavor to avoid falling into similar faults.

There are many papal doctrines that are such complete denials of Christ as to need little or no argument to convince candid minds; a mere mention of them is sufficient to show that they belong in the category of "damnable heresies" had in view by the apostle. Of such are the doctrines of marioltry, saint worship, papal infallibility, dispensations, transubstantiation, the mass, absolution, and others that might be mentioned.

There are doctrines that are held by many Protestants that are denials of Christ. The doctrine of inherent immortality denies to Christ the office of "Lifegiver;" for if man never dies, he has no occasion to look to Christ for immortality. The doctrine of immediate entrance, at death, of the righteous into a state of happiness, and the wicked into a state of misery, denies the resurrection and future judgment: for if human beings are thus summarily disposed of at death, there is no occasion for a resurrection and an after judgment. Thus are the words of Christ himself—"I am the resurrection"—denied, and his office as high priest in the second apartment of the heavenly sanctuary, rendered useless. The doctrine of the abolition of the law of God, denies in its entirety the whole work of Christ as the Saviour of mankind, and as the Advocate with the Father. It denies that there was any occasion for Christ to shed his blood for a lost race; for if the law is abolished, there can be no sin; and if no sin, then there is no occasion for "an advocate with the Father, Jesus Christ the righteous." If God's law could have been abolished, that consummation could have been reached by other means than by the death of God's only Son. All law-making powers have the same authority to abrogate or repeal laws of their own enactment, as they had to enact them.

But to come a little nearer home, it may be well to inquire if there are any particulars in which Christ is denied by those who do not hold to any of the dangerous doctrines above mentioned. Let us see.

It is very common to hear people speak in social meetings of their desire and determination to "perfect characters that shall be acceptable to God," or "that shall stand in the judgment." This can never be done; besides, if it could, it would be denying to Christ what he proposes to do for us. When our cases are called in the judgment, our own righteousness will count for nothing. If it be shown in the heavenly records that our sins have all been confessed and forgiven, in and through the merits of Christ's blood, then his righteousness will be imputed to us, and thereby we shall become possessed of a

character that will pass the test. The mistake is in entertaining the idea that we, by our own personal exertions, can become possessed of merits that will be *distinctively* our own. In Gal. 2:20, Paul says "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We are dependent upon God for our very inclinations to do right. "No man can *come* to me [Christ], except the Father which hath sent me *draw* him." John 6:44. We are dependent upon God in the exercise of our wills. "It is God which worketh in you both to *will* and to do of his good pleasure." Phil. 2:13. We can do "all things through Christ" who strengtheneth us (chap. 4:13), but *nothing* without him. Then all that is meritorious, whether visible in our words, acts, or general life conduct, is to be attributed to Christ. This is why Paul could say "Where is boasting then?—It is *excluded*. By what law? of works?—Nay; but by the law of faith." Rom. 3:27. If we could obtain merits that were distinctively our own, and such as would be recognized by God, boasting would not be excluded. He who hopes to be able to say, when his case is called in the judgment, that he has perfected a character that will stand the test, will most certainly be disappointed; he will find that he has been entertaining a false hope; he has denied the Lord that bought him.

Doubtless many who talk about perfecting characters that will stand the test of the judgment, do not mean just what they say; their *ideas* may be correct. They may realize that their own righteousness is and always will be as "filthy rags." Why, then, use incorrect terms in expressing their thoughts? "Out of the abundance of the heart the mouth speaketh." Those who, by their words, convey a wrong idea or an erroneous doctrine, may lead others to fully embrace it, and thus accomplish much harm. It is far better to have correct ideas respecting so important a matter as Christian life and conduct, and then we shall be more sure of using correct terms. What Christians should really strive for, is to have Christ developed in them to that extent that his characteristics will be visible in all they think, say, or do. Christ should be all and in all. They should not study themselves to see how much of merit, of goodness, and of virtue they have become possessed of, but to what extent they are living the life of their great substitute—Christ.

Another particular wherein a mistake is made, is in thinking that we can overcome sin. Many Christians speak of their desire and determination to overcome their sins. Expressions of this character may be heard in almost any prayer-meeting, and some people even pray to God that he will help them to overcome their sins. Although it may not be intended, such a faith as this is a denial of Christ. Sins are matters of the past; they are transgressions that we have committed. The only way in which sins are to be treated or disposed of, is by repentance, confession, pardon, and blotting out. Repentance and confession are ours; pardon and blotting out belong to God. If we secure pardon for our sins, it will be through the merits of Christ; and thus if it were proper to speak of sins as being overcome, it would be Christ who overcomes them, and not ourselves. If we could overcome our sins, there would be no occasion to seek forgiveness for them through the merits of Christ's blood. Hence, a hope of overcoming sins denies to Christ the office of securing pardon for them through his blood. Sinful tendencies may be overcome; but even in this, we can do nothing only as we have help from God for Christ's sake. As has been before remarked, we need to give constant and diligent study, in order that we do not deny the Lord that bought us, and thus subject ourselves to condemnation.

G. W. M.

—He that would speak well must learn to be silent; for to talk much is not eloquence, but prating.—*John Arndt.*

—O for hearts of fire, for zeal for souls, that if we do no more, we may plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls!—*Dr. Pusey.*

—There are two modes of establishing our reputation—to be praised by honest men, and to be abused by rogues—it is best, however, to secure the former, because it will be invariably followed by the latter.—*Colton.*

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.

THE SECRET PLACE.

THAT secret place of which the psalmist sings,—
Is it for those whose hearts are sorely tried
With daily conflicts, out of which arise
The steps which lead to victory or defeat?
Is it a shelter where the weak may hide,
And gather strength amid their falterings?
Or beaten, crippled in a sad retreat,
Is it beneath His shadow to abide?

Alike for weak or strong, life's roadway lies
Toward the west—for some the setting sun,
Others the noonday heat; the race begun
For many, but for all the daily strife.
Is it not then a promise doubly sweet—
That for the warfare, mid the toll and heat
From morn until the eventide of life,
This secret place, sung by the bard of old,
Remains a refuge and a quiet fold?

—Sel.

AUSTRALIA.

[From the last number of the *Bible Echo*, our Australian paper, we extract the following, relative to the progress of the work in that distant field:—]

ADELAIDE AND BALLARAT.—My last report was written from Adelaide, where my time was occupied from June 14 to Aug. 11. Nearly five weeks of this time were spent holding meetings with the church, at the Friendly Society's Hall, Osmond Terrace, Norwood, their place of worship, and in holding Bible readings at private houses with those who had become interested through their missionary efforts. These meetings were well attended, and on Sunday evenings, especially, the hall was well filled. At the prayer and social meetings held on Sabbath afternoons, the attendance was from sixty to seventy. These meetings especially were attended with the blessing of God; as the brethren and sisters would express their gratitude to God for his unspeakable gift, and for the clearness of the truth, and what it had done for them, there would be hardly a dry eye in the place. At the last one of these meetings, quite a number of the youth came forward for prayers, and signed the covenant to keep the commandments of God and the faith of Jesus.

The last two weeks were spent in holding meetings in Temperance Hall, North Adelaide. The weather being stormy and cold, the place of meeting was uncomfortable, so that only a few attended regularly. These were deeply interested, and four of them have commenced to keep the Sabbath; others are still investigating; but some, when they saw the cross, were like those disciples of old who said, "This is a hard saying, who can hear it?" The brethren will follow up this work by holding Bible readings with the parties interested. We visited one old lady who had become deeply interested through reading some tracts that had been loaned by one of our sisters to another person. She said that it was clear to her mind that the return of the Lord was near, and that God had not changed the day of his own appointment from the seventh to the first day of the week; and that she was determined to keep all of God's commandments, just as they read in the Bible. There were ten additions to the church while I was there, which now numbers forty-five.

On my return, I visited Ballarat, and held the church and Tract and Missionary quarterly meetings. The work here is moving forward, and the brethren and sisters are growing in grace and in knowledge of the truth.
M. C. ISRAEL.

Aug. 18.

CASTLEMAINE, VICTORIA.—After the field here was opened by Bible workers, I began a series of meetings in Mechanics' Institute, on July 13. The interest was fair. The Lord gave freedom in the presentation of truth. In less than a week from the time our meetings began, one of the ministers in the city preached a sermon on the Sabbath question, evidently for the purpose of prejudicing the people. Nothing new was brought to the surface, and it made such a slight impression upon the people, that we concluded to let it pass unanswered, knowing that they "can do nothing against the truth, but for the truth."

During the second week of the meetings, I understand that the ministers of the city became so thoroughly aroused that they secretly called a council to decide what they would do with me and our meetings. I had always understood that "history repeats itself;" now I know it. The same spirit was manifested about 1854 years ago, when the high priest convened the Sanhedrim, to decide what should be done with some of the early apostles. I am told that there were in the company some who favored liberty of conscience and speech, and asked the other members, who had decided that I ought to be silenced, how they would proceed to carry out their convic-

tions. It is supposed that the meeting adjourned without having fully decided the important point. Notwithstanding the advice of the ministers to the contrary, many of the good people have been listening with interest to the preaching of the truth.

When the Sabbath question had been quite fully presented, we were compelled to vacate the hall. This made a break in our meetings, and must of necessity injure the interest. The Lord has opened the way before us, and we are now fitting up a hall which we can occupy as long as we choose. Nothing preventing, we expect to begin meetings in the new hall next week. In the meantime, we are doing all we can to keep up the interest by Bible readings. I hope our brethren and sisters will not forget to pray for the success of the work here.

Aug. 6.

WILL D. CURTIS.

ENGLAND.

KEYNSHAM.—I recently had the pleasure of a few days' visit with the church and other friends at this place. Two years ago a little company here accepted our position on present truth, under the labors of Eld. R. F. Andrews and the writer. Others have since united with them, and now there is an earnest, devoted, and growing church fully organized.

Our time was almost entirely taken up in meetings. These were seasons of growth and refreshing. Some matters of business of an encouraging nature were considered, to the great satisfaction of all, mention of which will, I trust, soon be made.

The Lord has blessed those who have here tried to serve him; and we pray that others now waiting will not delay to fully obey "the commandments of God and the faith of Jesus."
A. A. JOHN.

MAINE.

HAYNESVILLE.—I returned to this place Sept. 21, and found those who began the observance of the Lord's Sabbath during our tent-effort here, of good courage; and one more began its observance during my stay with them. Others are convinced of the truth, but seem to lack faith to trust in God. That they may put on courage, and obey him, and finally receive the overcomer's reward, is my prayer.

Oct. 27.

P. B. OSBORNE.

MINNESOTA.

WINONA.—The work here among the Germans is still onward. There is now a church of thirty-nine members, mostly Germans. They have not only a neat little church, but also quite a commodious dwelling-house for the workers, on the same lot. Although I have aided in erecting these buildings, thereby, of necessity, to some extent neglecting the direct work of spreading the truth, yet it has gone forward with increasing interest among those not of our faith, and the outlook was never better than now. Satan has striven hard to destroy the work, and at times it seemed as though he would succeed; but the Lord has been a present help in every time of need. To his name alone be all the praise.

Brother and sister Merrell have been here only a short time, engaged principally in Bible work among the Americans; but they already have six precious souls rejoicing in the truth, with others interested. We are glad of the help of Bro. Kunkel. The Germans appreciate his work much.
W. B. HILL.

Oct. 16.

VERMONT.

WEST RANDOLPH, JOHNSON, BORDOVILLE, ETC.—In the latter part of August, the incessant rains made it impracticable for me to continue longer with the tent in East Bolton, P. Q.; and I concluded to go to the Vermont camp-meeting at West Randolph. On my way there, I spent the Sabbath, Aug. 25, with the church at East Richford. The Lord met with us by his Spirit. It was a good day to all present.

The camp-meeting was a blessed season to the friends of the cause who were on the ground. It was cheering to see a goodly number of new believers in attendance, and to hear young persons, who were but youth and children when I saw them last, express their desires, with humility and earnestness, to labor in the Master's vineyard. As old hands, who have borne the burden and heat of the day, are now and then passing away, young laborers are coming up to engage in the work. New hands are already in the field, who can be of service to the cause, if they keep humble, and God works with them. The preaching and the remarks by the speakers from abroad, were upon the most thrilling topics of our faith, and were calculated to inspire in the hearts of true believers, implicit confidence in God, in his blessed word, and in the glorious cause of present truth. The presence of Bro. Hutchins was appreciated. His testimony in favor of the message and its work, had the same ring that it has had ever since I first met him, thirty-two years ago. Let us cling to the Rock of Ages. God cannot take pleasure in those who draw back. It is our privilege to be of those who believe, to the saving of the soul.

After the camp-meeting I made profitable visits in several families, at different places. Sabbath, Sept. 8, I met with the church in Johnson. On account of a rain-storm the attendance was small. All present took part in the meeting. The youth seemed desirous to take a new start in the service of God. I was cheered by the interesting testimonies given by brother and sister Loveland, who have held fast to the message from its rise. Their faces are radiant with joy in expectation of soon realizing the fruition of the blessed hope. Tuesday evening, the 11th, we had a profitable meeting at Bordoville. The attendance was good, and following the preaching, encouraging testimonies were given in quick succession by the brethren and sisters present. Sabbath, Sept. 15, I met again with the church at East Richford. Bro. A. Stone and E. Kellogg, who are quite aged, were present, and they enjoyed the meeting much. At the close of the preaching they gladly responded to the word spoken, in a manner to cheer the hearts of all present. Eld. Stone had a blessed experience in the Advent movement of 1844, and he has ever desired to keep pace with God's remnant people, in heeding the last message, which, since that time, has been proclaimed to prepare them for Christ's coming. The brethren and sisters there need to cultivate humility, a spirit of forgiveness, and brotherly love. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"
A. C. BOURDEAU.

IOWA.

YORKTOWN, RIVERTOWN, AND EDDYVILLE.—The meetings at Yorktown were continued until Oct. 1, making a course of about eight weeks. The interest was good, and the people very kindly supplied the most of our temporal wants. The sum of \$8 55 was received in donations. The book sales were small. Nearly all seemed to be convinced of the truths as taught, especially on the Sabbath; but many of them felt that the cross was too heavy for them to lift. Six adults signed the covenant, and four were baptized before the tent was taken down.

I then went to Rivertown, and attended quarterly meeting with that church. I preached three times in the Baptist church. There seems to be but little prejudice there, and the interest among those not of our faith is quite good. I think a course of meetings there would do much good, and strengthen that little church. On my way home I attended the quarterly meeting at Eddyville. This church is prospering quite well, several having begun the observance of the Lord's Sabbath since last spring. Three were baptized on Sabbath, and others had expected to be, but from some cause were not present. I am of good courage, and anxious to so live that God can bless my labors.

Oct. 15.

A. P. HEACOCK.

QUARTERLY MEETING AT SCHUYLER, NEB.

The quarterly meeting of Dist. No. 6 was held Oct. 13, 14, with the Schuyler church. There was a small attendance from abroad, but all who were present seemed to have a strong desire and a firm determination to get nearer to God, and to engage more in the missionary work. Bible readings were held on the subjects of missionary work, the near approach of the end, the importance of engaging in the work of God, and the necessity of keeping all of God's commandments. Sunday morning we held our district meeting proper. After the business was transacted, all took part in a social meeting. God's Spirit came in, and all felt that it was good to be there. Will all the librarians in this district send a list of all their members, to J. H. De Groot, secretary, Platte Center, Neb., so the list on the district books can be corrected, as this has not been done for several years. Also be sure to send him your quarterly report on time. Brethren and sisters, let us wake up and go to work, for "the night cometh, when no man can work."
A. A. McKAY, Director.

THE CAMP-MEETING AT MALVERN, ARKANSAS.

The camp-meeting at Malvern was experimental for this part of the State, but proved successful beyond expectation. For two weeks previous to the time appointed, a brief course of lectures was in progress to large and intelligent audiences. The camp-meeting was held on an inclosed lot in the suburbs of the city. The location was a beautiful one, and made a delightful place for our camp. Eight tents were pitched on the ground, with about thirty campers, most of whom had never enjoyed such privileges before. It gave our scattered members an opportunity to become acquainted with one another, and to learn the various wants of the cause.

The spiritual interest deepened from the first, and as the meeting drew to a close, many wished it would last a week longer. Two were baptized, and all experienced a much deeper spiritual work. Three new ones signed the covenant, many others were under conviction, and a number resolved to keep the Sabbath, as a result of the lectures. It being necessary to close the work somewhat prematurely because of

General Conference, I could only leave them in the hands of God.

The expenses of the meeting were fully met, and pledges and contributions to the various branches of the work abundantly rewarded us in this direction. The book sales amounted to over forty dollars. A canvassing company was drilled, some of whom will enter the field immediately. At this meeting plans were laid for the consolidation of our work in the State, which we believe will greatly assist in that direction. We have sought the advice of the brethren and of the General Conference Committee in every move we have made, and trust that nothing has been done that will mar our future prosperity. A union of hearts, united energy, and a firm reliance on divine power will insure to us a harvest of souls.

Dear brethren and sisters, let us seek the Lord more earnestly, for our only victory will be in and through him. Night and morning we should plead that God may continue to bless our canvassers, from whom such good reports are coming in, and that he will bless all our laborers in the field; and more than all, that he may soften our own hearts, and give us a deeper work of grace, that we may subdue every evil spirit, and be one united people in this precious cause.

J. P. HENDERSON.

CALIFORNIA CONFERENCE PROCEEDINGS.

The first meeting of the seventeenth annual session of the California Conference of Seventh-day Adventists was held on the Oakland camp-ground at 9 A. M., Sept. 21, 1888. The President, Eld. J. N. Loughborough, in the chair.

Delegates to the number of 147 were present, from the following churches: Calistoga, Borrough Valley, Eureka, Fresno, Ferndale, Healdsburg, Lafayette, Los Angeles, Lemoore, Napa, Oakland, Petaluma, Rono, Selma, Sacramento, San Jose, St. Helena, Santa Rosa, San Francisco, Vacaville, and Woodland.

The following churches failed to send delegates: Dow's Prairie, Duarte, Lakeport, Norwalk, Nevada City, San Pasqual, Santa Ana, St. Clair, and Virginia City.

The church at Grangeville, organized by Eld. E. P. Daniels; San Diego, organized by Eld. W. M. Healey; Arroyo Grande, organized by Eld. R. S. Owen; and the Scandinavian church at Little River, organized by Eld. J. F. Hansen, were admitted into the Conference.

On motion, the Chair appointed the following committees: On Nominations, Wm. Saunders, H. P. Gray, Geo. H. Gibson; on Resolutions, A. T. Jones, H. A. St. John, J. H. Cook; on Auditing, H. P. Gray, G. H. Gibson, N. N. Lunt, W. G. Buckner, B. F. Winkler, M. J. Church.

The Committee on Nominations submitted the following report, which was adopted, and the nominees elected: For President, J. N. Loughborough; Conference Committee, W. C. White, N. C. McClure, Wm. Healey, J. H. Cook; Secretary, E. A. Chapman; Treasurer, Pacific Press Publishing Co. And your committee earnestly recommend that the President of this Conference be released from other duties and labors, so that his entire time can be devoted to the actual supervision of the ministerial and other work of the Conference, visiting the churches, and attending to the general wants of the cause, and the spread of the truth.

The following resolutions were presented by the committee, and adopted:—

Resolved, That we render sincere thanks to the Lord for the mercies shown to us during another year, and for the privilege of this annual Conference and camp-meeting.

Resolved, That we look upon the efforts now being made for thorough instruction, for the purpose of securing greater efficiency in the officers of the churches, as a move which promises much good to the cause and people of God. We therefore recommend: 1. That the officers of the churches hold meetings frequently—once a month at least—for the purpose of consulting together in regard to their duties and the best methods of promoting the interest of the churches in which they officiate; 2. That the Conference Committee choose a corresponding secretary, whose principal duty shall be to correspond with the church officers in regard to this matter; 3. That we likewise recommend that the officers of the churches not only answer the communications of the corresponding secretary of the Conference, but that they do it promptly.

Resolved, That we urge upon our ministers and church elders to be more careful and thorough in the examination of candidates for baptism and church membership, particularly in regard to their Christian experience and spiritual condition.

Resolved, That we are sorry to learn that the regular quarterly meeting exercises are considerably neglected in many of our churches, and we urge the officers of every church to be more careful to carry into effect the standing rules of the denomination on this subject.

Resolved, That we are grateful to God for the fast-opening fields for our missionary operations in foreign countries, and that so many men and women from our own country are willing to devote their lives to the foreign work, and also that God is raising up native laborers to join these in the work.

Resolved, That we heartily adopt the recommendations of the General Conference on the subject of the support of foreign missions, and willingly pledge ourselves to carry

into practice the recommendation to lay aside each week, as God has prospered us, means to be devoted to the work of foreign missions.

Resolved, That we are thankful to God for the success that has attended the opening of a mission for the Scandinavian work in San Francisco.

Whereas, We have for many years been looking for an amendment to the national Constitution to open the way for national religious legislation; and,—

Whereas, In the Blair amendment to the national Constitution, and the accompanying national Sunday-bill, there are now pending the very things for which we have so long looked, as that which will surely make the image of the papacy, against whose work the third angel's message pronounces its solemn warning; therefore,—

Resolved, That these things should arouse every Seventh-day Adventist, and that they shall arouse us to such earnestness as never before—even such diligence and earnestness as the fearful importance of the third angel's message demands.

Mr. H. L. Adams, an attorney who had carefully examined the Blair Sunday-bill, now before the Congressional Committee, offered the following resolution, which was unanimously adopted by the Conference.

Be it resolved, That this Conference call the attention of the National Conference of the Seventh-day Adventists to the urgent necessity of sending a delegation to appear before the United States Senatorial Committee on Education and Labor, to use all reasonable efforts to secure the defeat of the following senate bills; namely:—

A resolution dated May 25, 1888, and entitled, "A joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" and further,—

A resolution dated May 21, 1888, and entitled "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship;"

On the grounds that the said bills are opposed to the common interests of humanity, and the freedom of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders, and that the adoption of said bills would mark a broad and distinct advancement toward the union of church and state.

And be it further resolved, That the Pacific Coast ask the appointment on said delegation of Eld. A. T. Jones, as one whose diligent study of this question has made him fully competent to perform such work.

Whereas, Much precious time is spent at every session of the Conference in listening to and considering the items in detail of the financial and statistical portion of the reports of officers of the Conference, Tract and Missionary Society, and Sabbath-school Association; therefore be it—

Resolved, That we recommend that said officers, in the future, have their respective reports completed and printed for distribution on the first day of the camp-meeting.

Resolved, That it is the sense of this annual Conference that a minister should be regularly stationed in San Francisco.

Whereas, In the April meeting the educational interests of the Conference were considered, and the following recommendations were made: 1. That the California Conference incorporate, so that it may hold school and other property. 2. That the Conference Committee be the Educational Board for the Conference. 3. That the Conference elect an educational secretary, who shall have the superintendency of the educational work of the preparatory schools in the State, under the direction of the Board. 4. That the course of study adopted for these local schools shall be limited to the kindergarten, primary and grammar grades; therefore,—

Resolved, That we as a Conference now indorse these recommendations, and ask that they be carried into effect as soon as possible.

Resolved, That we recommend that church schools be established, as soon as it is possible properly to do so, in Oakland, Fresno, Los Angeles, and San Diego.

Whereas, The work of the third angel's message is such as to demand the highest and best development of the faculties—religious, mental, and physical—of those who are engaged in it; and,—

Whereas, The State cannot properly give religious instruction; therefore,—

Resolved, That we owe to God a renewed expression of our gratitude, for his blessing in the establishment of Healdsburg College, and the superior educational advantages there placed within our reach.

Resolved, That we owe, and will give to Healdsburg College, our hearty support, financially and morally, and our best influence in all ways and at all times.

Whereas, We recognize the Rural Health Retreat as an institution of God's own planting, and that it has an important work to do in spreading a knowledge of the truth; therefore,—

Resolved, That we esteem it the duty of all our Conference laborers to carry out to the best of their ability, and according to their best judgment, the resolutions adopted by the California Health and Temperance Association in relation to soliciting subscriptions to the capital stock of the Retreat, and to the ten-thousand-dollar fund for the treatment of the worthy poor.

A committee of nine, consisting of the following-named brethren, was appointed to consider the matter of incorporating: S. N. Haskell, W. C. White, A. T. Jones, Wm. Saunders, M. J. Church, H. P. Gray, John Biter, V. B. Stevens, Ruel Stickney.

This committee, after due consideration, reported as follows:—

We recommend that the California Conference incorporate as a corporation for profit, and that it be called the Pacific Sabbatarian Association.

1. That its purpose be to receive, hold in trust, mortgage, or sell property, real or personal, for the use or benefit of the Seventh-day Adventist religious institutions on the Pacific Coast.

2. That its purpose be to receive, hold in trust, mortgage, or sell property, real or personal, for the benefit of the Seventh-day Adventist educational institutions on the Pacific Coast, and to receive bequests, legacies, and donations.

3. To give general assistance to Pacific Coast Conferences and societies.

4. That the principal place of business be Oakland, Cal.

5. That its term be fifty years.

6. That its number of directors be nine.

7. That its capital stock be \$250,000, divided into 2,500 shares of \$100 each; and that there be a limitation of stock sold to any one party.

On motion, this report was adopted, and the following-named persons elected to act as directors: W. C. White, J. N. Loughborough, Wm. Healey, M. J. Church, Erastus Banta, Joseph Leininger, W. A. Pratt, Wm. Saunders, John Morrison.

The Committee on Nominations made the following additional report, which was adopted. For committee of three to have charge of the charity funds of the Rural Health Retreat: Sanford Rogers, H. A. St. John, and W. N. Glenn; for delegates to the General Conference: S. N. Haskell, W. C. White, E. J. Waggoner, A. T. Jones, C. H. Jones, and M. J. Church; for Educational Secretary, Dr. E. J. Waggoner.

Credentials were granted to the following: J. N. Loughborough, W. C. White, Wm. Healey, E. J. Waggoner, R. S. Owen, N. C. McClure, Wm. Ings, E. R. Jones, J. H. Cook, G. K. Owen, A. W. Bartlett, H. A. St. John, E. A. Briggs, John Fulton, A. T. Jones, Sanford Rogers, and E. P. Daniels.

The following brethren received ministerial licenses: Geo. Hollister, L. A. Scott, Thos. Coolidge, Arthur Hickox, Frank Hope, Frank Lamb, S. Thurston, and Mrs. G. K. Owen.

Resolutions as follows were then offered and adopted:—

Resolved, That we recommend Dr. M. G. Kellogg to connect his interests with the Rural Health Retreat of St. Helena.

Resolved, That this Conference render a vote of thanks to the Oakland Evening Tribune, the Morning Times, and the Oakland Enquirer, for the liberal and fair reports they have given us during this camp-meeting; and to Gerald L. Abell for his untiring labor in connection with the above reports.

Resolved, That this Conference express its appreciation of the act of Bro. N. T. Burgess in providing the missionary ship for Eld. Cudney, and that we pray the blessing of God to rest upon the labor of his missionaries, and that he will give them a prosperous voyage.

On motion of W. C. White, it was voted that this Conference issue a Year Book, to contain a report of the proceedings of our denominational societies, and such other facts as may be of interest for our people, the price to be ten cents.

The church at Temperance having been disbanded, was stricken from the roll of churches. The location of and preparation for the next general camp-meeting, together with the appointment of the Camp-meeting Committee, was left in the hands of the Executive Committee of the Conference.

In all, ten meetings were held during the session, the last one being at 6 A. M., Oct. 2, 1888. A good degree of interest was manifested throughout, and the attendance at all the meetings was excellent.

J. N. LOUGHBOROUGH, Pres.

E. A. CHAPMAN, Sec.

THE VERMONT CONFERENCE PROCEEDINGS.

The twenty-sixth annual session of the Vermont Conference of Seventh-day Adventists convened in connection with their annual camp-meeting, at West Randolph, Aug. 28 to Sept. 4, 1888.

FIRST MEETING, AT 9 A. M., AUG. 28.—The President, T. H. Purdon, in the chair. Prayer by Eld. A. S. Hutchins. The Conference was organized from delegations representing fourteen churches. The churches of Cabot, Richford, and Troy were not represented. The vacancies in delegations were filled. The minutes of the last annual session were read and approved. The newly organized church of Rutland, with its delegate, was admitted to the Conference. It was voted that the President appoint the usual committees, which were announced as follows: On Nominations, P. F. Bicknell, C. N. Pike, A. S. Hutchins; on Resolutions, H. W. Pierce, A. W. Barton, R. A. Underwood; on Credentials and Licenses, C. C. Drown, C. N. Pike, A. S. Hutchins. The appointment of the Auditing Committee was deferred to next meeting.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 29.—The Committee on Nominations presented the following report: For President, T. H. Purdon; Secretary, A. W. Barton; Treasurer, A. S. Hutchins; Executive Committee, H. W. Pierce, P. F. Bicknell; Camp meeting Committee, John Clayton, Joel Cady, B. F. Colby, Danford Ayers, H. A. Celley. These were elected.

The Committee on Credentials and Licenses presented a partial report as follows: For credentials, T. H. Purdon, H. W. Pierce, Albert Stone, A. S. Hutchins; for ordination and credentials, P. F. Bicknell. This report was accepted.

The Chair announced the Auditing Committee as follows: C. N. Pike, C. C. Drown, A. B. Gomo, Horace Mehuron, John Clayton.

Adjourned to call of Chair.

THIRD MEETING, AT 5 P. M., AUG. 30.—The time of this meeting was given to the consideration of a further report of the Committee on Credentials and Licenses, the Conference acting adversely to the committee's report.

FOURTH MEETING, AT 5:30 A. M., SEPT. 2.—The report of the Committee on Resolutions was called for, and a partial report presented as follows:—

Whereas, We recognize the rapid fulfillment of Rev. 10: 11, in the spread of the third angel's message to many nations, tongues, and people; therefore,—

Resolved, That we express our joy in the evidence of the soon coming of Christ, and pledge our hearty support in sending the light of truth to the people of the Old World as well as to those of our own State.

Resolved, That we endorse the recommendation of the General Conference to make free-will offerings upon the first day of the week, for the support of our foreign missions; and we further pledge to the overworked laborers in the foreign mission fields our prayers and also our financial support, in carrying the truths committed to us to the millions who have no knowledge of them.

Whereas, We believe that we have a solemn message of warning which must go to the world, and that it must be largely carried on by those reared and educated in the truth; and also believing that the salvation of our youth and children depends very much upon their being connected with, and engaged in, the work of God; therefore,—

Resolved, That we will support our schools by our prayers, influence, and means, and encourage as many of our youth as possible to avail themselves of the privileges afforded by our schools to fit themselves for labor in the cause of God.

The first resolution was spoken to by Elds. R. A. Underwood and A. C. Bourdeau, followed by an interesting and encouraging statement of the progress of the truth in Europe, its present needs, and future possibilities, by Eld. I. D. Van Horn. The Conference, then, by a unanimous rising vote, pledged itself to faithfulness in sustaining the first-day donations for the support of the work in the Old World. Pending the further consideration of the report of the committee, the meeting adjourned to call of Chair.

FIFTH MEETING, AT 9 A. M., SEPT. 3.—Resolution three was again read, followed by remarks at length by Prof. Caviness, in which the interests of education, in connection with the demands of the truth, were forcibly presented. He further urged the gaining of knowledge as a requirement of God, bringing us to a higher realization of his attributes, a more humble sense of our dependence upon him and of our relation to him, thus showing that a sanctified education is necessary to a true religious development of our spiritual powers. This resolution was further spoken to by Elds. Hutchins and Underwood, when the three foregoing resolutions were adopted.

The Committee further reported:—

Whereas, The cause of God is greatly hindered because many of our brethren fail to render to God the tithes of all their income, to advance the cause of God in the Vermont Conference; therefore,—

Resolved, That we mourn our sin in this respect, and pledge faithfulness to our God, in returning to him his own.

Resolved, That we hereby empower the Conference committee to appoint the Auditing Committee prior to the camp-meeting, so that all accounts may be audited during the workers' meeting.

Whereas, Our workers' meeting has been largely a failure this year, because our brethren and sisters were not present at its beginning; and,—

Whereas, It is impossible to do justice to the various branches of the work during the week of the camp-meeting; therefore,—

Resolved, That we will do all we can to have a full attendance of our brethren and sisters at the beginning of the workers' meeting next year.

Resolved, That our gratitude is due to Almighty God for his goodness to us as a Conference, and for the evident tokens of his directing providence in the work during the past year; and that we hereby offer a further consecration of our efforts and means in behalf of his work.

Resolution four was spoken to by Elds. Hutchins, Underwood, and Van Horn. It was suggested by Eld. Underwood that the extent of the "mourning" named in the resolution, be expressed in its adoption by a rising vote. It was so ordered, and the resolution adopted. Resolutions five, six, seven, after being spoken to by Elds. Underwood, Van Horn, Hutchins, and others, were adopted. It was recommended by the Committee on Nominations that Eld. T. H. Purdon be elected as delegate from this Conference to the next General Conference, which was done.

Pending a further report from the Committee on Credentials and Licenses, the meeting adjourned to call of Chair.

SIXTH MEETING, AT 5:30 A. M., SEPT. 4.—Bro. P. F. Bicknell was ordained to the work of the gos-

pel ministry. Ministerial license was recommended and granted to F. S. Porter and W. C. Walston, and colporter's license to A. A. Cross, C. N. Pike, John Clayton, Mrs. S. E. Pierce, A. W. Barton. Remarks upon the granting of colporter's license were made by Eld. Underwood, representing that in the case of colporters, licenses were not necessary. A resolution was adopted, expressing the thanks of the Conference to the railroads for granting reduction of fare.

Adjourned *sine die*.

A. W. BARTON, Sec.

T. H. PURDON, Pres.

CALIFORNIA H. AND T. SOCIETY PROCEEDINGS.

SEPT. 24, on the Oakland camp-ground, there was held a meeting of the California Health and Temperance Association. It was called to order by the President, J. N. Loughborough, at 9 A. M. Prayer by Eld. J. H. Cook. Eld. John Fulton was appointed Secretary *pro tem*. After remarks by the President on the rise and progress of the health and temperance work among this people, and concerning its rise in this Conference, the minutes of the April meeting of the association were read and accepted. The President then stated that during the past summer the work of the association had been furthered by the Secretary's visiting several of our largest churches in the State, and interesting them in circulating health literature, and also by his individual correspondence with local societies. These societies have circulated health literature and circulars, which have already brought many persons to the Retreat; and some of these have become deeply interested in the cause of present truth.

Bro. M. G. Kellogg, M. D., then spoke of his experience in this work in the past, and his desires for its prosperity in the future. He said: "The true healing art is closely connected with religion. The same cause that necessitated a Redeemer, necessitated a system by which bodily ailments may be treated. Just as the ideas of the ancients were crude in regard to religion, so were their notions of healing disease. The Lord gave the Jews very definite instruction in regard to sanitary work. The Saviour gave instruction to his disciples not only to relieve them spiritually, but to relieve them physically. God has inseparably connected the care of the soul with that of the body. Every violator of law will suffer the penalty imposed by the Lord. Christ, by relieving the sick, reached the hearts of the people, and he would have us do the same. The Lord, who has led out in this work, saw the necessity of connecting the health reform with the third angel's message; so that by being healthy and having the mind clear, we could appreciate these sacred truths. Not only do we see this by observation, but the Spirit of the Lord has so spoken to us."

The Doctor then read from the "Testimonies," showing that God had especially directed in the establishment of health institutions, not only to restore lost health and teach us how to live, but to shield his people from the temptations met with in many of the popular health resorts in the land, and also to open the way to call the attention of the people to present truth. He read from "Testimonies for the Church," Vol. 1, pp. 453, 486, 489, 493, 494, 560, 564; Vol. 3, pp. 161, 170, 175, 180. These quotations, he said, contained prophetic words by Bro. James White, which had been literally verified in the Sanitarium at Battle Creek, Mich.

The Chair, being authorized, appointed the committees on Nominations and Resolutions, and the meeting adjourned till 5 P. M.

In the second session, the President read from the "Testimonies," showing the necessity of having such an institution as the Health Retreat. He called attention to the resolution passed at the last General Conference in reference to raising a fund for assisting the worthy poor; and in behalf of the Board of Directors he expressed gratitude for the interest taken in this institution, and expressed the hope that the sympathy thus shown would soon take a more tangible form.

Dr. Gibbs, of the Retreat, then spoke of his pleasure in meeting so many of the brethren and sisters at this meeting, and remarked that he was pleased to find so little sickness upon the ground. He said he ascribed this to their coming to the camp-meeting in a good condition, and to their living healthfully upon the ground. He then spoke of the necessity of living out the principles of health reform, and that our spiritual existence depends upon our living up to the light that God has given us. He said he felt thankful for the blessing of God that had been upon our health institution in the past, and expressed the wish that those who might come to the Retreat, instead of going away and finding fault, would all show an interest, by speaking a good word for the institution.

Sister White said: "It is *our* institution, brethren. We should have an interest in the cause, because our means are in it, and because our prayers go up in its behalf. The Lord has an interest in the health of his people; if he had not, he would not have said so much about it in the Bible. He says, 'Let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God.' 'Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.' In the ancient Olympic

games, all ran for a perishable crown, though only one could receive it. Yet for this they trained themselves and lived healthfully. How much more should we who are striving for a crown of glory, live as God has directed us! Peter says we should be stirred up by way of remembrance. We need stirring up constantly on the health reform. Let our people who are preparing for the association of angels, stand as pillars of reform, so that they can control their lusts, and be a light to others. Physicians must work to this point, and others must stand by them to strengthen and uphold them. We want our people to understand that God has signified his sympathy for the Retreat. It is no sign that God is not with us when difficulties arise; it always has been so, and always will be, until the work shall close. Our enemies can seize little things and magnify them, but they cannot see the good that is being done in relieving the distress of so many. What we want is Calebs, who will stand firm, and in the face of the spies say, 'We can go up and possess the land.'

"The third angel's message will be a success; it will triumph gloriously; and every one who has a burden for the work will triumph with it. To those who do nothing, I would say, 'It is not your head that will wear the crown; it is not your hand that will wave the palm; it is not you that will be clothed with the Redeemer's righteousness.' We want the religion of Jesus Christ. He asks us only to do what we can. God has said of the Retreat, 'Let it live,' and it will live. You should have a living interest in it. There are many who ought to confess their sins of speaking against this institution, and make trespass offerings to assist it in its worthy work of relieving the poor distressed sufferers all around us."

The meeting then adjourned to 8 A. M., the 25th.

In this session the committees being called upon to report, did so. The Committee on Nominations submitted for President, J. N. Loughborough; Secretary and Treasurer, John Burden. These were unanimously elected.

The Committee on Resolutions presented the following, which was unanimously adopted:—

Whereas, God, in his providence, has permitted the Rural Health Retreat to be established in our midst, for the double purpose of relieving the sick and afflicted, and teaching the true principles of Christian temperance and health reform; and,—

Whereas, God has repeatedly given evidence that it is his will that this institution should "live and prosper," and that his blessing attends the conscientious efforts of the managers, physicians, and helpers in their efforts to carry out the work of the institution; therefore,—

Resolved, That we pledge ourselves to assist the managers of the Retreat by our influence, and with our means; and that we will recommend the sick and afflicted among us to patronize the Retreat, believing that by so doing, they will be in safer hands than by placing their health and lives with those whom God has not honored with his special care and assistance.

Resolved, That we will more faithfully live out the principles of health reform and Christian temperance, and that we will use our influence to induce others to pursue the same course.

Resolved, That all the Conference ministers and licentiates be requested to solicit subscriptions to the capital stock of the Health Retreat Association, and that all our brethren and sisters be encouraged to take at least one share therein.

Resolved, That it is the duty of all our brethren and sisters who are owing the Retreat, to pay their indebtedness as soon as possible, and that to this end they should be willing to practice economy and self-denial, that the institution be not crippled in its efforts to afford relief to others.

Whereas, Some of our brethren have been unfortunate and have been compelled, by sickness, to contract debts at the Retreat, which they are at present unable to pay; therefore,—

Resolved, That we recommend the several churches where they belong, to inquire whether they may not have a duty to assist them in paying such bills.

Whereas, The *Pacific Health Journal and Temperance Advocate* has been established for the purpose of educating all who can be reached by it, in the true principles of health reform and Christian temperance, and to advance the interests of the Retreat; therefore,—

Resolved, That we will use our influence to increase the circulation of that journal.

Resolved, That ministers and Conference officers who visit churches be requested to present the needs of the Retreat to the several churches and organized companies in the Conference; and to solicit contributions to the ten-thousand-dollar fund which it was voted, at the spring meeting, to raise for the treatment of the worthy poor.

Resolved, That we recommend, and urge, that all the workers in the cause of present truth make a special effort to become intelligent in regard to the subject of health reform and Christian temperance.

During the discussion of these resolutions, the following questions were asked and answered: "When was the institution organized?" Dr. Kellogg answered that it was first opened in 1877, and legally incorporated in 1878. "How many patients can be accommodated at the Retreat? and what is the greatest number you have had at any one time?" Eld. John Fulton replied that seventy-five can easily be accommodated, and the highest number at any one time has been sixty-four. "What has been the spiritual condition of the institution during the past year?"

Bro. Fulton stated that the attempt, during the last year, had been to get such helpers into the employ of the Retreat as would take an interest not only in the general work, but in the spiritual part of the work. There have been patients from Canada, Massachusetts, Illinois, Missouri, and the Sandwich Islands, as well as from all parts of the Pacific Coast, and they all speak favorably of the influence exerted, and of the spirit of harmony that exists among the helpers. He considered this a great reason for encouragement.

It was also asked, "What are the methods of treatment? and what success have you had in surgery?" Dr. Gibbs stated that in the three years past they had had about 300 cases of surgery; and that not one of these had been a failure. There was one operation performed, against his judgment, that, in its results, proved fatal, though the operation in itself was a success. This success had not come from superior skill, but from having the necessary appliances for doing a good and efficient work. He said the means employed were baths, electricity, massage, calisthenics, pure food, pure water, pure air, pure morals,—these, with the blessing of God attending, have resulted in marked success.

At 2:30 P. M. of the same day, sister White gave a stirring address upon the subject of Christian temperance. This was followed by a call for assistance to the Retreat, which resulted in the pledging of \$1,205 in stock, and \$1,182 50 to the charity fund of the Retreat. All seemed blessed in giving.

J. N. LOUGHBOROUGH, Pres.

JOHN BURDEN, Sec.

Special Notices.

WISCONSIN STATE MEETING.

This meeting will be held at Milton Junction, beginning Nov. 14, at 2:30 P. M., and continuing until the 19th. It will be the most important State meeting ever held in Wisconsin. Plans recommended by the General Conference for the advancement of the tract and missionary work, will be brought before the meeting. We want to see present the ministers, directors, district secretaries, librarians, all canvassers who can possibly attend, and also those who desire to enter the work in any capacity. God has committed to our hands the most solemn work ever given to mortals, and the time to do it will soon be past. Church elders and leading brethren should feel a responsibility to encourage all to attend. We expect help from abroad, but let us come, praying that we may have help from heaven, to give us all a burden for the work, and wisdom to carry it forward. The church at Milton Junction extends a cordial invitation to all.

It would be well for all who can, to bring bedding, and come prepared to care for themselves as far as possible. WIS. CONF. COM.

GENERAL MEETINGS FOR DAKOTA.

It is now decided to hold three general meetings this fall in our Conference. The first will be the State meeting at Vilas, beginning Wednesday evening, Nov. 21, and closing Sunday evening, Nov. 25. This will be an important meeting for our Conference, as plans laid at the General Conference will be considered, and steps taken to carry them into effect. We hope to see a large attendance, and trust all will come prepared to bring light into these assemblies. We should rather attend these gatherings to carry the blessing of God than to get it. No doubt, at this time the weather will be cold, so all should bring plenty of bedding and warm clothing. Lodgings will be provided for all who come. Come, brethren and sisters, and we will try to lay plans, and seek God for a better preparation to carry forward his work. Those coming by rail, should buy round-trip tickets. Help is expected from abroad.

Following the State meeting at Vilas, a general meeting will be held at Watertown, beginning Thursday evening, Nov. 29 and closing Sunday evening, Dec. 2. We hope to see at this time all in this part of the Conference, and trust God will come very near, and awaken us to a realization of the times in which we live. Thursday evening, Dec. 6, we will begin a general meeting at Parker. This meeting will close Sunday evening, Dec. 9. All the churches and scattered Sabbath keepers in this section are earnestly invited to come and enjoy this meeting with us. As these meetings will be held before the severe cold weather, we hope for a large attendance.

W. B. WHITE.

—Jesus cannot only sanctify, but sweeten affliction; not only render it profitable, but palatable.

—Thou sayest thou hast the oracles of God committed to thee, and that thou hearest and readest them; but inspect thy heart, and consider whether the word be converted into thy life and spirit, as bodily good passes into thy flesh and blood.—John Arnold.

News of the Week.

FOR WEEK ENDING OCT. 27.

DOMESTIC.

—The mean strength of our army is 23,841 men, officers included. Its proportion of colored men is 2,240.

—The public schools of Athens, Ohio, were closed Monday on account of the prevalence of diphtheria, there having been one death.

—The Ironman Line steamer "City of Paris," a sister ship to the "City of New York," built by the Messrs. Thompson, of Clyde Bank, was launched Tuesday, the 23d.

—The Grand Jury of the First District Court at Provo, Utah, Thursday returned 234 indictments, principally for adultery and other offenses growing out of the practice of polygamy.

—A wagon-load of seven people was struck by a locomotive at a crossing near Hooper, Neb., Sunday night. Three of the number were instantly killed, and two more fatally injured.

—A family of eight Bohemians, at Minneapolis, Minn., were poisoned Thursday night by "Rough on Rats," while eating a wedding supper in honor of George Martin and his bride, two of the victims. All may die.

—Two attempts were made Monday night, near Mexico, Mo., to wreck Chicago and Alton passenger trains. A Wabash Western train was wrecked near the same spot, recently, several passengers being wounded.

—Two hunters, who had been shooting elk and deer for their hides, in the vicinity of Snake River, Col., after having been warned to desist on pain of death by the settlers, are reported to have been lynched Monday night.

—Three hundred and fifty of the 500 passengers of the steamship "Elbe" were, Thursday, sent to Hoffman Island, New York Bay, as a precaution against an outbreak of small-pox. The steamer was released from quarantine, and proceeded to her dock.

—Two freight trains came in collision Wednesday morning at Ottsville, N. Y., and a few minutes later an east-bound express dashed into the wreck. Two persons were killed, and three or four others badly hurt. The three engines and a dozen freight-cars were demolished.

—Some of the walls and arches of the new hospital for the insane at Yankton, D. T., fell in Monday, killing one man, fatally injuring two others, and slightly wounding a third. Complaint is made that part of the structure has been put up in a flimsy manner, and that the mortar used is nearly all sand.

—A meeting of passenger agents of Southern and Southwestern railroads was held Wednesday, at Louisville, to consider the establishment of a European immigrant business through New Orleans. The scheme is for the West India and Pacific Steamship Company to run weekly steamers between Liverpool and New Orleans.

—The United States Supreme Court rendered a decision Monday, affirming the constitutionality of the Iowa prohibition law, declaring that the interdiction against the manufacture of intoxicants for export is valid. The court also affirms the right of a State to prescribe tests for color-blindness among employes of railroads.

—Sir Lionel Sackville West, British minister to the United States has been guilty of an indiscretion, in having taken part in the political canvass by writing a letter in favor of the democracy, which has been quietly circulated by Democratic leaders, among British residents. It is expected that the incident will lead to his recall.

—Wolves are doing great damage in the northern part of Montana, having killed several hundred sheep and colts within a week, and also attacked travelers; Charles Adams, a farmer, and G. W. Jackson, a Helena merchant, having had narrow escapes. The wolves have multiplied rapidly since the legislature, at its last session, repealed the bounty law.

—The rigorous anti-Chinese measures adopted by the Government, have provoked China into threats of retaliation, to the effect that, should the obnoxious measures be carried into effect, China will expel all resident citizens of the United States, and prohibit any coming from the United States to her shores; and that if this should fail, all treaties between the countries would be cancelled, and all intercourse come to an end.

—The past week has brought very little change in the situation in the yellow-fever districts. The epidemic still continues with varying degrees of intensity, as it probably will continue to do until frost gives it a decisive check. An average of two deaths per day is reported from Jacksonville, with from twenty five to seventy new cases. An outbreak of the fever in South Jacksonville has caused a panic among the inhabitants, who have fled to the woods. Ferdinandina and Decatur continue to furnish new cases daily, with occasional deaths. The total number of cases reported up to date, is 3,397, with 341 deaths.

—What is supposed to be a relic of the worship of the mound-builders,—a pre-historic people whose existence is evidenced by curious mounds of earth still visible in various parts of the United States, particularly Ohio,—has been discovered near Newcomerstown, in that State. It is pronounced to be a representation of one of their deities. The figure is carved on a stone weighing fourteen pounds. The head measures about seven inches in circumference, and every line of the face is clearly defined. The body is in a kneeling posture, with the hands resting at the sides. There were also found, with this specimen, spear-heads, pipes, and knives.

FOREIGN.

—The Swiss socialists are circulating a petition for a revision of the federal constitution.

—King Milan, of Servia, has at last succeeded in obtaining a divorce from Queen Natalie, the marriage having been declared dissolved by Theodosius, "in the exercise of his power as a leader of the Servian Church, and by virtue of rights consecrated by precedents."

—A terrible railway disaster is reported from the vicinity of Naples, Italy. A train-load of excursionists returning from the Naples *sites* was overwhelmed by a land-slide, and newspaper reports state that 150 of the passengers were killed or wounded. The official report of the catastrophe, however, limits the number of killed to nineteen, and the number of injured to fifty-five.

RELIGIOUS.

—The pope has donated \$60,000 to the anti-slavery movement, of which Cardinal Lavigier is the leading spirit.

—Rev. Nathan Smith, a colored preacher at Macon, Ga., is said to have committed the Bible to memory from Genesis to Revelation.

—The *Catholic Mirror* announces that the Catholics of Holland are about to assemble in solemn congress to advocate the temporal liberty and independence of the pope.

—The Augusta, Ga., presbytery closed its session at Madison, that State, Monday, after the election of Dr. Woodrow, of South Carolina, the evolutionist, as moderator, and full fraternization with his church.

—It is stated that the three Americans by whom the King of Wurtemberg has recently been greatly influenced are Jesuits, and that the king has become a Catholic, the ceremony of baptism having been performed secretly.

—The National Convention, W. C. T. U., elected officers at New York, Monday, Miss Frances Willard being re-elected President. Caroline B. Buell has been chosen Corresponding Secretary, and Mrs. Mary A. Woodbridge, Recording Secretary.

—One of the things which render the situation of the pope in Italy an unpleasant one, is the fact, recently confessed by the head of the official bureau of the press attached to the Italian ministry, that all telegrams addressed to the pontiff were detained, read, and copied in his office, before being forwarded to the Vatican.

—At Wednesday's meeting of the American Missionary Association at Providence, R. I., the Rev. R. A. Imes (colored), of Memphis, Tenn., referring to the evils to the blacks, of secret societies, said that secret organizations were prevalent in the South, Memphis having eighty-two of them, and that their influences make church discipline difficult, if not impossible.

—From the statement of the Rev. D. O. Mears, D. D., it would appear that the Catholic churches of Rome are rather slimly attended. While in that city, he visited, between the hours of half-past nine and half-past twelve, seven of the principal Catholic churches, and found the average attendance to be 167, the largest number being 257, and the smallest seventy-three.

—Before the National W. C. T. U. at New York, Tuesday, Mrs. Angie F. Newman spoke on the condition of Mormon women in Utah. She told of two sisters, sixteen and fourteen years old, with babes in their arms, who were the wives of their father; and cited the case of a man, who, besides his regular spouse, had married his mother, his grandmother, his daughter and his granddaughter, all of whom are now living.

—On St. Patrick's day last, Mayor Hewitt, of New York City, very properly refused a request from a committee of Irish Catholics that the Irish flag be displayed from the flag-staff of the city hall, in honor of the occasion. By way of retaliation, the *Irish-American*, of that city, now advises its city readers not only to vote against Mayor Hewitt for re-election, but to form themselves into standing committees of one, to do all they can between this and election day, to bring about his defeat.

Appointments.

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

I WILL meet with the church at Memphis, Mich., Nov. 10, and remain over the following Sabbath. Meetings will begin Friday evening. M. B. MILLER.

THE quarterly meeting for Dist. No. 2, Penn. T. and M. Society, will be held at Newellton, Sabbath and first day, Nov. 10, 11. We desire to see every church in the district well represented; also all the officers of the different societies in the district. Come, brethren and sisters, praying that the Lord will meet with us, and greatly bless us at this meeting. JEFFERSON LOUGHHEAD, Director.

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.

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,
W. W. PRESCOTT,
J. H. KELLOGG,
W. C. SISLEY,
C. ELDRIDGE,
A. R. HENRY,
U. SMITH,
Trustees.

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,
A. R. HENRY,
U. SMITH,
C. ELDRIDGE,
W. H. EDWARDS,
H. W. KELLOGG,
F. E. BELDEN,
Trustees.

HEALTH REFORM INSTITUTE.

The next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 8 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,
J. FARGO,
I. D. VAN HORN,
L. M. HALL,
G. H. MURPHY,
A. R. HENRY,
W. H. HALL,
Directors.

Obituary Notices.

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

STIMSON. - Died in Llanus, Me., Oct. 9, 1888, of consumption, sister Martha C. Stimson, aged 64 years and 5 months. She embraced the truths of the third angel's message under the labors of Eld. J. B. Goodrich about twelve years ago, and according to the testimony of those who knew her best, had since lived a consistent Christian life. She leaves a husband, a son, and a daughter to mourn their loss. May they so live that they may meet her where parting will never be known. Remarks by the writer. P. B. OSBORN.

PORTNOS. - Died near Brayton, Ia., Aug. 27, 1888, of cholera infantum, Rosa May, daughter of George and Nancy Portnos, aged 2 years and 19 days. Little May suffered patiently eight days, and then passed quietly away. Friends did all they could to comfort the mourning parents. She was laid away to rest, with the hope that we may meet her in the morning of the resurrection, when the little ones and all the faithful, will come forth from the silent tomb. Words of comfort were spoken by Rev. Burling (Methodist). L. F. STARR.

BREED. - Died at Mason, Mich., Oct. 11, 1888, sister Susan Breed. She was born in Cayuga County, N. Y., nearly eighty years ago. At the age of twenty-two, she espoused the cause of Christ, and joined the Baptist church at Scipio, N. Y. A few years later she moved to Michigan, where she endured the trials and privations of pioneer life, in all of which she was cheered by the consoling influence of the gospel. About five years ago, she first heard of the soon coming of Christ and the restoration of the fourth commandment, which truths found a large place in her heart. She fell asleep, expecting soon to hear the life-giving words of Jesus. Words of comfort by the writer, from 1 Cor. 15: 20. J. SIBLEY.

WATKINS. - Charley, only child of John and Maggie Watkins, of Eddyville, Ia., died of diphtheria and heart disease, Sept. 15, 1888, aged nine years. Little Charley was an uncommonly bright boy, possessing a malignity, and a conviction of right and wrong much beyond his age. He was a faithful member of the Sabbath-school, and insisted on learning and reciting his lesson even during his sickness. When his missionary box was opened at our quarterly meeting, seventy-five cents were found in it, which his parents decided to send to the South African Mission, as he had talked much about it. The funeral took place from the S. D. Adventist church, and was one of the largest that was ever held in Eddyville. The services were conducted by Eld. Stonicker (Baptist). A. P. BRACKER.

SALISBURY. - Died at Junita, Tuscola Co., Mich., Oct. 13, 1888, of rheumatic fever, Bro. Welcome Salisbury. Bro. S. was born at Providence, R. I., in 1792, making him ninety-six years of age at his death. When he was five years old, his parents moved to Otsego County, N. Y. In 1839 he came to Michigan, and settled at Memphis, Macomb Co. Thirteen children were born to him, three of whom survive him. At the age of forty-one he was converted, and joined the Baptist Church, remaining with them until 1863. At this date, under the labors of Elds. Lawrence and Cornell, in a series of meetings held at Memphis, he embraced the views held by Seventh-day Adventists, and connected himself with that people, which faith he cherished until his death. Bro. Salisbury was a man of integrity, and one who only needed to be convinced of right, to be ready to obey. Funeral services were held at Memphis, Oct. 16, Discourse by the writer, from 2 Sam. 14: 14, assisted by the pastor of the M. E. church. H. M. KENYON.

KING. - Died at Gaytown, Tuscola Co., Mich., Oct. 12, 1888, Nettie, eldest daughter of Miles R. and Vesta King, aged eleven years. Nettie had been a constant sufferer from hip disease for over seven years; but though her sufferings were intense at times, not a murmur ever escaped her lips. She learned of the present truth three years ago by attending a Sabbath-school, and by reading and talking to her parents she persuaded them to embrace the truth. She delighted in attending meetings and Sabbath-school, although obliged to use crutches; and she took great interest in assisting the younger children in learning their lessons. Her Christian experience was a comfort to herself and her parents. She will be greatly missed; for her patience and devotion endeared her to many hearts. Her sufferings are now over, and she sweetly sleeps in Jesus. Her funeral was held on Sabbath, Oct. 13; text, Ps. 110: 15. A large gathering of the neighbors testified of their love for her, and their sympathy for her parents. T. M. STEWARD.

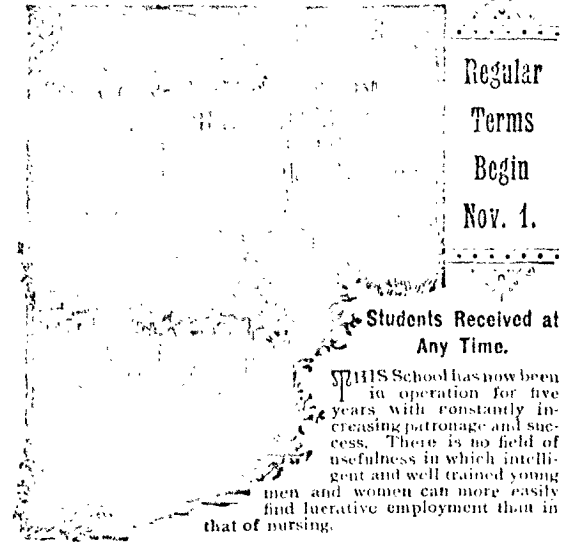
SHANNON. - Died of lung and throat disease, Sept. 25, 1888, at the residence of her parents, J. D. and E. H. Ballard, near Cody, Neb., Ada, wife of William M. Shannon, aged 24 years, 2 months, and 9 days. Ada had been an Adventist from a child, but did not unite with the church until six years ago last June, at the Des Moines, Ia., camp-meeting, where she was baptized. In 1886, she removed with her family to Nebraska. She leaves a husband, two children, father, mother, brother, and two sisters, besides a large circle of relatives and friends, to mourn her loss; but we mourn not as those who have no hope, for we know she sleeps in Jesus. Her sufferings are over, and she rests in peace by the side of her sister in Oak Wood Cemetery, near Stratford, Iowa, as it was her request to be buried there. Funeral services were held here, and as no Adventist minister could be had, Mr. Johnson (Methodist) spoke words of comfort from Luke 10: 42, to a large number of friends, after which the remains were taken to her old home in Iowa. LOUE PAYNE.

WARREN. - Died at his residence in Riverside, Berrien Co., Mich., Aug. 15, 1888, of gastric fever, Bro. Benedict B. Warren, aged seventy-one years. Bro. W. embraced the third angel's message about twenty years ago, in the State of New York. He received the light from reading matter sent him by friends in Michigan. Believing that others might be benefited in the same way, Bro. Warren spent much of his time and means in distributing publications upon present truth. He was preparing to take a trip through the Southern States, to scatter the light, when he was taken sick, and the Lord saw fit to lay his servant away to rest till the life-giver shall come. I had the privilege of conversing with him several times during his sickness. There were but two objects for which he desired to live, - that he might help sound the last message of mercy to the world, and be a support to his aged and somewhat afflicted companion. We who watched this dying saint pass through the valley and the shadow of death, leaning upon the staff of faith, could but say as did the prophet of old, "Let me die the death of the righteous and let my last end be like his." Funeral services were held in the tent at Riverside. Sermon by the writer, assisted by Eld. Parmelee. J. F. BALLENGER.

ADDRESS.

The future address of the secretary of the Vermont T and M. Society will be, Lizzie A. Stone, 409 South Union St., Burlington, Vt.

SANITARIUM Training School for Nurses.



Regular Terms Begin Nov. 1. Students Received at Any Time.

This School has now been in operation for five years with constantly increasing patronage and success. There is no field of usefulness in which intelligent and well trained young men and women can more easily find lucrative employment than in that of nursing.

COURSE OF INSTRUCTION. The course of instruction comprises lectures, recitations and practical instruction, continuing through two years.

SPECIAL ADVANTAGES. The advantages offered by this school are superior to those offered by any other, not excepting the older schools in the large cities. It is connected with the largest Sanitarium in the world, which affords opportunities for practical observation not to be found elsewhere.

TERMS: The first year students are required to give their time, as compensation for instruction, books and board. The second year, compensation is made according to the proficiency gained.

For Circulars giving further information, address, SANITARIUM, Battle Creek, Mich.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

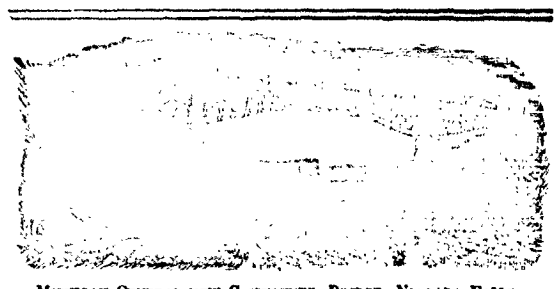
SABBATON.

A LOGICAL and comprehensive argument on the mystery attached to this term, whereby all is made clear as the noon-day sun. 24 pages. Price, 3 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

TRACTS IN THE HOLLAND LANGUAGE.

- THE PRESENT TRUTH. Shows the character of the last days, and why certain truths should be made especially prominent. .04
THE SECOND ADVENT. A careful consideration of this important subject, as revealed in the Scriptures. .04
THE SUFFERINGS OF CHRIST Explains the nature of the atonement, and shows the amazing love of God to man. .04
THE DESTINY OF THE WICKED. Treating the awful subject of future retribution entirely from a Bible standpoint. .04
THE SABBATH OF THE BIBLE. Contains Eld. Cottrell's excellent Bible reading on the New Testament Sabbath; the little tract "Candid Admissions from Learned Men"; and a reading proving the existence of the law previous to Sinai. .08
WINE AND THE BIBLE. This question of Bible wines is discussed at length from a scientific and scriptural standpoint, by J. H. Kellogg, M. D. .08
WHO CHANGED THE SABBATH? Answers this question very directly, and tells how it was done by the papal power. .08
THE MILLENNIUM. A convincing argument, proving that the world will never be converted. .08
SEVEN REASONS FOR SUNDAY OBSERVANCE EXAMINED. And shown from Scripture not to be valid reasons. .08
THE LAW AND THE GOSPEL. Shows the complete harmony of the two, and that the gospel does not supersede the law. .02
THE TWO LAWS. Presents the great difference between the Ten Commandments and the ceremonial law of the Hebrews. .02
THE SANCTUARY OF THE BIBLE. Proves that the sanctuary of Dan, 8: 14 is in heaven, not on earth. .02
THE SABBATH MADE FOR MAN. An excellent sermon on the Sabbath question. .02
THE STATE OF THE DEAD. Shows the condition of man in the intermediate state, as taught in the Scriptures. .01
WHICH DAY DO YOU KEEP? AND WHY? Pithy facts concerning the Sabbath and first-day. .01
IS MAN AN IMMORTAL BEING? Most pertinently answered by forty texts of Scripture. .01
ALCOHOLIC POISON. A pithy temperance tract of four pages. 1/4c.
THE CURSE OF OUR NATION. Gives startling figures and facts in reference to the liquor traffic. 1/4c.
* For any of the foregoing, address, REVIEW & HERALD, BATTLE CREEK, MICH.

Travelers' Guide.



MICHIGAN CENTRAL NEW CASTLEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

Table with columns for TRAINS EAST, STATIONS, and TRAINS WEST, listing departure and arrival times for various routes.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect June 24, 1888.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing departure and arrival times for various routes.

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, Port 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. 30, 1888

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *Italics*.]

Poetry.	
The Morning Caneth, E. R. KNOWLES	673
The Prayer of Hope, M. B. DUPRE	677
All Things for Good, ELIZA H. MORTON	675
The Secret Place, S. L.	683
The Sermons.	
The Co-operation of Man with God, MRS. E. G. WHITE	673
Our Contributors.	
"Church Entertainments," G. B. THOMPSON	674
Never Forget, MRS. E. H. ROLLINS	675
A Seventh-day Adventist, ELD. OSCAR HILL	675
Good Luck, ISAAC MORRISON	676
Hearing Testimony in the Social Meeting, E. HULLIARD	676
Warn the People, J. B. THAYER	676
Can Farmers Pay an Honest Tithing? A FARMER	676
The Home.	
Make shifts, S. L.	677
Mrs. Baden's Resolve, A. SMITH	677
Fault-finding, S. L.	677
The Waste of Repining, S. L.	677
Among Strangers, S. S. TIMES	677
The Mission Field.	
Minnesota Tract Society, C. N. WOODWARD, Sec.	678
Wisconsin Tract Society, S. D. HARTWELL, Sec.	678
Maine Tract Society Proceedings, MISSIE RUSSELL, Sec.	678
Vermont Tract Society Proceedings, LIZZIE A. STONE, Sec.	678
Nebraska Tract Society Proceedings, N. H. DRUILLARD, Sec.	678
Special Mention.	
Development of the Papacy in England, IRV. J. A. WYLLIE	679
Editorial.	
S. D. Adventist General Conference, (Continued) U. SMITH	680, 681
Denying the Lord That Bought Us, G. W. M.	682
Progress of the Cause.	
Reports from Australia—England—Maine—Minnesota—Vermont—Wisconsin	683
Quarterly Meeting at Schuyler, Neb., A. A. Mc KAY	683
The Camp-meeting at Malvern, Ark., J. P. HENDERSON	683
California Conference Proceedings, E. A. CHAPMAN, Sec.	684
The Vermont Conference Proceedings, A. W. BARTON, Sec.	684
California II, and T. Society Proceedings, JOHN BURDEN, Sec.	685
Special Notices.	
News	686
Appointments	686
Obituaries	687
Editorial Notes	688

THE "AMERICAN SENTINEL."

WORD comes to us from the publishers of this journal that the demand for extra copies of the July, August, and September *American Sentinels* is so great as to call for a second edition of those three numbers.

The July *Sentinel* contains: "A Sensible Letter," "The Entering Wedge," "The Church and State Bill," "The Presbyterian Cardinal," "Religion in Japan," "A Word of Warning," "Woman Suffrage," etc.

The August number contains: "A Calm View of National Reform," "Rome's Influence," "The National Reform Vice-Presidency," "Russia and Religion," "Let There Be No Alliance with Rome," "That Sunday Commandment," "National Religion in the South," "A Congressman's Opinion," etc.

The September issue has been pronounced the best number of them all. It contains: "The *American Sentinel* and the Woman's Christian Temperance Union," "What Constitutes a Catholic School?" "Religious Wickedness," "The Savor of Tyranny," "Bad Institutions and Good Men," "The National Establishment of the Christian Religion," "The Political Value of Religion," Comments on National Sunday-law Petitions," etc.

One copy of each of the above three numbers of the *American Sentinel* will be sent post-paid to any address for ten cents. Sixty assorted back numbers of the *Sentinel* (four different dates), post paid, for \$1. One hundred back numbers, for \$1.50; or \$15 per 1,000 copies. Address *American Sentinel*, 1059 Castro Street, Oakland, Cal.

THE *Catholic Mirror*, in attempting to prove that the Bible is not indispensable as the foundation for true religion, lays bare the weakness of the Catholic religion, in the following admission: "If they [Catholics] do not read it [the Bible] more, it is not because they are constrained from doing so, but simply that they do not need it to supply the well-springs of their faith." In the next sentence the *Mirror* says that "every Catholic knows that the Bible contains the word of God." This is equivalent, then, to saying that Catholics do not need the word of God to supply the well-

springs of their faith; and we can readily believe this when we come to examine the Catholic faith, for we find it to be out of harmony with the word of God in almost every respect. That God gave his word to man as a well-spring of the true faith is evident from the declaration of the apostle, that "faith cometh by hearing, and hearing by the word of God." Rom. 10:11. The Catholic faith did not originate in this manner, since, as the *Mirror* admits, the word of God is not essential to it; and therefore it cannot be the true faith, and cannot save any who are led to build their hopes upon it.

THE first of the expected "exposures" of Spiritualism, by the Fox sisters, was given in the Academy of Music, New York, Sunday night, by Mrs. Margaret Fox Kane. An immense audience was present, and the scene was dramatic and exciting. Mrs. Kane reproduced the famous "rappings" before the audience, ostensibly with her feet, and Dr. Richmond furnished an *exposé* of the slate-writing phenomenon. Mrs. Kane's sister, Kate Fox, occupied a private box, and signified her approval of the proceedings.

A LATE number of the *Catholic Mirror*, of Baltimore, has an article on "What the Empty Pews Signify" (referring to the empty pews visible in Protestant churches during the time of service), which question it answers by saying that they signify that the Protestant religion is a failure, and is on the road to decay and death. Now the *Mirror* would do well to tell us what is meant by the fact that in the Eternal City itself, with its magnificent Catholic churches and devoted Catholic population, the average attendance at religious service is actually less than two hundred. This was what Rev. D. O. Mears, D. D., found by a recent inspection of seven of the principal churches of Rome, at the usual hour of worship.

THE report of Governor Swineford, of Alaska, just published, presents some interesting facts concerning the character of this little-known region of the United States' possessions. The coast-line of Alaska is 18,211 miles, or nearly twice the combined coast-lines of the Atlantic and Pacific States. The market value of the Alaska fisheries for the last year is estimated at \$3,000,000. A thousand salmon, averaging ten pounds each, have been taken in Sitka Bay at a single haul. The Alaska seal-fisheries yield to the Government \$317,500 annually, and a single island is said to be practically a mountain of ore, and to contain mineral wealth enough to pay off the whole of our national debt.

IN a recent address to the Board of Trustees of the University of Georgia, on the occasion of appointing a man as chancellor who would be able to counteract the skeptical influence of the teaching of popular scientists, upon the youth of the institution, Bishop Beckwith said that the clergy did not realize the gravity of the situation. "They preach," he said, "of Christian duty, while their hearers are doubting the very divinity of Christ." This is a startling statement, yet there is no apparent reason to doubt its truthfulness. It is the legitimate result of the false position taken by would-be defenders of Christianity in its conflict with "science falsely so called," which naturally leads the inexperienced mind to the conclusion that the plain teachings of the Bible are out of harmony with science, and that in the battle the latter is steadily driving the former from the field.

THERE is no sight more common in this world than to see those around us who are acting on a very incorrect and short-sighted view of the object of this life. They are using it for the sole purpose of working their way up to as high a position of wealth and power as fortune may place within their reach, and when they have at last attained it, the short period of their lives is spent. So far as their earthly projects and achievements are concerned, they must then realize the saying to be true, that "death ends all." Had they used this life to prepare for the future life, they would then have had before them an eternity in which to carry out the purposes on which their hearts were set, together with the certainty of enjoying far greater wealth, privileges, and honor than is possible even to the most favored in this earthly state.

FROM all that is known to have transpired in connection with the late visit of Emperor William to the Vatican, the result seems clearly to have been a blow to the latter's hopes. The interview between the emperor and the pontiff lasted thirty-five minutes; and there can be no doubt that the topic of discussion was the restoration of the temporal power of the pope, as a Catholic report of the meeting states that it "did not avoid the burning question of the hour." An official of the Italian Government is credited with saying that the German emperor, while telling King Humbert how the pope had insisted on talking on the question, said: "I had to destroy his illusions, and it was done effectually."

THERE can be only two reasons why the practice of religion can be distasteful to any one: (1.) Either there is something wrong with the form of religion practiced, or (2.) there is something wrong with the individual's heart. A pure and enlightened heart cannot affiliate with a corrupted form of religion, and the natural heart is equally averse to the cross and self-denial of that religion which is "pure and undefiled." The worship and service of God was not instituted by the Creator for the misery and discomfort of his creatures, but for their happiness. That it does not always serve this purpose to us, is due to the fact that the human heart has been perverted by sin from the state in which the hand of the Creator left it. In the great universe around us, where sin has never entered, and every heart is perfect, myriads of intelligences are engaged continually in the worship of God, and find nothing to mar their perfect happiness and peace; and thus will it be with us when our own hearts have been transformed and perfected by the grace of God, and we are enabled to "worship the Lord in the beauty of holiness."

BOUND VOLUMES OF THE "SENTINEL."

THE *American Sentinel* for 1886, 1887, and 1888, volumes 1, 2, and 3, bound together in one cloth book, with index and title. Price \$2.00. Each year bound in separate volumes, heavy paper covers, each volume 60 cents, post-paid. Address *American Sentinel*, Oakland, Cal.

BOUND VOLUMES OF THE "PACIFIC HEALTH JOURNAL."

THE publishers inform us that volumes 1 and 2 of *Pacific Health Journal*, from June, 1885, to November, 1887, inclusive, have been bound up in one neat volume, leather back and corners, cloth sides. It contains over 400 large octavo pages of very useful and instructive reading. Price, post-paid, \$2.25. Address, *Pacific Health Journal and Temperance Advocate*, Oakland, Cal.

TESTIMONIES FOR THE CHURCH.

NUMBERS ONE TO THIRTY.

Bound in Four Volumes, about 700 Pages Each.

EACH VOLUME CONTAINS A COMPLETE INDEX OF SUBJECTS.

VOLUME ONE.—This volume contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. White, together with Testimonies numbers 1 to 14—714 pages.

VOLUME TWO.—Contains Testimonies numbers 15 to 20—715 pages.

VOLUME THREE.—Contains Testimonies numbers 21 to 25—About 600 pages.

VOLUME FOUR.—Contains Testimonies numbers 26 to 30—About 675 pages.

Bound in Muslin, per volume, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25. Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

Testimony for the Church, No. 31.—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price, 50 cents.

Testimony for the Church, No. 32.—Contains 240 pages, and is full of warnings, counsels, and reproofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, REVIEW & HERALD, Battle Creek, Mich.
Or PACIFIC PRESS, Oakland, Cal.

SPIRITUALISM—SATANIC DELUSION.

A TRACT for the TIMES.

THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

32 pp., sent post-paid for 4 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.