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AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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THE GLORIOUS APPEARING.

BY ELD. R. F. COTTRELL.

OUR glorious King in his beauty
Is coming his people to save;
To rescue his faithful on duty,
And ransom his dead from the grave.

He comes in ineffable glory,
With angels of light from above;
Of sin to cut short the sad story,
And reign in his kingdom of love.

His foes at his presence shall tremble,
And seek to escape from his sight;
No longer their fears they dissemble,
But flee in dismay and affright.

But those who have sought the King's favor
Will joyfully triumph and say,
"Oh, this is our God and our Saviour;
We've waited to hail this glad day!"

Then upward on pinions immortal
They soar to those mansions so bright,
Triumphantly passing the portal
They dwell in the city of light.

No longer in pain and in sorrow
They tread the dark regions of night;
But joyfully hail each glad morrow
With new and ecstatic delight.

Our Contributors.

"Then they that feared the Lord spoke 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.

MARRIAGE AND DIVORCE.

BY ELD. GEO. I. BUTLER.

MODERN divorces, authorized by human law, and sanctioned by public sentiment, present one of the most perplexing questions of church discipline we have to meet. As our work extends among different States and peoples, coming in contact with the different customs of society prevailing in modern times, this question must be met. And as a people we should adopt some principle upon which to act in the decision of cases growing out of marriage and divorce. Already many cases involving great difficulty have been presented, coming from localities far apart; and some of our local churches have been greatly endangered from trials growing out of them. This matter will become more and more important as the work progresses. There are questions connected with this subject too intricate and perplexing to be decided by every local elder, or inexperienced person or church. There are matters connected with it which involve the happiness of families, the permanency of the marriage relation, the legitimacy of children, the purity of society, and the salvation of thousands of our fellow-men.

There is a strong tendency in modern society to loosen the marriage tie and make divorce easy.

It is comparatively easy to obtain a divorce. The divorce laws of some States are notorious for the opportunities they offer for this purpose. Nearly everywhere in our country divorces can be obtained for a variety of reasons,—pretended ill-treatment, drunkenness, desertion, and virtually for "incompatibility of temper." Parties stand up and solemnly vow to love and cherish each other as husband and wife "as long as they both shall live," and in a few months, when the novelty has worn off, quarrel, obtain a divorce, and marry again, perhaps to repeat the same process. The tendency toward laxity of the marriage vow in modern times is too strong for successful resistance by the better elements of society. Things are growing worse and worse. Divorces are notoriously common. The tone of public morality on this subject is so low that many do not realize there is anything sinful in obtaining divorces for various reasons, and marrying again. Consequently, we meet with many such cases. Some of these embrace the truth and present themselves for membership in our churches. In some instances, husband and wife present themselves for membership both of whom have been divorced and entered new relations. Some of these cases involve great hardship, as they have children by second marriages and are living happily together. Shall such be received or rejected? Where shall the line be drawn?

As a people looking for our Lord to come, and preparing for it by returning to the neglected truths of Holy Writ, we must square our lives by the Bible, and decide these questions, as well as all others, by its authority. Human enactments in this loose age will not be sufficient. The customs of society are corrupt. We must live up to the principles of the seventh commandment as well as the fourth. What are the teachings of Scripture concerning marriage and divorce?

Marriage is an institution designed of God for the good of the race. It originated before sin entered our world. "Marriage is honorable," says the great apostle. It existed before sin; while divorce would never have existed but for sin. Marriage, as originally designed, doubtless contemplated the eternal union of one man with one woman. But sin came in with its evil consequences and marred all this. Lust and passion have been the cause of polygamy and divorce. Death has broken up this union, and other marriages have been permitted. The marriage bond is made to cover in our age every kind of iniquity conceivable, till but little resemblance can be seen to that marriage which God originally instituted. Quarrels, hatreds, jealousies, infidelities, and lusts abound under its legal sanction.

Polygamy and polyandry (*i. e.*, a man with more than one living wife, or a woman with more than one living husband) are doubtless both violations of the marriage compact, though practiced more or less in all ages. God originally made one man for one woman. Though polygamy was practiced by the patriarchs, we must regard it as contrary to God's original design and really a violation of the seventh commandment. This will appear from several scriptures. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they *twain* shall be one flesh? Wherefore they are no more *twain*, but one flesh." Matt. 19:4-6. "But from the

beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they *twain* shall be one flesh; so then they are no more *twain*, but one flesh." Mark 10:6-8. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the fle-h thereof; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Gen. 2:21-24.

These scriptures plainly show the original design of God, one woman for one man. These *twain* (*i. e.*, these *two*; not *three*, nor *five*, nor a hundred) shall be *one* flesh. In Christ's words here quoted he is placing the marriage institution back upon its original basis of holiness and purity, and rescuing it from the perversions of the Jewish and Gentile practices. And though speaking specially of divorce, yet his words are decisive as to polygamy. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away, committeth adultery." Luke 16:18. "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10:11,12. It must be evident that if it was adultery for a person to marry his second wife *after* he had divorced his first wife, it would be none the less so to marry her *before* he divorced the first. The reason why it was adultery to marry the second one was simply because he was still morally bound to the first. While so bound, it would be adultery to marry another, one wife for one man being God's original design. These words of Christ emphatically condemn polygamy. And though the practice of many otherwise good men sanctioned it, that fact could never change God's law, or make the practice right. The customs of society then, as now, had great influence in determining the practice of even good men. They had not the light of God's written word as we have. The sunlight of the gospel had not fully dawned upon them. Christ magnified the law by drawing out more fully its holy principles. Even then, the evils of polygamy were often plainly seen in the terrible consequences following the practice of it among their own families. Jacob and David both had an experience of the evils of polygamy in their households which ought to be a sufficient warning for all time.

We notice polygamy in this article because the principles bearing upon it are precisely the same as those connected with divorce. We must regard polygamy as an infraction of the original design of marriage. Even the law of Moses, which accommodated itself somewhat to the hardness of the people's hearts on the subject of marriage and divorce, forbids even the king to "multiply wives to himself." Deut. 17:17. To "multiply" is to increase the number of. The number God originally provided and intended was one woman for one man. If he had no right

to "multiply" wives, he certainly was forbidden the practice of polygamy.

Polygamy, and re-marriage while morally bound to a living wife, are wrong, because both are violations of God's original design of marriage—a life union between one man and one woman,—and hence are violations of the true spiritual intent of the seventh commandment, which was given to guard the sacredness of that marriage institution. Like every other requirement of God, it had in view the well-being of those for whom it was instituted. The prophet Malachi presents some beautiful and forcible thoughts on this subject: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue [margin, excellency] of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away; for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit that ye deal not treacherously." Mal. 2:11-16.

From this scripture we draw the conclusion that the Lord, desirous of a pure and holy seed, made one woman for one man, to whom was given the excellency of the spirit. This was the original design of God, by means of which to keep a pure and holy people in the earth. But the people, from the days of Ezra till Malachi spoke these words, after marrying a wife of their own people, here called "the wife of thy youth," had taken other wives also of other and heathen nations, whom Ezra and Nehemiah had forced them to give up. This caused weeping and lamentation before the altar of the Lord, and marred his worship. The Lord threatened heavy judgments for these things, because they had dealt treacherously with the first wife by marrying others, heathen at that. It was therefore necessary to put away these heathen wives, which caused much sorrow and "crying out." Thus two great evils were brought in among them; treachery to the first wife by marrying a second, and divorces, which God hated. The Lord here condemns polygamy and divorces at the same moment, both being contrary to the original law of marriage and destructive to its object, the propagation of a pure and holy seed.

The marriage of one man to one woman, taking this step with the full understanding that it is for life, with no such thing as divorce and re-marriage possible, both expecting to make the best of their lot in life by bringing their tempers and tastes into as great conformity as possible, that they may live happily together, taking upon themselves the parentage of children, gives the best guarantee of a dutiful, obedient, and holy seed possible in this life. When polygamy and divorce enter, they unsettle everything. With a father and mother firmly united in counsel, a powerful influence can be brought to bear upon children, and they can be trained for God. But polygamy divides this, brings in distinctions between children, and naturally leads to broils, jealousies, hatred, and every kind of evil. It is destructive to the family relation in every true sense. Divorces exert a similar influence. The possibility of their occurrence tends to dissatisfaction, excites hopes of change, and brings a feeling of insecurity into the marriage relation.

When young people marry, in many cases they do so with false ideas of life, and realizing but

little of its trials and burdens. The novelty soon wears off, and evil tempers produce dissatisfaction, fault-finding, and loss of affection. Hopes of a divorce arise, and in many cases mutual agreements are made to obtain it on the easiest terms. Re-marriages are entered upon, and other lives cursed in a similar manner. Children born under such circumstances are indeed unfortunate. Such a thing as a family in the true sense is impossible under these conditions. Modern divorces are fast breaking down that sense of security that the original design of marriage was intended to produce.

The teaching of Christ is very clear relative to all divorces obtained for any other cause than that of adultery. This crime of course is utterly subversive of the marriage institution; and Christ does not require parties to continue nominally or legally united to live as husband and wife, when one of the parties has utterly broken the marriage vow, and destroyed the real conditions of union. Divorce in that one case simply recognizes the fact that the real union has already been destroyed. But he forbids divorces upon all other grounds. "And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is divorced committeth adultery." Matt 19:9; 5:32; Mark 10:11; Luke 16:18, and 1 Cor. 7:10-13. These scriptures are very emphatic, and forever settle the question, so far as the teachings of the Scriptures are concerned.

But there are some very perplexing questions arising in modern society, because of the prevalence of divorces when persons embrace religion who have been divorced in the past and have remarried, and perhaps have children under this new marriage while the former companion still lives, who was divorced for some other cause than the one the Saviour gives. What shall such persons do when they start out to serve God? And what shall the church do when they are found in it in this condition? We shall not attempt to answer these questions in this article. It would perhaps be impossible to meet every point which might arise in such cases in any article. Each case must be considered on its own merits. We can safely say this, however, that each person should be careful to fulfill the solemn and holy vows taken upon him when he entered the marriage relation, and realize that God hates divorces. All should realize that marrying a divorced person is a transgression of the law of God, unless the person had been the innocent party in a previous marriage, whose companion had broken his marriage vow by transgression of the seventh commandment. We should be careful lest the church be brought into disrepute by taking into its membership those who have obtained divorces for other causes than that which the Saviour allows. This is a lax age in matters of this sort. Let us maintain purity in all the relations of life.

OUR MOTIVES.

BY ELD. ALBERT WEEKS.

AN act may be right, by itself considered, yet if the motive that prompted it be wrong, the Judge of all cannot impute to us virtue. The Lord weighs our motives. He searches the heart, and tries the reins. All things are open to his view. There is not a thought in our minds that he does not know altogether. Man may be deceived by word, by manner, by profession, by an outward act; but God cannot be thus deceived. We must be true at heart to receive his approbation. How important it is, then, that we ponder well our motives, and have them thoroughly established in the everlasting principles of truth and righteousness. If we have thus dug down deep, and found the solid rock upon which to build our edifice of character, when the floods come, and the winds blow, our house will stand secure.

—The less we expect from creatures, the more tolerable will disappointment be.

GOOD TO BE THERE.

BY S. M. COBB.

CAN we say in all life's beauties,
We have learned a lesson rare;
Can we 'neath life's pressing duties,
Say 'Twas good that I was there?

Can we in the midst of blessings,
Scattered round us free and fair,
Say with earnest Christian feeling,
It was good that I was there?

And can we in all life's changes,
Whether they be good or ill,
Feel 'tis God that thus arranges,
And be subject to his will?

Can we, when afflictions press us,
When weighed down with loads of care;—
Can we feel that God will bless us,
And be willing to be there?

Can we bear the heat of conflict?
Can we all life's trials share?
Can we stand the wiles of Satan,
And be willing to be there?

Can we, when we're sorely tempted,
Go to God in humble prayer?
Casting all life's burdens on him,
And be thankful to be there?

If, in all those trying places
We are called in life to share,
We shall have the grace of patience,
'Twill be good that we were there.

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

NEBRASKA CAMP-MEETING.

FROM the New York camp-meeting I went to Nebraska. The notice of this meeting had been widely circulated, and a very large gathering anticipated. The heavy rain-storm which continued during nearly the whole time of the meeting, prevented many from coming; still, a large number tented on the ground. Some of these had come from one to two hundred miles by private conveyance, traveling in the rain a portion of the way. I was very anxious that these dear souls should receive a rich blessing to carry back with them to their homes; and the Lord gave me strength to bear my testimony to them. I felt deeply the importance of the solemn message to be borne to those in attendance,—a message which, though solemn, should bring joy to the Christian's heart, because his redemption draweth nigh. I thought I might never meet these souls again, until we should meet in the Judgment; then it would appear whether I had done all my duty in warning, entreating, and so presenting the truth that the Lord would work with my efforts, making them prove a savor of life unto life.

The meetings were profitable, but I longed to see a deeper interest awakened in many hearts. More time was needed; had we had another week, ten times as much might have been accomplished as was done in the first week. It takes time for men who have been all absorbed in business pursuits to get rid of the worldly stamp, and turn their attention to spiritual things; and this was not fully accomplished before the meeting broke up. I am sorry that any allow their minds to become so engrossed in the things of this world that they are not ready to enter into the spirit of these holy convocation meetings from the very first. There may be but one family in a place, and they deprived of the privilege of meeting with those of like precious faith; but they are not deprived of access to their Saviour. They can come to him with all their burdens; and his word declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith."

My heart was drawn out in sympathy for these precious ones who enjoy so few religious privileges; for temporal affairs engross their minds until their thoughts and conversation run almost wholly in a worldly channel, and when they assemble in our general meetings, they do not understand themselves; they do not know their great need. Some are self-confident, self-

sufficient, exalted in their opinion of themselves, because they do not have clear views of Jesus. If they lived near to him, they would see his purity, his matchless benevolence, his self-sacrifice and infinite love, which would lead them to see their deficiencies; and when viewing the cross of Calvary, and the sufferings that Christ endured that they might be rescued from ruin, they could not have one exalted feeling in regard to self. Satan is constantly at work to separate man from Christ, and his power is especially exercised upon those who profess to be children of the light. If he succeeds in any way, through pride, covetousness, love of the world, or self-esteem, in hiding from their view the perfect Pattern, then his purpose is accomplished. It is unsafe for any one of us to allow temporal and worldly things to absorb the mind and affections. If the mind is exercised almost wholly in this direction, and the conversation is of this character, the mind becomes earthly, sensual, and Christ and his grace are cut off from the view.

I thought as I looked upon the brethren and sisters assembled on the Nebraska camp-ground, These precious souls are the purchase of the blood of Christ; he died that they might have life and immortality. And yet they do not discern their high and exalted privilege; for Satan interposes to obstruct and cloud their view of the perfection of Christ and the Heaven-bought privileges he has brought within their reach. How can these obtain eternal life? Will they arouse from their indifference? Will they escape from this death-like sluggishness of soul? Will they avail themselves of the only effectual remedy,—earnest faith and firm reliance upon the word of God? They may trust in Jesus; they may rely upon his merits; they may grow in grace and in the knowledge of the truth; but in order to do this, they must work from a higher standpoint. They have long trained their minds to run in a worldly channel, and now that they profess to love Jesus, they have another and a different education to obtain in the school of Christ. They are rough stones hewed out of the quarry of the world by the cleaver of truth; but it is not the plan of God that they shall always remain rough stones. We shall all be brought into the work-shop of God, where the hammer and the chisel will be brought to bear upon us until we are hewed and squared; then we are to undergo a still nicer work of burnishing and polishing, until we are fitted for a place in God's temple, when every stone will come into its place without the sound of an ax or a hammer.

Eld. Haskell and my son, W. C. White, joined us at this camp-meeting. They were delayed on the road, so we only enjoyed their presence and labors during the last two days of the meeting.

I here met Bro. Cady from Southern California. He feels that he cannot preach, but he can give Bible-readings. In a visit to his relatives and friends, he presented from the Scriptures the reasons of our faith in their families, by the fireside. He was thoroughly in earnest, armed and equipped with the word of God; and as a consequence, he exerted a strong influence, and had the pleasure of seeing about a dozen decide to obey the commandments of God. Our brother felt that this precious fruit of his labor was of more value to him than treasures of gold and silver. Oh that many more would follow his example of personal effort!

I was glad that Bible-readings were introduced at the Nebraska camp-meeting, that those present might have some knowledge of this kind of labor; for if personal efforts in this direction are put forth in the spirit of Christ, they will be crowned with success. Those who depend wholly upon Jesus for help and strength, will conduct themselves as becomes his representatives, and they will not labor in vain. The world are so engrossed in their own pursuits that it will be difficult to arrest their attention; but if laborers show a spirit of self-denial, of cross-bearing, of earnest love for souls and manifest true devotion, they will have a telling

influence upon others; for such labor will be in marked contrast to the superficial efforts of the large class who profess to be laborers for God, but have only a form of godliness, while their lives deny the power thereof.

The opposition from the powers of darkness is very great, and is constantly increasing. Those who believe the truth and practice it in their lives, will have opposing influences to meet, but Jesus has made ample provision for them. He does not require them to go in their own weak strength. The promise is, "Lo, I am with you alway, even unto the end of the world." But every one who has a work to do for the Master must be thoroughly in earnest. The servant of God must watch unto prayer, be faithful to the grace given him, continue in the love of God, and abide in Christ as the branch abides in the vine. Many have labored depending on their own insufficient ability. They have not, by faith, claimed divine help, although Christ has said, "Without me ye can do nothing." Christ must be interwoven in all our experience; we can only reach the people through the influence of the Spirit of God. Be steadfast if you would be useful.

The isolated brethren and sisters should feel it their duty and privilege to be light-bearers in every sense of the word, because they are the only ones in their vicinity who see the importance of the truth. If they lead faithful, self-denying lives, laboring for others in the spirit which actuated Christ, they will have help from Heaven; angels will be at their side. Whatsoever they ask, they receive of God, because they keep his commandments and do those things that are pleasing in his sight. These will be the true Calebs in the church. They may never give a lecture or preach a sermon; yet they have their work to do, and are successful laborers in the vineyard of the Lord. They have a transforming influence. These men draw nigh to God in prayer; their closets are often visited; their supplications move the arm of God. They reach the people through his power, and receive special grace to win souls to Jesus.

Every one has talents intrusted to him of the Lord, and is guilty if he buries them in the earth. They are to be used to the honor and glory of God. He has given light upon his word, and this light his people are not to shut up to themselves; they should let its bright rays shine upon the pathway of those who are transgressing the law of God. Each one who experiences converting grace becomes responsible to show forth the praises of Him who has called him out of darkness. God has constituted him a new power on earth to work in establishing his kingdom, and he requires that every talent he has entrusted to his servant be used to its fullest capacity.

When I consider the great light the Lord has given in his word, the precious opportunities and rich privileges enjoyed by his people, I can but think how Jesus must be grieved at their indifference and want of appreciation of these great blessings, which make them so weak that when they ought to be teachers they have need that one teach them. A genuine Christian experience increases, unfolds, and intensifies. The child of God gathers strength as he proceeds; his light must shine more and more, else it will grow dim and die out. His faith should grow stronger, his consecration more complete, his love more perfect, his zeal more ardent and tireless; his courage should be unshaken, his patience unwearied, while he makes steady advancement in the knowledge of the truth and the love of Jesus. There is nothing selfish in a religious life. The Lord has given to every man his work. Bible truth received into the heart is diffusive and aggressive. Its nature is represented by the saving salt, the transforming leaven, the bright, shining light which dispels darkness.

The brethren in Nebraska have shown a commendable zeal in trying to extend their labors, and work upon broader plans. God forbid that we should abate their ardor one jot. We would that we could see the same earnest zeal and determination to do a greater work

manifested in every Conference. It is not to be expected that those whose experience is short can have all the foresight that is gained by long experience in the work. If many who have had years of experience, and who believe all the truth, would put forth earnest efforts proportionate to the great truths they believe, we should see tenfold more accomplished. It is because of our little faith and half-hearted efforts that we see so little done. I sincerely thank the Lord that our brethren in Nebraska have had a mind to work. Let no one take the position to find fault, to criticise, and to block the wheel. They have not shown any more zeal or any greater earnestness than our faith demands of every Conference in the land.

Every determined effort to advance the truth has been met by a strong resistance from the hosts of Satan, and this resistance will greatly increase. He stands ready to bar the way in every enterprise that threatens the interests of his cause. He has tempted some of our brethren to look with distrust upon any one who ventures to move out and work upon broader plans. He will suggest that you are going too fast; you will use means in this work; you must economize. It is all well to economize; but remember it will take means to do this great work. If the very ones who are criticising should engage heart and soul in doing this larger work, through their additional influence precious victories for the Master would be gained. But if instead of helping, they are continually pulling back those who have a mind to work, they may be found guilty, if moves which might have been crowned with success prove a failure.

Let it not be suggested that if means are raised to advance those branches of the cause of truth which demand financial help, liberalities in other directions will necessarily be limited; that our brethren will pay less in tithes. Ministering brethren, please give our people who believe the truth credit for greater liberality and more noble principle. Do not put complaints and murmuring in their hearts and minds which would not exist if you did not suggest them. Teach with pen and voice that we must work; that God has made men stewards of means that they may help in carrying forward the various enterprises connected with his cause; that the tithes and offerings are but a small part of what God claims of them; that they must work fast, for probation will soon close. They should follow the example Jesus has given them in his life,—deny self, lift the cross, get their treasure laid up in heaven. Thousands are dying spiritually because their treasure is laid up upon the earth, and their heart, their thoughts, their whole being, is buried up with it.

Those who undertake a larger work may not always discern the very best way to bring about certain results. They may commit errors. Would it not be a marvel if the work was carried on so perfectly in all its parts that no one could find any excuse to criticise? But although there is not that degree of perfection we wish to see, let the work advance, and let our brethren improve in their manner of working. They are obtaining an experience; their very failures may be turned to victories. We all have to learn how to carry forward aggressive warfare against every opposing influence. But if they counsel with Jesus at every step, if they seek wisdom from God, they will see results of their labor.

There are men who do not acknowledge any work to be of God unless they lead out in it themselves. They are disposed to tear down; yet the work must not cease, but go forward. At times in our experience we have had to urge advance movements against fearful odds, when everything went the hardest; but time proved that we were right, and that those who tried to hedge up our way were not actuated by the spirit of Christ. Men may think they are right and that they are to be praised for their great caution, when they are blocking the wheels. Such persons are not to be taken as guides or models.

Brethren who want to do something must

arise and work, although obstacles oppose. They should be continually learning in the school of Christ to be meek and lowly of heart, then they will follow the Leader. They will start right, continue right, and end right. I wish there were men in every Conference who would resolve in the strength of God to do more than they yet have done. With enlarged faith, they would enlarge their plans. My prayer is that we may all aim to become whole-hearted, unselfish, persevering, self-sacrificing workers with Christ, discharging every duty, improving every gracious opportunity; then our talents will enlarge with our plans. Those who are actuated by love, and labor with persevering energy, will accomplish something for the Master. All their ways and works will be established; and what grace has begun on earth, glory will crown in the future immortal life.

Brethren, will you remember that it is much easier to find fault with your brother's work than to improve upon it yourself? Those who do the least are the ones who find the most fault because their brethren do not work to the best advantage. If God has told them how to do perfect work, he holds them responsible for that knowledge. Souls for whom Christ died will perish because the light of truth has not been brought before them, and when the Lord shall make inquisition for their blood, what can these men say, who find fault with what their brethren are doing, and yet do nothing themselves? The sluggish, the unbelieving, the indifferent, the slothful, have cause to fear and tremble for the record they will meet in the day of final accounts. The death-like torpor that now holds men from earnest efforts to save souls from ruin, must be broken, for their salvation depends upon it.

Remember that an example of lukewarmness, carelessness, and indifference, is contagious. It is reproduced in a multitude of ways, and iniquity abounds. Many are bound about with worldliness, and apostasy is congealing the very life-blood of the soul, because of the coldness of ministers professing to be watchmen upon the walls of Zion. Earnest spirituality, and the quickening influence of the Spirit of God, will set men to work, not lazily, but most earnestly, to warn men to escape the perils which threaten to destroy them.

Beware, my dear brethren, lest you measure your efforts by too low a standard, and miserably fail where you might have success, and thus come short of salvation yourselves. The record of our work, which will determine our destiny at last, is passing up to God. The sentence of every one will soon be unalterably decided; and while Mercy's sweet voice is still heard, there is much to be done, and to every man is committed his work. This thought should stir the soul with diligence proportionate to the sacred truths committed to our trust. Our salvation, that boon of priceless value, must be worked out with fear and trembling. We must bear the reproach of Christ, watching unto prayer, taking God into all our counsels, choosing to suffer affliction with his people. What constant self-denial is required; what patient discipline of doing and suffering for the truth's sake; what a clinging to the cross of Christ, casting the helpless soul upon Jesus; what groaning and agonizing in spirit to enter in at the strait gate; what protracted conflicts we shall be called to pass through before we are crowned!

Brethren, you have no time to find fault with the work of others. Go to work yourselves; do something at once. Souls are perishing around us without the knowledge of the truth. It is too late to trifle with matters of eternal interest. God has claims upon men who have means. There is continual danger that their case may be like that of the man Jesus has brought before us in the parable. His grounds brought forth plentifully. His barns were filled with abundance of fruit; and he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He who made man, who gave his Son to die on Calvary to exalt him to his throne, has shown the value he places upon the race by the

price he has paid for their redemption; and when man allows earthly, temporal matters to come between him and his duty to God, Jesus calls him a fool to bury his soul in these treasures, to the neglect of the heavenly, the eternal weight of glory. Trusting for happiness in his full store-houses and barns, he is rebuked for the infatuation which makes him so blind to his eternal interest. May our dear brethren who are laying up their treasures upon earth, heed the words of Jesus: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There is work to be done to warn the world. The various enterprises connected with this work require means. Let the work not be hindered through covetousness, but let it go forward. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

THE TWO REWARDS.

BY A. L.

"HERE is a chance to make money," said a friend, after reading a list of premiums which would be given every agent obtaining a certain number of subscribers to a periodical mentioned, setting forth in glowing terms the value of the rewards. "Valuable prizes, indeed," I thought, "to those who love such trifles."

How earnestly we labor for earthly treasure, which will perish with the using, and perhaps more, destroy our souls also; for our Saviour said, "How hardly shall they that have riches enter into the kingdom of God." My mind reverted to other prizes of priceless value to be given successful canvassers in the service of our Heavenly Master.

Let us see what some of these rewards are. In James 5:19, 20, we find the following: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." What a blessed reward is this! Who can tell the value of a soul rescued from death?

This is not all we shall receive. James 2:5 says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?" If we love God, we are already heirs of the kingdom, an everlasting inheritance. Not only is the inheritance everlasting, but our life has the same duration. Rev. 21:4.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Dear reader, take your Bible, and read the last two chapters in Revelation, that you may get before your minds the beauties of that city in which you have a mansion prepared by your Elder Brother, even Christ, who has already overcome and is set down with his Father on his throne. If we could only awake and realize these things as we ought, we should not go through the world mourning at our hard lot; for our Saviour says, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

IS IT TALENT?

BY HELEN L. MORSE.

THERE is a great dearth of laborers in the cause of God. Every where are fields white for the harvest; but there are none to go in and reap. Why is it? There are enough who profess to be looking for the near coming of our Saviour; who admit that the very last warning that a perishing world will hear is sounding; who believe that "the night cometh when no man can work." Many excuse themselves because they have no talent; many attempt the work, meet with discouragements, see no immediate

results, and conclude that their talent lies in another direction. Some who have talent enter the field on that account, and become sufficient in themselves, and so endure but for a season.

Is it *talent* that is required? Is it a high order of natural ability that will enable a person to engage successfully in this closing work? What material has God used to advance his cause in the past? What is the standard of measurement for successful service laid down in his word? The prophets and men of God in ancient times are supposed to have been men of great talent. They may have been, but it does not appear that for this reason they were chosen to accomplish God's work.

Joseph's "talent" came through separation from his father and home, through maintaining his integrity while associated with the enemies of God, through cruel bondage and hardship. "His feet they hurt with fetters," but "the Lord was with him and made all that he did to prosper in his hand." Why? Because he could not commit wickedness, and sin against God.

Moses performed the greatest work ever committed to man. Surely, if any one ever had in himself whereof he might glory, it was Moses. He was a "goodly" child; he was learned in all the wisdom of the Egyptians; and he showed great love and willingness to sacrifice for the service of God when he deliberately chose to forego all worldly advantages, suffering "affliction with the people of God rather than enjoy the pleasures of sin for a season." He then felt willing and ready, and humanly speaking, he was. But "the Lord seeth not as man seeth;" and Moses was sent out, "a stranger in a strange land," to serve in a menial capacity for forty years. When he had learned the lesson thoroughly of humble trust in God, and was meek above all the men which were upon the face of the earth, God could intrust him with his Spirit and permit him to go forward and engage in his work, and even talk with him "face to face, as a man talketh with his own familiar friend."

What enabled slender David to slay the giant who dismayed all the host of Israel?—He went forth "in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." What strengthened him to bear Saul's injustice and persecution, and the severest privation and suffering through his forty years' service?—"And David encouraged himself in the Lord his God." Among his last words is this testimony as to the source of his power: "It is God that avengeth me and bringeth down the people under me, and that bringeth me forth from mine enemies; Thou also hast lifted me up high above them that rose up against me."

When the angel appeared to Gideon with the encouraging words, "The Lord is with thee, thou mighty man of valor," he was engaged in the humble occupation of threshing wheat by the wine-press to hide it from the Midianites. As he was called out to deliver Israel, "the Spirit of the Lord came upon him." His army was sifted down to three hundred, and armed with pitchers and trumpets, lest they should presume upon their numbers or accoutrements, and say, "Mine own hand hath saved me."

Elisha was exercising his talent for driving oxen when first selected to accompany Elijah; and when asked what he would have before Elijah was taken from him, he chose a double portion of the spirit of Elijah, which was granted to fit him for his long, faithful service.

Caleb and Joshua had a "different spirit" from the rest of the spies and the host of Israel, which enabled them to stand alone, brave the wrath of the multitude, and contend that God was able to do what he had promised.

Saul was used to promote the work of God while he was "little in his own sight." When he leaned to his own understanding, God's Spirit was withdrawn from him, and he wrought folly and ruin.

When the Spirit of the Lord came mightily upon Samson, he killed a thousand Philistines with his own hands; but when it was departed from him, he fell an easy prey to his enemies. It was the Spirit of the holy God that gave Daniel his understanding and power to interpret

visions and dreams. Paul says that his letters were weighty and powerful, but his bodily presence was weak, and his speech contemptible. May we not conclude from his contrasting the power of his writings with the weakness of his speech, that the great apostle, whose work was so important in the establishment of the Christian church, did it not "with excellency of speech," or by what is recognized as "talent" as an orator? Notwithstanding when wrought upon by the Spirit of God, his eloquence almost persuaded and caused to tremble the idolatrous and wicked kings who listened to him.

It was the blessing of God that made the "mites" of the poor widow actually more than the "much" that the rich cast in. It was the *humility* of the publican that permitted him to go down to his house "justified."

The question still confronts us, Is it talent that is wanted? What saith the answer of God to us?—"Not by might or by power, but by my Spirit," saith the Lord of hosts." Ah! dear friends, the Lord's work can go on and prosper without our talent; but we cannot contend successfully for one hour "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," without his Spirit. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Where are those who will consecrate themselves wholly to him? heed his command, "Go work to-day in my vineyard"? believe his promise, "whatsoever is right ye shall receive"? and seek earnestly to be imbued with this Spirit, while they go forth with weeping, bearing precious seed, that they may at last come again with rejoicing, bringing their sheaves with them?

Battle Creek, Dec. 5.

LIFE AND DEATH.

BY MRS. VIOLA FISH.

A VERY brief space of time has often decided the destinies of nations; so it is with our lives. There comes a time in every one's life when there rises up vividly before them the right way and the wrong. The right, is usually paved with difficulties and sacrifices, rough places, and every evil imagination that Satan can bring forward to discourage those whom he would deceive. The wrong way is gilded with pleasures, and seems to present no difficulties; all seems pleasant and fair sailing; but how is it when they advance? Every step in the right direction brings peace and satisfaction, and lifts the person higher and higher toward a plane of goodness, purity, and holiness. Every step in the wrong way brings remorse, pain, and sorrow, and leads downward, step by step, to ruin and destruction. The right path will lead to life eternal, to a home in the earth made new, where no sorrow can ever come, no sickness or death; and where God himself shall wipe away all tears from our eyes.

Reader, are you in the right path? If not, turn ye! turn ye! for why will ye die. A loving Saviour stands ready to receive you. He suffered persecution, shame, anguish, and death, that you through his blood might have eternal life. He invites you to come to-day. He is pleading with you now; he longs to own and bless you. Now is the day of salvation; now is the accepted time; make haste to obey his call. 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."

Coldwater, Mich.

—There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea—work. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

OUR DISPOSITIONS.

BY ELDER VICTOR THOMPSON.

THERE are as many different dispositions in the world as there are different persons. Every individual possesses qualities peculiarly his own. There are but few who have the faculty of seeing faults in self which are so easily discovered by others. We can readily detect the faults of others, but seldom look within to behold the wrongs that may be lying in our bosoms. It has been truthfully said, "Conscience is a creature of education." Then why is it not also true that men can train and educate their dispositions? Solomon expressed a rich truth when he said, "As a man thinketh in his heart, so is he." If a man's thoughts are what make his disposition, then in order to change the disposition we need only to change our course of thinking.

"But," says one, "I cannot control my thoughts." We simply reply, We do not expect you to quit thinking; we do not expect "the thoughts to perish" as long as you retain life and health. Just so long as you retain your strength of mind, you can lead it in a right channel of thought. I never knew a man of honor to act differently from what he thought. Men generally act and speak as they think. Then if we think right, there will be no danger but that we will act and speak right; hence the necessity of controlling the thoughts. The very fact that men can educate themselves to follow almost any vocation of life, is evidence that they can guard their course of thought. We expect unconverted men to follow the course of this world. Eph. 2:2. And just as soon as men become converted to Christ they change their relation to the world, and this is done by "the renewing of the mind." Rom. 12:2.

Satan is considered a king of this present world, and Jesus as a king of the saints. We are all invited to accept king Jesus. But before we accept him, we are regarded as belonging to Satan's kingdom, into whose kingdom we are really born, and hence the necessity of publicly avowing our allegiance to Christ. We are then subjects of his kingdom. Although the Jews rejected him, it did not take from him the kingdom. They had not the power to dispossess him; he is nevertheless the king, and now holds out his arms to us. After accepting his invitation we must be loyal subjects to our king. If we prove rebellious or traitorous, we forfeit our right to the protection of the kingdom, and should not be surprised if we are expelled from its limits. Paul, in speaking of our union with Christ, represents us as being married to him; and as soon as we have lawfully and publicly expressed our intention, we have changed our relation to the world, and are expected to conduct ourselves quite differently than before marriage, and that in every sense we will be true to our companion. Jesus being our companion, we must walk worthy of him, and be true in every particular. When we become thus connected with Jesus and join hands with the world, we are regarded as standing spiritually in adultery. Rom. 7; James 4:4.

Christ became our example that we should walk as he walked. We are taught that "when he shall appear, we shall be like him." This being true, it becomes us to assimilate to the character of Christ. This will bring upon us a thorough change. Instead of our minds being placed upon earthly treasures, they are lifted to the riches of the kingdom of Christ. We are changed into the image of Christ by beholding him, or studying his life. 2 Cor. 3:18. In so doing, we find him humble, meek, devoted, and prayerful, and teaching that we should be the same. Matt. 18:1, 4. As we near the coming of Christ, we are more and more under the necessity of guarding our thoughts. "What manner of persons ought we to be in all holy conversation and godliness!" 2 Pet. 3:11, 12.

Russiaville, Ind., Dec. 3.

—A child of God should be a visible *beatitude* for joy and happiness, and a living *doxology* for gratitude and adoration.—*Spurgeon.*

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7

LESSON FOR THE FIFTH SABBATH IN DECEMBER.

See Instructor of Dec. 19, 1883.

NOTES, CRITICAL AND PRACTICAL.

(2 Cor. 7:11.)

CHAP. 7:1. The promises here referred to are those mentioned in the last three verses of the preceding chapter, to which this verse clearly belongs. Having these promises extended to us, but being unable to partake of them while we willfully do wrong, the exhortation based upon them that we cleanse ourselves from all outward sin and from every secret impurity, should reach us with great force. **Perfecting holiness.**—"Striving to bring our holiness to completion, seeking entire conformity to the law of God."—*Bloomfield.* "The means of accomplishing this are, 1. Resisting and avoiding sin. 2. Setting the fear of God before our eyes, that we may dread his displeasure."—*Clarke.* The fear of God is the foundation of all religion, and there is no holiness without it.

Just at this point a brief survey of Paul's experience after writing his first epistle to the Corinthians will greatly assist in understanding the present lesson. It will be remembered that the first epistle was written from Ephesus. At that time Paul intended to visit Macedonia (after tarrying at Ephesus until Pentecost. 1 Cor. 16:8), and thence pass to Corinth, where he gave the brethren some assurance that he would spend the winter. 1 Cor. 16:5, 6. This intended visit, Paul did not make; but he refers to it again in his second epistle (2 Cor. 1:15, 16); and, defending himself against the charge of fickleness in thus changing his mind (ver. 17-22), he gives some reasons for not visiting them at that time. Ch. 1:23 and 2:1, 2. Meanwhile, it appears that Titus had been sent to Corinth (either with the first epistle, or shortly after that epistle had been written) upon a mission connected with the great collection going on for the Hebrew Christians at Jerusalem. 1 Cor. 16:1-3. He was then to return and report concerning the conduct of the Corinthian church, and especially as to the effect of his recent epistle upon them. Passing on to Troas (ch. 2:12), Paul expected to find there Titus, and to learn the state of his brethren at Corinth. Disappointed at not meeting Titus, he seems "to have suffered all the sickness of hope deferred." "My spirit had no rest, because I found not Titus, my brother." Ch. 2:13. In this state of mind Paul leaves Troas, and goes to Macedonia (ver. 13), probably stopping some time at Philippi. From this place, ancient tradition says, he wrote the second epistle, and all the circumstances confirm the belief. See also "Sketches from the Life of Paul," p. 175. Here his anguish of mind continued (chap. 7:5) until the Lord comforted him by the "coming of Titus" (ver. 6), who brought from the Corinthians a much more favorable report than Paul had even dared to expect. Ver. 7. "The Apostle's letter had been well received; it had produced the intended effects; a spirit of repentance had fallen upon the church; they had applied themselves vigorously to the correction of abuses; the love which they bore to their spiritual father had revived with additional strength. 'Now, thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.' 'Great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation.'"—*McCrrie's Sermons.*

Ver. 5. **Without, fightings.**—"With the opposers of the gospel." **Within, fears.**—"Lest the false apostles should have perverted you from the simplicity which is in Christ."—*Whitby.*

Ver. 7. **Consolation wherewith, etc.**—"But also by the comfort and encouragement with which he was comforted, or encouraged, with respect to you."—*Bloomfield.*

Ver. 11. **In all things.**—"In the whole of your conduct in this affair since ye have received my letter."—*Clarke.* **Clear.**—"Not void of blame in the fact, but clear of all blame in their efforts to remove the evil. They had done all they could do to rectify the abuses that had crept in among them."—*Clarke.* **This matter.**—"In the affair of the incestuous person."—*Bloomfield.*

Ch. 8:1. **Do you to wit.**—"Make known to you."—*Rev. Ver.* The former mode of expression is now obsolete.

Ver. 7. In faith.—“Crediting the whole testimony of God”; utterance, literally, word or doctrine; knowledge, “of God’s will”; diligence, “to amend all that is wrong among you, and to do what is right.”—*Clarke*. Abound in this grace.—“Be as eminent for your charitable disposition as ye are for your faith, doctrine, knowledge, diligence, and love.”—*Clarke*.

Ver. 9. Paul has been exhorting the Corinthians to cheerful liberality; and he now hastens to assure them in ver. 8, that he does not command them to do this, but that he simply takes occasion from the forwardness of the Philippians to recommend them to follow their good example. He does not presume to dictate, but only to advise. Ver. 10. At the same time he introduces a motive which must prove effectual with all in whom gratitude is not dead. Our dear Saviour forsook the riches of heaven, took upon himself the form of a servant, trod with sorrow our sin-cursed earth, having no place to lay his head, was cruelly pierced upon the cross,—all, that we might have the riches of eternal life. The basest ingratitude is alone sufficient to withhold means when his precious cause is in need.

Ver. 12. This verse contains a valuable lesson. The worth of our gift as measured by Heaven consists not in its greatness, but in the willingness with which it is given. The rich may not take credit to themselves because they give much. Have they given well? If so, the Lord accepts; otherwise, their gift of thousands is despised. Nor should the poor withhold from giving because they can give but little. The widows mite was more than all the gold cast into the treasury by the rich.

Chap. 9:1. Superfluous for me to write.—“I need not enlarge, having already said enough.”—*Clarke*. Ministering to the saints.—The collection for the poor saints at Jerusalem. See Acts 11:29; Rom. 15:26; 1 Cor. 16:1.

Ver. 2. Forwardness of mind.—Their readiness to contribute to the support of the poor and suffering saints. They had begun their collection a year before. See Ch. 8:10. Achaia.—The whole of the peninsula of Morea was anciently called Achaia, of which Corinth was the capital. While laboring in Macedonia, Paul had been wont to speak of the liberality of the churches in Achaia, and had thus provoked many to follow their example.

Ver. 6-8. “It is an important maxim, that ‘he who soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.’ God will bestow rewards proportionable to what is given, and to the temper from which it proceeds. With this hint, I leave it to every one to judge for himself what he shall give, and how much seed he shall throw into this grateful and fruitful soil. Whatever it may be, more or less, let it be given with a good will, and a good grace: ‘every man as he chooseth in his own heart, not as proceedeth from grief or necessity,’ as if he were sorry to part with his money, and were laid under a kind of constraint to do it: ‘for God loveth a cheerful giver,’ and nothing that is contributed can possibly be acceptable to him without that truly liberal disposition. And lest you should fear that your charity should bring you into wants and straits, I entreat you to consider that ‘God is able to make all grace’ and bounty of every kind ‘to abound toward you,’ so that all your liberality shall accrue to your advantage, and you shall be supplied with abundant matter for future charity; ‘that having always all sufficiency in all things, ye may’ go on with new enlargement and vigor of generous resolution, to ‘abound to every good work,’ without finding your circumstances straightened.”—*Doddridge’s Paraphrase*.

Chap. 10:5, 6. “All the terms in these two verses are military. Allusion is made to a strongly fortified city when the enemy had made his last stand, entrenching himself about the walls, strengthening all his ramparts, raising castles, towers, and various engines of defense and offense upon the walls and neglecting nothing that might tend to render his stronghold impregnable. The army of God comes against the place and attacks it; the strongholds, all the fortified places, are carried. The imaginations, engines, and whatever the imagination or skill of man could raise, are speedily taken and destroyed. ‘Every high thing,’ all the castles and towers, are sapped, thrown down, and demolished; the walls are battered into breaches; and the besieging army, carrying everything at the point of the sword, enter the city, storm and take the citadel. Everywhere defeated, the conquered submit, and are brought into captivity, are led away captives; and thus the whole government is destroyed.”—

Jenks. So may we be conquered by Christ; so may our thoughts be led into captivity by him.

Chap. 11:1. Duty to himself and to the cause compels Paul to commend himself in contrast with the false teachers who had led them astray. This he does with consummate wisdom and delicacy. Call it folly if you will; yet bear with me while I explain the reasons of my zeal.

Ver. 2. In the figure of a marriage here introduced, Christ is the bridegroom; the church, the bride; while Paul seems to consider himself in the position of one who selects the bride, and presents her in purity to the bridegroom. Paul’s jealousy occurs when he sees their affections in danger of being taken from Christ and placed upon false teachers. “The presentation refers to the period of the second advent, when the union of the church with Christ will be completely realized, the marriage supper of the Lamb.”—*Lange*.

Ver. 3. As Eve was deceived by the serpent, so they are in danger of being deceived by the false apostle. “This is a clear assertion of the reality of the appearance of Satan in the form of a serpent to Eve in Paradise.”—*Wadsworth*. “And we may add that we have the apostle’s sanction to the historical nature and accuracy of the history in Gen. 3:1, and onward.”—*Lange*.

Our Tract Societies.

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

WITHHOLD NOT.

WITHHOLD it not, though e’er so small,
The gift thou wouldst bestow;
Mayhap a harvest hundred fold
Shall spring from each we sow.

Withhold it not, though but a smile,
’Twill plant a seed of cheer
In hearts of such as tire or faint,
And make their way less drear.

Withhold it not, if but a word;
More fitly spoken word,
Than golden fruit in silver dish,
Will grace the festal board.

Withhold not, then, such comfort crumbs
As load thy daily board;
The sparrow’s fall and raven’s cry
Are noted by thy Lord.

—*Missionary Reporter*.

NEW ENGLAND T. AND. M. SOCIETY.

Report for Quarter Ending Sept. 30, 1883.

No. of members,	386
“ “ reports returned,	194
“ “ members added,	2
“ “ missionary visits,	2,131
“ “ letters written,	487
“ “ Signs taken in clubs,	1,697
“ “ subscriptions obtained for periodicals,	1,261
“ “ pages tracts and pamphlets distributed,	389,726
“ “ periodicals distributed,	13,841
Received on membership and donations, \$80.06; on sales, \$1,014.64; on periodicals, \$725.33:	

MRS. E. T. PALMER, Sec.

ILLINOIS T. AND M. SOCIETY.

Report for Quarter Ending Sept. 30, 1883.

No. of members,	383
“ “ reports returned,	148
“ “ missionary visits,	725
“ “ letters written,	700
“ “ Signs taken in clubs,	265
“ “ new subscribers obtained,	144
“ “ pages tracts and pamphlets distributed,	31,090
“ “ periodicals distributed,	6,921
“ “ annuals,	125
Received on membership and donations, \$29.07; on sales, \$107.47; on periodicals, \$164.87; on other funds, \$215.43.	

L. S. CAMPBELL, Sec.

TEXAS T. AND M. SOCIETY.

Report for Quarter Ending Sept. 30, 1883.

No. of members,	118
“ “ reports returned,	67
“ “ members added,	1
“ “ dismissed,	4
“ “ missionary visits,	273
“ “ letters written,	59
“ “ Signs taken in clubs,	34
“ “ subscribers obtained for periodicals,	13
“ “ pages tracts and pamphlets distributed,	15,372
“ “ periodicals distributed,	705
“ “ annuals distributed,	28
Received on membership and donations, \$15.55; on sales, \$4.40; on periodicals, \$58.51; on reserve fund, \$5.00.	

KITTIE M. STEVENS, Sec.

ANNUAL MEETING OF THE N. E. T. AND M. SOCIETY.

THE thirteenth annual session of the New England Tract Society was held according to appointment at South Lancaster, Mass., Nov. 23 to Dec. 3.

The first meeting was called to order by the President, Nov. 25, at 6. p. m. Prayer by Eld. Goodrich. The reading of the minutes of the last annual meeting was waived, and the summary of the workings of the Society for the past year was given. The present number of members is 386, seventeen of whom have been added during the year; 758 reports have been returned, and 3,333 letters written; 4,118 families have been visited, an increase over the previous year of 2,219, and 50,457 periodicals sent out. The Signs in clubs have averaged over 1,000 copies during the year, reaching 1,697 the past quarter. Subscriptions to the number of 2,182 have been secured for our various periodicals, and 707,541 pages of reading matter distributed. There were 1691 subscribers obtained and 411,547 pages of reading matter sent out more than during the previous year. As many as 500 vessels have been visited and furnished with reading matter, and 90 public libraries have accepted 800 of our books. A company of twenty-two persons, mostly heads of families, have embraced the truth in North Carolina by reading publications sent out from this Society and by correspondence. They are fully established upon the different points of our faith, hold their regular meetings and Sabbath-school, have a club of twenty copies of the Signs for missionary work, and *Instructors* for their Sabbath-school. They have never seen a Sabbath-keeper outside of their own company.

The work to be accomplished was presented by calling attention to the fact that while the Conference is one of the smallest in territory it ranks as third in population, containing more than a score of cities of over 20,000 inhabitants each. To all these the message of warning must be given. To accomplish this work will require broader plans and advance moves, and it is only by adopting these measures that the church can maintain spiritual life. Those who cease to take advance steps will quickly backslide, but those who venture their all and reach forward to go beyond their present ability to labor in the work of God, will realize his help in a special manner. Laborers must be educated who can connect Bible-readings with the colporter work, and this cannot be done successfully without instruction. There should be a training-school for the workers in the cause of God. A brief history of the school in this place was then given, which clearly showed that the hand of God has been leading out in this work, that his providence has been over its interest and that his blessing has attended it thus far.

The following committees were appointed by the Chair: On Resolutions, Elds. D. A. Robinson, A. S. Hutchins, and J. B. Goodrich; on Nominations, C. W. Comings, H. A. Weston, and J. R. Israel.

SECOND MEETING, Nov. 28, at 2:30 p. m.—Prayer by Eld. Hutchins. The report of the Treasurer was given, and by a comparison with that of the previous year it was shown that the business of the Society had more than doubled.

The Committee on Resolutions then presented the following:—

Resolved, That we express anew our unshaken confidence in the tract and missionary work, and that with renewed energy and consecrated zeal we will devote ourselves as far as possible to pushing it forward until the near approaching end shall come.

Whereas, Experience shows that the Signs canvass, when properly conducted and the work followed by frequent visits, is one of the best methods of preparing the way for tent-work; therefore—

Resolved, That we recommend that this kind of labor should precede our efforts in new fields.

Whereas, The sale of our works by canvassers is one of the most efficient means of diffusing the light of present truth; and—

Whereas, The various canvassing works now in the field offer profitable employment to persons of different ability and in varied circumstances; therefore—

Resolved, That we urge those who can to devote their entire time and energies to this work, and others, to do all they can in their varied circumstances in placing before the people such works as “Thoughts on Daniel and the Revelation,” “The Coming Conflict,” “The Way of Life,” and our various periodicals.

Whereas, There are many earnest and willing workers who have not sufficient experience to handle our larger works; and—

Whereas, The publication of “Sunshine at Home” for

the holiday trade offers a most favorable opportunity for such to gain a successful experience; therefore—

Resolved, That we recommend such workers to canvass their neighborhoods before Christmas with "Sunshine at Home," "Sabbath Readings" and *Youth's Instructor*, and then re-canvass after New Year's with "The Way of Life" and *Signs of the Times*.

Whereas, We believe the tract and missionary organization has had much to do in preserving our identity as a people in this Conference during the great dearth of ministerial aid; and—

Whereas, Our school is already proving itself an efficient means of fitting individuals to work in the cause, some already occupying positions of trust and responsibility not only in this Conference but also in Maine and Vermont; therefore—

Resolved, That we recognize in this enterprise the opening providence of God, and through this medium, with God's blessing, we may confidently expect efficient help in these destitute fields.

Whereas, The South Lancaster School has already continued with its present temporary arrangements longer than should have been under such circumstances; and—

Whereas, We believe its future prosperity depends very much on different accommodations from what we now have; therefore—

Resolved, That we advise the trustees to proceed at once to the purchase of land and the erection of such buildings as in their judgment the necessities of our school demand.

Resolved, That the School Board be instructed to open a stock book for the reception of shares, and that we recommend the raising of \$25,000 for the school enterprise.

Resolved, That immediate steps be taken toward the erection of suitable buildings and the furnishing of such facilities as are greatly needed by the South Lancaster School.

Resolved, That we hereby invite all our brethren and sisters throughout the Conference to take shares in the South Lancaster Academy.

Whereas, The plan of Bible-reading is proving to be a very successful method of introducing the truth into families in connection with our canvassing and colporteur work; therefore—

Resolved, That we recommend that this plan be introduced into our school, and thus present opportunities for those desiring to do so to prepare themselves to engage in the near future in the work of God.

These resolutions were considered separately, and all were adopted. A motion was made to adjourn this meeting, when a call was made for subscriptions in behalf of the school, and several thousand dollars were pledged at once, thus showing the interest which is taken in this enterprise; and before the meeting closed \$12,546 was subscribed.

THIRD MEETING, NOV. 30, 2:30 P. M.—The usual opening exercises were followed by the report of the Nominating Committee, who recommended for President, S. N. Haskell; Vice-president, D. A. Robinson; Secretary and Treasurer, Eliza T. Palmer; Assistant Secretary, Carrie M. Mace. For Directors, Dist. No. 1, J. C. Tucker, Kingston, R. I.; No. 2, M. Wood, Worcester, Mass.; No. 3, F. W. Mace; No. 4, Solon Farnsworth, Washington, N. H.; No. 5, H. L. Warner; No. 6, C. S. Dickenson, Holyoke, Mass.; No. 7, J. R. Israel; No. 8, W. J. Boynton. This report was accepted, and the individuals named were elected to their respective offices.

The following resolutions, which were presented by the Committee at this meeting, were adopted by the Society:—

Whereas, We believe our canvassers and colporters can do better work, and with less expense, where two or more go together; therefore—

Resolved, That we recommend that as far as practicable such a course be pursued; and we further recommend and urge all our canvassers to report weekly to our State Secretary.

Whereas, We believe the principles of health and true temperance are of great importance; and—

Whereas, The journal entitled *Good Health* is an able and earnest exponent of these principles, the subscription price of which is but a trifle; therefore—

Resolved, That we urge upon every family of our people in this Conference the importance of having the monthly visits of this journal, and that they secure the same at their earliest opportunity.

Whereas, We believe the time has come when a mission should be opened in the city of Boston; and—

Whereas, There is not at present the person who can take charge of such an enterprise; therefore—

Resolved, That we recommend the Conference Committee to select some one who can labor in connection with Bro. Boynton in New York City, and thus gain an experience in the work during the coming winter.

Resolved, That we recommend the Conference Committee to take the matter under advisement, and open a mission in the above-named city just as soon as they in their judgment deem advisable.

It was also moved and carried that the resolution of the General Conference relative to interchange of labor between the Vermont and N. E. Conferences be carried out.

These resolutions, especially those relating to missions, called forth remarks from the President and others present. The establishment of missions in our cities had previously been considered by the General Conference Committee, and it was recommended that the N. E. Conference take immediate steps in this direction. The presence and labors of Sr. White, and also of W. C. White and Elds. Hutchins and Goodrich, added greatly to the interest of the meetings, and were appreciated by the N. E. Society.

TREASURER'S REPORT.

Cash on hand at beginning of year,	\$ 755.62
Rec'd on tract fund,	3107.42
“ “ periodicals,	2262.71
Raised to meet general expense,	480.17
Total,	\$6605.92
Paid REVIEW AND HERALD,	\$2375.00
“ Pacific Press,	1905.22
“ for other publications,	1103.71
“ “ merchandise,	483.44
“ “ freight and express,	141.45
“ “ postage,	211.02
“ “ incidentals,	30.78
Total,	\$6255.62
Balance on hand,	\$ 350.30
Due from agents and societies,	714.03
“ “ on periodicals from districts,	682.69
“ “ Signs,	349.46
Stock on hand,	2350.56
Total assets,	\$4447.04
Society owes REVIEW AND HERALD,	\$1284.92
“ “ Pacific Press,	465.64
“ “ on Vermont reserve fund,	287.80
Total liabilities,	\$2038.36
Balance in favor of Society Nov. 1, 1883,	\$2408.68
S. N. HASKELL, Pres.	
ELIZA T. PALMER, Sec.	

OUR ABLE MINISTER.

I DESIRE to speak of the above-mentioned minister in a personal manner, so that our people and his friends generally will encourage him in his field of labor more in the future than in the past. I write of him freely, and shall use some terms of praise in his favor, on account of being so well acquainted with his Christian graces that I know he will not become exalted, as he never gets lifted up because of commendation, or cast down through censure.

He has been laboring in our Conference for several years. His labors have been of a self-sacrificing nature. He has never found fault with the little encouragement he has received from us. He has never sent in a bill against the Conference to be settled by the auditing committee, notwithstanding his converts to the truth have quite often replenished our treasury with means, and have donated to purchase tents for other ministers to preach in. Those who embrace the truth under his labors seem innocent of that spirit which cause some to say, "I am of Paul, and I of Apollos, and I of Cephas." They are ready and anxious to listen to any accredited Seventh-day Adventist minister, and when they hear the truth they often exclaim, with an animation glowing in the countenances which does one good, "Why that is just as I learned it."

I am now laboring in a new field. A Seventh-day Adventist minister has never preached in the county before. I have a large M. E. meeting-house in which to labor. Commenced meetings Thursday night, Nov. 29. After the discourse, a gentleman and his wife invited me to their home. As I was engaged for the night, I stated to them that I would gladly visit them the next night, if agreeable. They were the first ones to meeting the next evening. I shared the hospitalities of their home, and as we bowed in prayer night and morning, I felt that I had found a home in my new field. Sabbath morning, as I sat down to read, the lady soon joined me, intently reading "Spirit of Prophecy," Vol. 2, which had been loaned to her by one of our missionary workers. As soon as opportunity presented itself, I introduced the subject of present truth, as I had done the night before. I soon learned that she was quite well informed in many points of our faith, and when questioned in regard to the Sabbath, she stated that she was convinced that the seventh day is the only Bible Sabbath, and that she had commenced to observe it. I asked her how she became enlightened and convinced in regard to the subject, and was surprised to learn that it was through the labor of "our able minister."

Do you wonder who that minister can be?

Well, we call him, "*The Signs of the Times*." His head quarters are at Oakland, Cal., from which place he is ready to visit your friends whom you may be anxious to have enlightened in regard to the truth; providing you will encourage him by giving to the librarian of your church tract society \$1.60, who will immediately order him to visit your friend's house weekly one year, and you may be assured that he will do so, rain or shine.

The writer visited a reading-room at Indianapolis, Ind., Nov 28, to become acquainted and do missionary work, and in so doing introduced the above-named minister. The proprietor, on looking at his finely marked face, said pleasantly, "We are receiving that paper, and I wish I knew who sent it; I would thank him." He continued, "As I went to do missionary labor this morning I took several copies with me, and gave to parties who I thought would read." May the Lord bless the one who encouraged "our minister" to to visit that reading-room; and I have fully resolved that his visits shall not cease.

Reader, will you encourage this true minister to visit some home or reading-room during the coming year?
S. H. LANE.

Choice Selections.

THE HEART OF THE YEAR.

WHITE lay the world in her burial web;
Deep in December her life was at ebb;
Gray with great clouds, all the air-height was dim;
Frost-fingers, cruel and stealthy and slim,
Stiffened and sheathed every briar and stem,
Breaths of slow death-wind detaining on them.

Heavy tree-branches swayed upward and fell,
Moved like the swing of a funeral bell.
Where were the toss and the shimmer of June,
Glory of green that had vanished so soon,
Bird-song and bloom? I outquestioned with fear:
"Heart of winter! oh, art thou the heart of the year?"

Hush! of the snow and dull moan of the trees—
Durance of all—was there answer in these?
Durance! That said it. The things that endure—
Bear, and wait on—are the things that are sure!
Not in the shroud, or the pall, or the tear—
Deep in the life, is the heart of the year!

Down where the pain and the shrinking can be,
Buds the great summer, for earth and for me.
Down at the quick it must gather awhile,—
Grow to the fullness,—for blossom and smile;
Where the hope hides, under hindrance and loss,
Lies the heart-meaning, the sign of the cross!

Now it is June; and the secret is told;
Flashed from the buttercup's glory of gold,
Hummed in the humblebee's gladness, and sung
New from each bough where a bird's-nest is swung;
Breathed from the clover-beds when the winds pass,
Chirped in small psalms through the aisles of the grass.

Beauty of roses, the lavish sweet light,
Splendor of trees, rearing up the blue light,
Smell of the strawberry, balsam of pine,
Bliss of the brook, and this rapture of mine!
Tell they not all, now their heyday is here,
Heart of the summer is heart of the year!

Billowing forest, and balm-bearing breeze,—
Outcome of life,—lies the answer in these?
Waiting, fulfilling, holds neither the whole;
Greater the gospel than joyance or dole;
Whether His snows or His roses befall,
Heart of the Father is heart of it all!

—The Century.

—If we could understand our own weakness, and see the sharp points in our character which need repressing, we would see so much to do for ourselves that we would humble our hearts under the mighty hand of God. Hanging our helpless souls upon Christ, we should supplement our ignorance with his wisdom, our weakness with his strength, our frailty with his enduring might, and, connected with God, we would indeed be lights in the world.—Mrs. E. G. White.

—Cloudy days are many; bright days are few. We must catch each ray of sunlight as it comes. The clouds gather, and as they roll, they hide the distant shores from our sight. The clouds that hide our future never lift. Blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side, if we take firm hold, and cast our care on Him. It is better to trust than to see.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 18, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

VISIT TO OHIO.

SABBATH and Sunday, Dec. 8 and 9, we spent with the church in Clyde, Ohio. Quite a number of leading brethren were present from different parts of the State, and the meeting was a most excellent one. Eld. D. H. Lamson accompanied us from Hillsdale, Mich., and spoke twice to the edification and comfort of the brethren. His help was much appreciated by all.

Sabbath afternoon Eld. H. A. St. John preached his farewell discourse, previous to his departure for the Pacific coast. It was not without deep feeling that the brethren, especially those who had been associated with him in important positions in the Conference, contemplated a period of separation and the loss of his labors. One could hardly fail to be reminded that the same spirit still exists in some places which was so conspicuous in the days of the apostles. Acts 20:37.

Monday, the 10th, in company with Eld. L. and several of the Ohio ministers, we took the train for Cleveland, to be present at the convention of the National Reform Association, the 11th and 12th. The convention was not large in point of numbers. Probably not over three hundred were in the hall at any one time; and not all of these were delegates. There seemed to be no special effort to call out the masses; probably from a feeling that the time has not yet come to work in that direction. But a remark dropped privately by one of the members, that a certain obnoxious measure if carried through would lose them a million votes, shows that they intend to reach and control the masses when the time comes to strike. They are apparently laboring now to lay a foundation for a strong movement in all parts of the country not far in the future. This is shown in the list of officers they have secured, among whom are over three hundred vice-presidents who are connected with the higher courts, doctors of divinity, bishops of churches, presidents of colleges, etc. Mrs. Woodbridge, president of the Ohio Woman's Christian Temperance Union, was made one of the vice-presidents, the more closely to link the temperance work with their own. Indeed, they claim that their reform, which is to so amend the Constitution of United States as to secure a recognition of the Bible as the source of all law, and of Jesus Christ as the ruler of the nation, includes all other reforms; and on the basis of this claim they are endeavoring to rope in and identify all reformers with their work as their natural allies and assistants. This once secured, and the influence of great names, everywhere, also gained, they will be ready for a bold movement when the time comes.

The members of the convention were evidently men of ability and education. Their speeches were a great success intellectually and rhetorically; but from a scriptural standpoint some of them were most astounding. Of these we have not time to speak particularly in this paper, but purpose to speak of them fully hereafter.

We came out of the convention more than ever confirmed in the correctness of our position; more than ever assured that a great crisis is just before us; and that these men have entered upon a line of action, the end of which they do not themselves foresee.

Over three thousand copies of *The Sabbath Sen-*

inel were distributed in the city of Cleveland and at the Convention. This was a broad sowing of the truth for that place. Some effects were apparent immediately. We expect more widespread results in the future. God is hastening the day of his great work in the earth. Let us also hasten it by preparing ourselves thereunto.

SABBATH, DECEMBER 15.

Two discourses were given in the Tabernacle this day. In the forenoon we spoke, not on the "Eastern," but on the Western, Question, namely, the religio-political course this nation is to pursue according to prophecy, dwelling particularly upon the Sunday movement now becoming so prominent, and the impressions received, and the indications manifested, at the recent Cleveland convention of the National Reform Association.

At the conclusion of the service five were baptized by Eld. Butler, and united with the church; and application from another to unite with the church was subsequently granted.

In the afternoon Sr. White spoke from Rev. 3:1-12. Her words were full of admonition, instruction, and encouragement. She spoke particularly of the importance of strengthening the things which remain, and letting the enemy gain no advantage over us. She reviewed the past, showing where some who had once had the light had made fatal departures from the right way, and pointing out the glorious outcome which awaits those who stand firm in the truth and work of God. The events which may be expected to transpire in the political and religious worlds were graphically depicted. Her words made a deep impression upon the people.

At 1:25 the following night she took her departure with the company for California. The church hopes to have the privilege of welcoming her return another season.

THE PRESIDENT MUST KEEP SUNDAY BETTER.

A PARAGRAPH in the N. Y. *Christian Advocate*, of Nov. 22, 1883, makes some suggestions from the standpoint of the church in regard to the next presidential election. One of its remarks raises the query whether the matter of Sunday-keeping will not enter, as a prominent element, into the coming presidential campaign. Of this we leave the reader to judge for himself as he peruses the paragraph, which reads as follows:—

"The next presidential election is likely to be closely contested, and there are good reasons for believing that party attachments are not as strong as they were five years ago. These conditions dictate to parties great care in the selection of candidates, and we take an early occasion to claim for the Christian people of the country respect for their wishes as Christians in the matter of the personal character of candidates. They do not want Presidents who drink and swear and shun the house of God on Sunday. If there are candidates who do such things, they would better be dropped at once. Christian people are not going to prescribe that a President shall belong to any particular church, or to any church at all; but they are more and more disposed to insist that the President shall be decent in speech and sober in his habits, and that he shall respect the Christian Sabbath. Another danger to which parties are more and more exposed is the temptation to spend large sums of money to secure success. We respectfully remind their leaders that a large number of voters have grown to be suspicious of these increasing political expenditures."

CHANGES IN THE SWEDISH PAPER.

WE anticipate a great advance in the Swedish branch of the work in this country in the near future. Influences which have greatly hindered it since the apostasy of Chas. Lee, now seem to be reduced to their minimum. The effect of his work is now manifest. We trust there are good, honest-hearted people who were misled by him, who may now be reached, and some we trust will

return to their first ardent love for the cause. Eld. Rosqvist has come over from Sweden and is already laboring with encouraging results among the Swedes in the West. We hope for the best results. The Swedish cause has passed through a great crisis. It has been most discouraging to consider the ruin in many places wrought by those who ought to have been the friends of the cause. But having at last killed off their own influence, we now hope for better days. Every good cause has to have its baptism of sorrow. Then the experience gained compensates for the sadness experienced, and the good work prospers as never before. We could present many illustrations of this principle. We expect this result in the Swedish work.

Believing the time has now come to work with success for the cause among the Swedes, we are anxious to do all in our power to assist in it. The *Harolden*, our Swedish paper, has heretofore been issued monthly, while the Danish paper, the *Tidende*, has been issued twice as often. It has been a source of sorrow to our Swedish brethren that they could not have a paper as often as their Danish brethren. Not being as numerous as the Danes, the subscriptions have not been sufficient to meet the expense of publishing the *Harolden* hitherto. This reason has seemed to prevent its publication oftener. But we have hit upon a plan which we trust will meet the wants of the Swedish cause, and give them a paper semi-monthly, and yet be of but little more expense. The General Conference voted to establish a new paper in Sweden at once. This will be published monthly also. We have arranged so that the paper published there shall have the same name as the one here, and be issued at such a time as to reach subscribers in this country half way between the issue of the *Harolden* in America, thus furnishing a paper once in two weeks. Subscriptions here for both will be \$1.00 per year. This gives twice as many papers, at an increase of only one-fourth the expense. No doubt many who have come to this country from Sweden will be glad to have a paper half of the time from the old country. This will cement the Swedish cause throughout the world, and add much to the interest in that branch of the work. We trust our Swedish friends will rally, and make one united effort to increase the subscription for this paper.

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

HOW THE NUMBER OF OUR MINISTERS CAN BE INCREASED.

It frequently becomes necessary for us to co-operate with God in answering our own prayers. The children of Israel desired bread in the wilderness and God gave it to them, at the same time making it incumbent upon them to gather it, and prepare by baking or seething. They desired flesh, and he sent them quails; but these quails were neither dressed nor prepared for the table through the process of cooking. Indeed, the people were compelled to capture them while yet alive and upon the wing, and to prepare them for food afterward. Again, when the toil-worn and hungry disciples longed for food for themselves and families, the Saviour might have supplied their wants without requiring any effort on their part. He did not do so, however. On the contrary, he directed them to cast their net on the right side of the ship, and when it was filled by the multitude of fishes, he allowed them to drag it to the shore and remove the fish therefrom at the cost of much hard work.

As in temporal, so in spiritual things. It is right to pray to God to advance the interest of his cause and glorify his own name through the conversion of sinners. We need not expect, nevertheless, that he will do this independently of human instrumentalities. You cannot cite a sin-

gle instance in which, during the last eighteen hundred years, a soul has been converted who does not owe that conversion either directly or indirectly to the labor of some human being. The explanation of this state of things is found in the following passage: "How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14. The Bible is the fountain of truth. From it the preacher obtains his authority to offer free salvation to all believers.

But the truths of the Bible must be preached, and ministers must be fitted up for their work and supported therein. It takes many hands and much hard work to secure these ends. Perhaps it is well that we cannot figure out just what the salvation of each individual will cost in dollars and cents. The revelation might have a tendency to discourage those who have never meditated upon this phase of the subject. Take, if you please, tent-meetings. They are held in the most favorable portion of the year, and are attended by hundreds. Two ministers and a tent-master are usually present under pay. If such a tent company shall bring into the truth, on the average, thirty persons each season, they will, judging from the past, do full as well as we have any reason to expect. The actual cost of such a summer's campaign cannot be less, all things considered, than three hundred dollars. It would be safe to conclude that not over one-half of the thirty mentioned above will ever reach the city of God. Calculating on the basis of this estimate (which is more liberal than the facts will warrant), we perceive that the conversion of each of the remaining fifteen has required an outlay of twenty dollars. When it is remembered that we have not taken into the account the enormous amount of labor which is expended upon men and women already in the church, in order to keep them in the road to heaven, it will be readily discovered that while heaven is very cheap, as some men phrase it, it nevertheless costs a sum which is far from being inconsiderable, even in dollars and cents, to secure the passage of a single individual through this wicked world into that most desirable of all places.

But, says one, your figures discourage me from laboring for others. In reply, let me ask you if you have a family? If so, have you ever estimated the cost of rearing such a family? Does it not require hundreds of dollars, on the average, to bring each one of your children to a point where he is capable of self-support? Do you ever regret the money thus expended? If not, why not? Do you answer that it is a great pleasure to you to look upon your own offspring, and, besides, that you anticipate that they will make you some return by and by for what you have done for them? I reply, There is no relationship in this world which is nearer and dearer than that which exists between converted persons and those who have brought them into the truth. There is, therefore, no pleasure higher and purer than that which one experiences when looking upon those who have been brought into the church through his labors and sacrifice. Furthermore, such an one will witness returns for such labors and sacrifice in the world to come. Every soul which we may be instrumental in saving here will add to the crown of our rejoicing a radiant star. But to come to the point which is before the mind of the writer of this article, *i. e.*, the increase of the number of our ministers.

Doubtless many of my readers take great satisfaction in seeing others saved, and no doubt they are anxious for the reward of those who shall bring others to Christ. It is quite certain, also, that while they are ready to invest their means in the cause of God, they are desirous of doing so to the best advantage possible. Permit me, there-

fore, to make a suggestion which I trust will be of service to you in this matter. Do you not remember that when Absalom sought to destroy his father David, the people would not allow the latter to go out to battle, assigning it as a reason that his life was worth more than ten thousand of theirs? 2 Sam. 18:3. But why was this so? Simply because David possessed talents and capabilities of a very high order, and could therefore accomplish much more than any of them.

Just so in the cause of Christ. Some by nature and grace conjoined are fitted for the work of the ministry. Once in the field, they can accomplish as much for the cause of Christ as one hundred ordinary men can do. To my certain knowledge, there are scores of men who are not only qualified to preach the present truth, and are anxious to do so, but who are prevented from doing so only by pecuniary necessities. They stand in need of a few months' training at the College before they can enter upon their work to advantage. Unfortunately they are poor, and not able to meet the expense of board and tuition. Brethren, do you not recognize your opportunity? If you wish that others shall be saved, and that you may work to the best advantage, why not step right in here and invest your means to the very best account possible in the cause and work of God? Why not have from one to ten of those young men fitted up at your expense to go out with their sickle into the white harvest field to earn, as it were, wages to be paid to you on the other shore? Perhaps you have been praying for some time that the Lord would open the way for you to do something which would directly forward his work in the earth. If so, be reminded again that we can many times answer our own prayers.

Has God given you means? Does he instruct you in his word to use it to his glory? Then, surely, he has not left you ignorant as to how this can be done. Manifestly, you are to search for opportunities to do what you desire. This you have been doing hitherto, and now they present themselves by scores. From many States we are constantly receiving letters from men whom a few hundred dollars would help to enter upon their duty as dispensers of God's word. Will you render them the needed aid?

In order that you may see that we are not drawing upon our imagination in this matter, and that the men spoken of actually exist, and that they are intensely earnest, a copy of a letter from one of them is appended.

"DEAR BROTHER IN CHRIST: Although I do not know you personally, yet I would like to write you this letter to get some information on the following points. First I will state my case.

"I am a young man twenty-three years of age, a carpenter by trade. I have a wife and one child. I have been in the faith three years and a half, and at different times have been impressed very strongly that I should go out and labor in the cause, and especially since last spring. The longer I strive against the impression, the more dissatisfied I feel with myself. But now comes the difficulty, and that is, 1. Can I, with the small sum of money that I can get, go through a five or six months' course of study at Battle Creek College? and 2. Will that short course of study be sufficient to prepare me to enter the ministry? I have a fair education, and think I can say I am quite quick at learning.

"Now, I can leave my family provided for until I can get back to them, that is, for six months, and still have enough to pay my fare to Battle Creek, and have about forty dollars left. I can take my tools with me, and if I get any time to work, and can get work, either at my trade or anything else, I shall be glad to do it, so as to help me out in paying for my tuition and books. I want to work in the cause if it is possible, and I see no other way to do it. I think it would be gaining time to go through a course of study, as you are prepared at the College to teach in the shortest time that which is most necessary. If you think this plan feasible and best, I would be

very thankful to you for letting me know. Please inform me as soon as convenient, and oblige,
"Your brother in Christ,

"_____"
W. H. LITTLEJOHN.

MEETINGS IN MASSACHUSETTS AND NEW YORK.

SOUTH LANCASTER, MASS.

THE meeting at South Lancaster commenced Friday evening, Nov. 23, and continued ten days. It was one of unusual interest, and in many respects the most encouraging, and we trust profitable, meeting of the kind ever held in New England. The attendance from abroad was not as large as at some of our general meetings, although many of our leading brethren were present. Nearly all attended the morning meetings held at half past five. At most of these Sr. White was present, and her testimony was never more appreciated than at these meetings. Many were helped into the light who had previously been in a discouraged state of mind.

Our missionary report showed more than twice the amount of labor performed than in any previous year since the organization of the Tract Society. We never saw a greater and more general interest to see the cause of truth move forward than at this meeting.

The missionary work and its relation to the school were considered, and there was a general feeling that one could not be successfully carried forward without the other. To secure immediate help in the cause of present truth, is the object of the school. It should be a missionary training-school, imparting such instruction as can be utilized by colporters, canvassers, and missionaries, in the different phases of the work. The influences which surround such a school should be of a high moral character. The buildings, landscapes, and every surrounding should contribute to this end. The teachers should have a living connection with God, and their souls be inspired with the spirit of our special work.

The results of the school already apparent were mentioned, and were so very marked that all could see plainly that, although the circumstances were somewhat unfavorable in the lack of suitable school buildings, etc., yet the prospering hand of God had attended the efforts. Over a score have been converted to God, and twelve active laborers are now in the field who were not such before entering the school. These are among the results of the first year's effort. It has struggled through difficulties, but God has crowned with his blessing the efforts to overcome them. None could take any glory to themselves. We could only say, "This is the Lord's doing, and it is marvelous in our eyes."

The only question to be settled was, Shall the school enterprise go forward and involve an expense of twenty-five or thirty thousand dollars? Land would have to be purchased, a school building, boarding house, and work-shops, immediately erected. The brethren with one united testimony said, We will go forward trusting in God to help us. There was no urging for funds, but the simple facts were stated, showing the necessity for an extra effort to be put forth if the enterprise is to be a success. Pledges commenced with sums of \$1,000. During the meeting two individuals gave \$2,000 each; three gave \$1,000 each, one \$700, one \$600, and five \$500 each, and then others gave smaller sums, so that the aggregate amount pledged at the meeting, to be paid in one year, was over \$12,500, and over \$4,000 of this is available in a few weeks' time. Those who gave did it understandingly. It should be remembered that the friends in New England raised the past summer over \$2,000 on foreign missions, and have ever done their proportion on every enterprise of general interest to the cause.

When the sum of \$50,000 was raised to erect the College at Battle Creek, one-tenth of the entire sum was pledged at the camp-meeting held at South Lancaster. There are no wealthy brethren in this Conference; indeed, we know of no person who is worth \$10,000. We mention the above to the praise of God, for it was by the influence of his Spirit that this was accomplished. We would not forget to say that some not of this Conference gave liberally to this enterprise.

Tent-making has already been commenced in the school, and there will be a class in cobbling, and another in dress-making during the coming term. Before spring we expect, with God's blessing, that there will be not less than five different kinds of useful employment represented. Within forty-eight hours from the close of our meeting, a deed was taken for over twenty acres of the most desirable land in the village, upon which to erect suitable buildings, and to be cultivated by the students, etc.

On Thursday we had truly a day of thanksgiving to God. Instead of a day of feasting upon pork, beef, fish, and fowl, not the smell of meat was in the camp. At the close of a Bible-reading conducted by Eld. Corliss, on the subject of praise and thanksgiving to God, twenty-seven gave themselves to the Lord as a thank-offering, eight for the first time. Quite a proportion of the above-mentioned sum was pledged on that day.

On Sabbath, Dec. 1, a goodly number again came forward, thus expressing a desire that the brethren should pray for them. On Monday the friends scattered to their homes greatly encouraged. Many of the students went to canvassing either for the *Signs of the Times*, the "Way of Life," "Sunshine at Home," or "Thoughts on Daniel and the Revelation;" while some of the children took "Sunshine Series" and the *Instructor*. Thus closed a successful general meeting for the New England Conference.

WELLSVILLE, N. Y.

December 12 we left South Lancaster for the general meeting of the Pennsylvania Conference which was held at Wellsville, N. Y. We arrived Friday morning. The meeting was already in progress, and much of the Spirit of God seemed to be present in their midst. It was a larger gathering of the friends of this Conference than had ever met before, except at their camp-meetings. Sr. White and Bro. W. C. White were present. This meeting was as encouraging in its nature as the one held in South Lancaster. Our brethren were anxious to see the cause advance. They felt that the time had come when the leading cities should be entered and labor begun, and the attention of the people called to the truths which we profess. Philadelphia presents advantages over any other city in Pennsylvania, as it may be called a seaport city, and it has been found that publications can be transported by water at a much cheaper rate than by any other means. In fact, thus far we have secured free transportation to nearly every nation of the globe that can be reached by water. Then, when men are upon the water, away from the daily news, which is received by those upon land, almost any reading is acceptable to them. Thus in some respects Pennsylvania, New York, New England, and Maine, as well as those States on the Pacific Coast, present advantages for missionary work that no inland city can possess. And there are no Conferences that should feel more of the missionary spirit than those that border upon the sea-coast. It is a blessing to have the privilege of opening missions in these cities which have a direct connection by water with all portions of the earth.

Our ideas of the work have been altogether too limited. Our brethren in Pennsylvania felt that if they could raise a few hundred dollars to enable them to erect a building in Wellsville as a depository for our publications, it was all they could expect. But when they came together and considered the magnitude of our work, and our nearness to the second coming of Christ, they felt that their ideas were altogether too narrow, and that the time had come for them not only to lay broader plans, but to make immediate provision to carry out those plans. Accordingly they passed a resolution, that instead of raising a few hundred dollars, they would raise \$10,000, open a mission in Philadelphia, and increase their reserve fund so that they could build a depository, and keep a larger stock of publications on hand, also have a fund of at least \$2,000, to assist those who would need assistance to engage in the missionary work

as ministers, colporters, etc. Over \$5,000 was pledged at the meeting. One brother pledged \$1,000, and five pledged \$500 each, and it was confidently believed that there were as many more in the State who were not present that would do the same, while the balance of the \$10,000 could be made up in sums of from \$100 to \$300, thus leaving the smaller donations to supply their tract fund, which will always have a constant drain.

It was thought that as the Pennsylvania and New England Conferences sustained the same relation in the nature of their missionary work, having the same connection with the ship mission, that it would be well for them to unite in their educational interests, as the disciplinary training and experience needed would be similar for the workers in those fields. The spiritual interest of the meeting was good. We never heard Sr. White speak with greater clearness and power than at this meeting. On Sunday at 3 p. m., she spoke by special invitation in the Baptist house. The house was crowded so that chairs were placed in the aisles and in every vacant spot to accommodate the people. It is evident that God is turning the tide in favor of his people, and opening the way for a more extensive promulgation of present truth. Wisdom would say, Watch for every opening providence to correctly represent the truth before the people.

The brethren were much encouraged. We left on Sunday night, about 12 o'clock, for Battle Creek, while on Monday the brethren met to arrange their labors for the winter campaign.

When our brethren throughout the field see the importance of having a large tract depository in order to extensively distribute our publications in every part of their respective Conferences, and to educate men to labor in the cause, availing themselves of talent that God's providence brings within their reach, we shall see one hundred times more accomplished than we now see. God works according to our faith, and if we do not expect much we shall not see much. Let larger plans be wisely laid. Let the responsibility of carrying this work forward rest upon men who have means, and there are hundreds whom God has made stewards of this world's goods who will be ready to invest their thousands to carry on this work. Very few men will cling to their farms and merchandise when they see that by using the same in the cause, it will plant the truth in cities and places where it has never before entered. We confidently look forward for a greater work to be accomplished this coming year than many of us have ever dreamed of in the past.

The New England and Pennsylvania Conferences took steps to secure men to go to New York and labor in connection with that mission that they might gain an experience which might qualify them to labor in the cities in their respective Conferences. S. N. HASKELL.

IMPRESSIONS OF THE LATE NATIONAL REFORM CONVENTION.

THIS convention was entirely representative in its character, and is not to be regarded in any sense as a mass-meeting, or even a popular gathering of the friends of the cause of National Reform. This is evident from the fact that no special effort was made even in Cleveland to insure a large attendance.

The pastors of churches came, but not their people. The Association is not yet ready to make a popular demonstration. Only the hard workers were there; and they were there, apparently, only to lay plans and devise means to make their work from their standpoint a glorious success. None, in any cause, could be more sanguine than they were of the ultimate object to be gained. It was an assembly of representative men in the fullest sense of the term. The most robust moral sense and nature, the most exalted patriotism, the most unbounded zeal and enthusiasm, the eloquence, erudition, culture, position, and influence of the church, the law, and the schools, gave this convention a prescience that will make itself felt by the nation at large.

The party have already gained the affections of what is esteemed heroic evangelicism far beyond our fears, and equal to their hopes. The members do not seem to be in any hurry, with all their anxiety, to see their measures carry. They say they can afford to wait God's time, and will patiently labor and never yield till their object is

accomplished, *i. e.*, to make the nation acknowledge that "God is the sovereign of the universe; and Jesus Christ, by the Father's appointment, the rightful ruler of the nations." It seems that in the above all-too-familiar phraseology they are willing to pay to our Father in heaven and our dear Redeemer a compliment by voting the name of our God in the National Constitution and our Saviour the author of all statutory law.

The Rev. Dr. Merrick made the statement, which was greeted with great applause, that they meant their work to crystalize in the form of law, and that the most potent form of law. Many things were said in the convention that it would not do to say to the masses who are already jealous of their personal liberty, as they are pleased to term it. The time will soon come when the masses will hear, and by the present policy will be leavened, so as to love to hear the things that are now said to the few. There is not, however, a single measure prepared by the National Reform Party, or the Christian politician, that is not a measure of right; and the condition of things at which they aim, and to which they hope to come, should be the desire of every Christian heart, provided it can come in God's way and by his direction. The one great trouble will be, not that the Bible be taken as the rule of life for the nation as a moral person, or of individuals as moral persons, but that evangelical Christianity, as it is called, shall interpret the law and the Bible for the State and for the individual.

If our government were a theocracy, and the Lord were king, if his will could be known and he should judge the cause by urim, by thummim, or by a prophet, then, indeed, would interpretations be correct and judgment just. The Christianity of to-day, with its different interpretations, is not logical; how, then, can it be made infinite?

"What is broader," exclaims the Rev. Dr., "than the view of a universal sovereign? what broader than infinite Christianity?" This is to be brought about, we are taught to believe, by amending the National Constitution by inserting the name of God in it, and electing only Christian men to office; "for," says the speaker, "vote for none who will not accept this standard." The most unbounded faith is expressed in the ultimate success of the cause; and, to more fully show the fallacy of human Christian (!!) exegesis, it is claimed that then the millennium is begun, and that Rev. 11: 15 is in process of quick fulfillment when "the amendment" is carried, and Christian usages are established upon an undeniably legal basis!

D. H. LAMSON.

"PLEASED WITH IT NOW."

In a late report from Sweden a certain priest is reported as saying that "there was nothing in the Bible to prove that Sunday had become the Sabbath. It was a human ordinance, but the Lord had been content with it so many hundred years that *he no doubt was pleased with it now.*" This is not a new thought. The Catholic "Catechism of the Christian Religion," speaking of the change by which "the church" has substituted Sunday for Saturday, says: "The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of, and consequently the divine assent to, the change."

This suggests the question, How long must men transgress a commandment of God, substituting something else in its place, in order to get the divine assent to the change? How long must we substitute theft for honest dealing, and falsehood for truth, ere the Lord will be pleased with it?

There were long periods of time in ancient Israel when they substituted their idols and the groves for the worship of the true God. Why did they not obtain the divine assent to the change? We do not learn that God ever became pleased with it.

God's law is declared by the pen of inspiration to be the truth. Ps. 119: 142. "All thy commandments are truth." Verse 151. The Sabbath commandment is one of them, and it reveals the truth that the Seventh day is the Sabbath or rest-day of God. That any other day of the week is the Lord's rest-day is false, for he rested on no other day of the seven. Now the question resolves itself to simply this: How many ages and generations must a lie be repeated to become the truth, and God be pleased with it?

R. F. COTTRELL.

ONLY.

ONLY a word for the Master,
Lovingly, quietly said;
Only a word,
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep;
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught"
(So the proud world thought),
But yet souls to Christ are won.

—Sel.

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.

COLORADO.

BEAVER CREEK.—I have been here nearly three weeks. Have held seventeen meetings, awakening some interest, also some opposition. A few will obey. I expect to remain in an adjacent neighborhood the rest of this month so that interests may blend. Brethren, pray for the work in Colorado.
A. J. STOVER.
Dec. 7.

MICHIGAN.

WATERVLIET, RIVERSIDE, AND HAGAR.—Last Sabbath, Dec. 8, I met with the brethren in Watervliet. They are keeping up an interesting Sabbath-school. Riverside and Hagar are stations on the Chicago and West Michigan Railroad, between Watervliet and Benton Harbor. I have preached five discourses at Riverside, but have concluded to hold a course of meetings at Hagar. There are two faithful Sabbath-keepers at Riverside, one at Benton Harbor, and a brother whom I have not yet seen gets his mail at Benton Harbor. I have been disappointed in not having Bro. Kunz with me. I need help very much. Until further notice, my post-office address will be Benton Harbor, Berrien Co., Mich.
Dec. 13. T. S. PARMELEE.

IOWA.

SWEA, KOSSUTH Co.—By request I came to labor among the Scandinavians in Iowa. Arrived at Council Bluffs the 3d of September. Labored some among the friends here and the church at Weston. From the 2d to the 18th of October, labored in company with Eld. E. G. Olsen at Algona. Came to this place from Algona. SWEA is a large Swedish settlement about ten miles northwest from Bancroft on the Chicago N. W. R. R. Few came to meeting at first, but since visiting at their homes, the attendance has been good. The opposition of the Baptist minister has also helped some. Five have concluded to observe the Lord's Sabbath, and we hope for others, as the interest seems to be good. On the last four Sabbaths and Sundays I have enjoyed the company of Eld. E. G. Olsen, who has come here from Algona and remained Sabbath and Sunday. My desire is to so labor that souls may be saved.

My permanent address is Algona, Box 68.

Dec. 5.

JOHN WILSON.

WISCONSIN.

POY SIPP.—According to appointment I met with the Poy Sippi church Nov. 30, and continued our meetings for eleven days among the Scandinavians. On account of some difficulties between the church members, I entered upon the work here at this time with much trembling. After a good deal of patient labor for several days, we appointed Sabbath, the 8th, for fasting and prayer with humiliation of heart, and the Lord worked for us beyond expectation. Hearts were converted and united in brotherly love. We held one or two meetings every day in the Danish language, and closed Monday, the 11th, in celebrating the ordinances of the Lord's house. On this occasion the blessing of God came very near. We feel sure that if the many good confessions and resolutions are carried out, much good will result to the cause in this place. May it be so.
J. F. HANSON.

INDIANA.

EDEN.—I began meetings in the M. E. church at Eden, Hancock Co., the evening of the 8th inst., and have given three discourses. The indications are favorable for an interest, and if we are permitted to continue to use the house we may hope for good to be accomplished at this place. Will God's people remember the work here as they petition the throne of grace?

WM. COVERT.

ROCHESTER, DEC. 9.—The interest to hear present truth is much greater than has been known here since the organization of this church in 1874. Thus far, five have voted to keep the Sabbath, and one has united with the church. The cause of this revival is the method pursued in conducting our services. Each night we have a Bible-reading of about forty-five minutes' duration; this is followed by a fervent exhortation of fifteen minutes. We distribute Bibles throughout the congregation and invite all to read, irrespective of religious belief. The interest is truly wonderful. Children of tender age, and white-haired sires that are not of our religious belief, earnestly participate in these exercises. Surely there is nothing like Bible-readings to revive our old churches.
A. W. BARTLETT.

SEVASTOPOL AND ROCHESTER.—Since the General Conference, I have been holding meetings with the brethren at the above-named places. We held our first meeting in Sevastopol, Nov. 23, and continued until Dec. 2, giving thirteen discourses in all. I found some good souls here trying to live out the truth. Union and love prevail among them, and they seem to want to do what they can to advance the truth. The outside interest was good from the first to the last. Several asked for prayers, and two more have decided by God's help to walk in all his commandments. May God bless them, and help them to overcome and at last hear the "Well done." While here I canvassed, in all, about one day, taking six orders for "Thoughts on Daniel and the Revelation." I left the brethren and sisters of good courage. May God bless this little company.

Dec. 4 I came to Rochester, where I joined Bro. Bartlett in holding meetings. The Spirit of God has wrought powerfully upon the hearts of the people. Several have already taken their stand to obey the truth, and we have great hopes that others will soon. Bro. Bartlett leaves for Rush county to-day. Bro. Hill and myself will continue the meetings as long as the interest demands.
Pray for us. M. G. HUFFMAN.
Dec. 10.

RUSHVILLE.—We have been laboring during the past ten days in a field entirely new, situated in Rush Co., near Rushville, the county seat. A very devoted sister lives here who embraced the truth several years ago. She has obtained subscribers for the *Signs*, scattered tracts, supplied the depot with reading matter, and sold some ten copies of "Thoughts on Daniel and the Revelation," which, in connection with her living out the truth, has resulted in creating a favorable impression concerning what we teach.

Through the influence of the above-mentioned sister, we obtained the use of a large M. E. meeting-house, and commenced preaching Nov. 28; we have preached each night for ten days. The first night there were about forty present, and every night since the number has increased, until during the past few meetings nearly three hundred have been present. The best of order was preserved, and the congregation gave almost breathless attention, listening to the truth as long as it was spoken. The congregation of their own accord donated enough to furnish wood and oil and pay all other expenses.

As soon as the interest seemed to warrant, reading matter was introduced, and we sold \$6.09 worth during the last few evenings. Yesterday, first-day, the regular minister filled his appointment, announcing that he would commence a protracted meeting immediately. Thus we find ourselves deprived, for the present at least, of the house. Many of the M. E. members and a host of outsiders regret that it is so. We hope in due time to again secure the house. The people treated me kindly, and many of the Methodist members solicit me urgently to return as soon as a house can be secured. I regret that the matter has terminated as it has; but I praise the Lord

that I had the privilege of delivering thirteen sermons in regard to present truth, and of selling hundreds of pages of reading matter which contain precious truths. We had just reached the Sabbath question but did not introduce it. May our Master hasten the time when hundreds shall be laboring in new fields, for truly the honest are longing for a knowledge of the truth.

S. H. LANE.

OHIO.

YELLOW SPRINGS.—From Dec. 1 to 5, I was with the church in Yellow Springs. We were sorry to learn that two or three souls had soon tired of the way. But there are some precious souls here that we expect will go clear through to the kingdom. We were much rejoiced to see their good courage in the Lord. Bro. Guilford assisted me in the meetings. We endeavored to make all of our preaching practical, as well as doctrinal. We had several Bible-readings upon important subjects, which we feel sure were both interesting and instructive. Our labors among them seemed to be appreciated, and, we hope, did much good. We were unable to stay as long as desired, but Bro. Guilford will resume the meeting, to continue as long as seems good. We confidently expect an ingathering of souls before he gets through.

The dedication services of their new house, on Sunday, at 11 A. M., were well attended. This little society have done nobly in the erection of a house of worship. Their house is a model of neatness and good taste. Everything, inside and out, is finished up in good order. There are good sheds for teams, the lot is inclosed, and a neat and well-painted fence is built in front. The building committee report good feeling and union all the way through. The entire cost in money (aside from labor donated), including lot and all pertaining thereto, was not much less than \$1,000; yet it was all paid for. If this little society will build each other up in the most holy faith with the same zeal and harmony that they have shown in the erection of this house, I am sure they will grow in grace, knowledge, and members. I part with them, earnestly praying that their love for each other may abound more and more, and that we may meet when Jesus comes.

CLYDE.—From Dec. 6 to 9, we had a general meeting at Clyde. Elds. Uriah Smith and D. H. Lamson, on their way to the Cleveland Convention of the National Reform Party, stopped over Sabbath and Sunday with us, and each spoke twice with freedom and to good acceptance. We feel that their presence and earnest words added much to the interest of the meeting. There was a fair turnout of our people in the immediate vicinity. Several interesting Bible-readings were held. All of the ordained ministers of the Conference were present but one. Work was laid out for the winter, to be entered upon at once. Several persons of ability and devotion will give themselves to the work of canvassing and general missionary work, and will begin immediately. The Lord is putting it into the hearts of many to prepare to work in his cause as never before. When we earnestly and in faith pray the Lord of the harvest to send forth laborers, he will hear and answer.

About \$1,000 was pledged at this meeting for the Ohio reserve fund. This was a good start for so small a meeting. Brn. Underwood and Gates will begin immediately to hold general meetings throughout the State. We hope our people will take special pains to attend these meetings, as they have solemn and important things for your consideration.

At the close of this meeting I bade farewell to my dear brethren with whom I have been associated so long. Ohio is my native State, and here has been nearly all my experience and labor in connection with the cause of God under the third angel's message. Dearly do I love this people, and my attachment to them makes it painful to separate from them. But in all our partings here the hope of meeting again when Jesus comes, cheers the heart.

We expect now to leave home evening after the Sabbath, Dec. 15, for the Pacific coast. We shall be glad to hear from old friends at any time, but expect to be so fully occupied as to preclude extensive correspondence. My post-office address, until further notice, will be Pacific Press, Oakland, California.

H. A. ST. JOHN.

Battle Creek, Mich., Dec. 11, 1883.

—Bad seats to occupy—conceit and deceit.

Special Notices.

BUSHNELL MEETING.

It is with pleasure that I announce to the friends of the cause in Dist. No. 6, Mich., that the president of the General Conference has cheerfully consented to attend this meeting. Let us show our appreciation of his valuable labors by putting forth earnest effort to be present.

WM. C. SISLEY.

GENERAL MEETINGS FOR OHIO.

We would call the attention of our brethren to our appointments in this paper. After filling these we shall visit churches in the following order: Dunkirk, Corsica, Belleville, Waterford, Newark, New Haven, Norwalk, Spencer, Litchfield, Akron, and other points.

All scattered brethren in the vicinity of these churches, and also the neighboring churches, are earnestly invited to come and stay till the close. Instructions will be given in canvassing for our books and periodicals, and in conducting Bible-readings. Let all who desire to seek the Lord and prepare for more active labor in this closing message of mercy, come to these meetings.

R. A. UNDERWOOD.

E. H. GATES.

MEETINGS IN MICHIGAN.

It is greatly desired by those who are interested in the progress of the cause in Michigan, that the spirit of progress and earnestness so plainly manifest at the time of the General Conference shall be disseminated as much as possible throughout this strong Conference. To accomplish this, it is proposed to hold important meetings in various parts of the State. I am invited by the president of the Conference and other leading brethren, to help at these meetings, as far as other duties will admit. I have consented to do so, and hope to meet with the friends of the cause in three or four places at least, before leaving for Europe. Providence permitting, I will be at Bushnell at the meeting appointed there next Sabbath and Sunday. I greatly desire to see a general rally of the brethren and sisters of the country around that place. We hope for an excellent meeting. The time has come for earnest work. We want to see the light kindling up in old Michigan the coming year as never before since this cause started. God is ready to bless us, if we move out in faith.

GEO. I. BUTLER.

MICHIGAN T. AND M. MEETING.

By appointment in another column it will be noticed that this meeting is appointed to be held one week earlier than usual, and hence comes on the regular time for the district quarterly meetings. The appointment was not made without due consideration and good counsel. The following are some of the reasons why the change was made: 1. There are some very important questions that need prompt attention, and should be considered before any more general meetings in the districts are held. 2. This time will best suit Eld. Butler, who has kindly consented to meet with us. We feel that it will well pay us to be a little irregular, if by so doing we can avail ourselves of such valuable assistance as he will render.

To say that this will be a very important meeting is, we think, true. We feel that the time has come to lay broader plans. Important moves must be set on foot. All branches of the T. and M. work should be pushed forward with redoubled energy. Every director and district secretary should be present, and those who have had long experience in the work and love the cause or truth. These we would be glad to meet. Then, too, there are brethren in Michigan who have long been substantial in the work, who are not as

closely connected with it now as in times past. We want to see you at this meeting; and as you come, renew your determination to gird on the armor anew. This is the class of men that we want to see present, that we may have the benefit of their counsel.

It was not thought advisable to hold any more district meetings till after the State meeting. Let us now begin the work of preparation for the assembling of ourselves together; that we may each have hearts filled with love for this work and its advancement.

J. FARGO.

W. C. SISLEY.

IMPORTANT MEETINGS FOR INDIANA.

We expect to visit the State of Virginia the last of January, and spend at least three months in the Southern field. Before doing so, we design to hold meetings in several churches; and just before we leave, we hope to hold a general State meeting of the Indiana Tract Society. We decide to hold the general State meeting near Alto, Howard Co., with the Oak Hill church. This meeting will commence Wednesday night, Jan. 16, and continue until Tuesday morning, Jan. 22. At this meeting we desire to see a general turnout, as important matters will be introduced, not only in connection with our tract society, but also our Conference and canvassing work. Distribution of the *Sabbath Sentinel* throughout the entire State will also be considered. We hope that during the time before the meeting every church in the State will order a large club for general distribution. Send in your orders through the tract society, or direct to the Office immediately.

The church at West Liberty having just completed their new house of worship, we will attend the dedication services on Sabbath and first-day, Jan. 12, 13. Meetings to commence Friday night, Jan. 11. Dedication sermon Sunday forenoon at 10:30, Jan. 13, 1884. Hope to see a general turnout from surrounding churches.

Let all church T. and M. Societies report immediately after the church quarterly meetings to district secretaries, and they to the State Secretary, so we may have full report at the State meeting.

S. H. LANE.

TO THE FRIENDS IN DISTRICT NO. 7, MAINE.

As the time is fast approaching when you will hold your quarterly meeting, and as this will be the first quarterly meeting held in this district since it was formed, I greatly desire that all of our brethren and sisters in the district should be present. Important matters connected with the cause of present truth will be brought up and considered. There is not that variety of reading-matter in this district that there should be. Reading matter on all the different points of our faith is needed, and in order that this need may be provided for, means is wanted with which to purchase it. Some system should be adopted whereby means may continually be coming into the treasury. This is important; because if the district is embarrassed financially, it cannot prosper.

Nothing has a tendency to bring discouragement upon the brethren more than being in debt. You want to avoid this by adopting a system to bring means into the treasury as fast as it is drawn out. If our brethren feel the importance of this work as they should, I know there will be something done. I would that all of us could realize the responsibility that there is resting upon us, in having such important truth committed to us as we have. I know many of us fail here. We have the truth, and we settle down contented, as though no responsibility rested upon us whatever. My brethren, this is a mistake. We are responsible. We are to let our light shine. The subject of canvassing for our periodicals will be considered, and we want to see a number of our brethren engaged in this work. Let us not feel contented by doing a little in the cause; but let each one see how much he can do. It is the truths of the third angel's message believed and practiced that will prepare us for translation and a home in the kingdom.

S. J. HERSUM.

Dec. 11, 1883.

News of the Week.

"Tidings of these things came."—Acts. 11:3.

DOMESTIC.

—Over eight hundred bills were introduced in the Lower House Monday.

—The excise law was rigidly enforced throughout New York City Sunday.

—Five men hunting Monday morning in the Niagara River were drowned by the capsizing of their boat.

—General Grant is very active in the New York Society for the Prevention of Cruelty to Animals.

—Five robberies, by the aid of revolvers, were perpetrated in St. Louis, Tuesday night, by one gang.

—During the gale in Chesapeake Bay last week, the Baltimore schooner *Mary Anna* foundered, and the crew of nine men perished.

—All the coal miners along the Monongahela River will suspend operations this week, owing to the depression in the coal trade.

—The Mount Hickory Rolling Mills at Erie, Pa., were destroyed by fire Sunday morning. Loss estimated at \$275,000; insurance, \$90,000.

—Vigilantes in the Niobrara Valley (D. T.) recently lynched five horse and cattle thieves. Four others, now in jail, if not punished by the law, will share the same fate.

—The Standard Theater in New York took fire at 7 o'clock Friday evening, and was in ruins in an hour. The origin of the fire cannot be determined. The loss is placed at \$75,000.

—Seventy-five leading distillers of Kentucky met at Louisville, Wednesday, and agreed to reduce production. Sixty-five per cent of the registered capacity of the State signed the agreement.

—Charles McLoughlin, the millionaire, was shot and killed at San Francisco Thursday morning by Jerome B. Cox, as the result of litigation in a railroad contract suit of seventeen years' standing.

—The National Republican Committee elected Senator D. M. Sabin, of Minnesota, Chairman, *vice* Marshall Jewell deceased, and selected Chicago and June 3 as the date for holding the next National Republican Convention.

—The floral decorations at W. H. Vanderbilt's ball last Tuesday evening cost \$20,000. The supper was the most elegant ever served in this country. Each napkin cost \$5.00; and the supper, including wines, cost \$50,000.

—While the Harris Mill, at Lowell, Mass., was burning Friday morning, several barrels of naphtha exploded in the Merrimack-Croquet Turning Works adjoining, throwing a wall upon nine firemen who were severely injured. The loss on the mill is about \$50,000.

—At the election for delegates to the Louisiana Democratic Convention, at New Orleans, Friday, a riot occurred at the Seventh Ward polling booth between the adherents of Governor McEnery and General Ogden. Revolvers were used with deadly effect, three men being killed and about a score wounded.

—It would be impossible in this limited department to even name the long and fearful list of robberies, accidents, suicides, murders, and outrages with which the columns of the daily papers literally teem; and the perusal of the sickening array would only degrade the reader. Suffice it to say that it would seem as though all the fiends of hell were let loose to inflame the passions of men and lead them to commit such crimes as would almost shame the evil one himself; and these things increase from week to week, so the papers themselves say. "How long, O Lord, how long?"

FOREIGN.

—English gunboats are throwing rockets over the town of Suakim to scare off the False Prophet's forces.

—The French minister to the United States started from Havre on the way to Washington Sunday.

—A terrible storm raged in the British Islands Wednesday, causing the wreck of many vessels, destroying numerous structures, killing and drowning scores of persons, and flooding low-lying districts.

—Reports concerning the movements of El Mahdi the False Prophet are so contradictory that it is hardly safe to make any definite statement. One item, perhaps, may be relied upon; i. e., that a party of 800 Egyptians reconnoitering near Suakim were surprised by the forces of El Mahdi and defeated, only fifty escaping.

—Berne, Dec. 14.—Rechonnet, head of the Political Department of the Federal Council, at a military banquet said: "Be on your guard. Let the Swiss people prepare to defend their country. Many black clouds are gathering on the European horizon. War long averted can hardly be escaped after 1884. It may even come next spring."

—*Inter Ocean.*

FRANCE AND CHINA.—Although there is yet a bare possibility of peaceful settlement between these countries, still indications are that blood will be shed. France is making active preparations for war. On Monday the

Chamber of deputies by a vote of 381 to 146 passed a bill providing for the expenses of the military operations which they deem necessary to make. The Paris correspondent of the *Times* says: "After the vote yesterday on the Tonquin credits bill, China must abandon all hope of France retreating. Admiral Courbet, who has charge of the French forces in Tonquin, will soon ask China to renew negotiations. If negotiations are declined, the Admiral will seize Bac Ninh, Sontay, and Hung-Hoa, and again appeal for a peaceful settlement. A second refusal will be followed by the seizure of some main port other than Shanghai or Canton, owing to the unwillingness of France to offend the other powers. It is stated that England has resolved to intervene between France and China only after an agreement on the subject with Germany and America. The latest information from China states that the King of Anam, who was supposed to be favorable to the French, has been poisoned by members of the anti-French party. Meanwhile, active preparations are making by both nations; and unless something shall occur to avert the catastrophe, open hostilities will soon take place.

RELIGIOUS INTELLIGENCE.

—Mr. F. W. Dawson, editor of the *Charleston (S. C.) News and Courier*, has recently been made Knight by the Pope because of the stand taken by his journal against duelling.

—Rev. Arthur T. Pierson, who delivered an excellent address at the commencement exercises of Battle Creek College in 1881, was installed pastor of the Bethany church, Philadelphia, Pa., on Sunday, Nov. 25.

—When the "Most Rev. (!) Bishop P. W. Riordan" would go to his new diocese in California, he is escorted on his way by six *ordinary* Reverends (!); and he is "enthusiastically received" by the Roman Catholic people of that State, and "tendered three or four very fine receptions," the laity vying with the clergy to do him honor.

—"To what base uses may even churches come at last! Passing through Twenty-third street the other day, I saw open the door of the old Calvary Baptist Church, and found that it had been transformed into a bazaar for the sale of holiday goods. A great frame with portraits of noted actors hung just over the baptistry, where the last time I was in the building I saw Dr. McArthur lead several men and women into the baptismal waters."—*N. Y. Correspondent*, in the *National Baptist*. Sure enough, "To what base uses!"

—A daily paper has the following advertisement:—"THE PRAYERS OF GOD'S PEOPLE ARE most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users, much against the wishes of the members."

Although the prayers of God's people are requested in the above, its principal design was probably to lash the consciences of the offending pastor and officers. Not a very good way, perhaps; but if it can arouse any one's conscience to the sinfulness of this filthy habit, let it go the rounds.

Obituary Notices.

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

BAILY.—Died July 26, 1883, in the township of Broomfield, Isabella Co., Mich., Sr. Baily, wife of John Baily. Sr. Baily was a firm believer in the third angel's message, and was baptized at the second Alma camp-meeting. Words of comfort by the writer from Acts 26: 6-8.

J. B. TINKER.

MORRILL.—Died of paralysis, in Hyde Park, Vt., Nov. 23, 1883, Charlotte Morrill, aged seventy-four years and three days. Sr. Morrill had observed the Sabbath of the Lord about twenty-five years, and we trust she rests in hope of a part in the first resurrection. Remarks at the funeral by the writer, from Gal. 6: 7, 8.

GEO. W. PAGE.

VAN SYOC.—Died at Knoxville, Ia., Nov. 3, 1883, Bertha B., daughter of A. P. and S. E. Van Syoc, aged eleven months and eight days. This is the second time within a few months that the parents and friends have been called to mourn, their daughter Etta having died in Colorado last spring. But they are sustained by the Christian's hope.

Words of comfort by Bro. R. A. Hart, from Jer. 31: 15-17.

CHAS. F. STEVENS.

BATES.—Died at my home in Greenville, Jo Daviess Co., Ill., Nov. 13, 1883, of old age and disease of the stomach, my dear mother, aged eighty-five years and twenty-eight days. Mother experienced religion at an early age and joined the Baptist church, but left it to join in the Advent movement of 1843-44, and remained a full believer in the soon coming of Christ. She commenced to keep the Sabbath in 1852, and ever tried to live a consistent Christian life. We sorrow not as those without hope. Funeral discourse by Eld. D. W. Bond, Methodist, from 1 Thess. 2: 19.

J. H. BATES.

ELLIOTT.—Died of consumption, at Mechanicsburg, Ind., Clara Jane, daughter of Bro. and Sr. John Elliott, of the above-named place, aged fifteen years five months and seventeen days. Sr. Jennie had been taught the truths of

the third message from her earliest childhood. She became a member of the Mechanicsburg church two years ago, and retained her standing with it. We sorrow not as others which have no hope. She enjoyed life, and dreaded very much to die; but would hurry the time, were it impossible for her to regain her strength. We trust the family, who have been long in the truth, will prove true and faithful to their Master, that they may be unbroken in the kingdom that knows no parting or sorrow. Words of comfort were spoken from Job 19: 25.

VICTOR THOMPSON.

OLIVE.—Died at Canby, Dakota, Dec. 4, 1883, Charles Arthur, son of John and J. S. Olive, aged eighteen years and three months. He was employed upon the railroad as conductor, and while in the discharge of his duties, he fell under the wheels. He only lived three hours after the accident. His father was hastily summoned, but could not reach the scene before his death. Other friends received his last words and ministered to him the last possible comforts. The sudden death of the youngest son and brother falls upon this family as a very heavy affliction. The remains were brought home to Prescott, Wis., where appropriate funeral services were held Dec. 7.

G. C. TENNEY.

MILLARD.—Died of paralysis of the heart, in Osceola, Ia., Dec. 1, 1883, Eld. A. W. H. Millard, aged sixty-three years, six months, and two days. At the age of twenty, he gave his heart to God, and became connected with the Baptist church, in which he lived a consistent life. Twelve years ago he embraced present truth under the labors of Elds. Canright and Butler, and became a member of the S. D. Adventist church at Osceola. He received license to preach some seven years ago, and was ordained in June, 1882, laboring as opportunity afforded until his death.

His death was very sudden, caused, it is supposed, by paralysis of the heart. On awaking in the morning, he remarked to his wife that he believed he was ill. A little later she noticed that he was breathing heavily, and arose hastily and called for help; but he breathed his last before help came, and without apparent pain. Thus passed away a good man, whose influence for good has been widely felt.

On account of the family burying-ground being some twelve miles distant, the funeral was held at 9 A. M.; yet at that early hour, the church was filled with sympathizing friends and neighbors. We laid him away with good hope that he will come forth in the first resurrection. He leaves a wife, two sons, one daughter, and one sister to mourn their loss.

Discourse by the writer.

J. D. PAGE.

BOURDEAU.—Died at her home in South Stukely, P. Q., Nov. 27, 1883, Sr. Charlotte Bourdeau, wife of A. C. Bourdeau, in the forty-eighth year of her age. Sr. Bourdeau was born in Bakersfield, Vt., and spent the greater part of her life in that vicinity and at Stukely, P. Q. With her husband she embraced the Sabbath and kindred truths in 1856, and has ever since maintained a consistent Christian character. Naturally gentle and affectionate, with pleasant words for all, she won many friends, who will read these lines with sadness. Upon her death-bed she expressed thankfulness that she could truthfully say that she could not remember that she had ever manifested anger or spoken unkindly to her parents, brothers, sisters, or even to any other person. Her love for the present truth was deep and abiding, and she was a faithful helper to her husband, often accompanying him in his travels, willing to bear burdens, ever breathing a spirit of consecration and hopeful trust in God.

Her disease was consumption, and her sickness long and protracted. Most of the time she suffered intensely, yet she endured the pain with Christian fortitude, giving full evidence of her acceptance with God, and enjoying sweet peace and hopeful trust in her Redeemer. Her mind was clear up to a few moments before her death. She committed herself without a fear or doubt into the hands of God, and peacefully fell asleep in Jesus to await the morning of the resurrection. A companion, four children, and many relatives and friends are comforted in their bereavement by the blessed hope of soon meeting her again when the trump of God shall sound and the dead in Christ shall rise.

Funeral at her old home in Berdoville, Vt., Nov. 29, 1883. Discourse by the writer from Rev. 14: 13.

M. E. KELLOGG.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10: 7.

WILL meet with the church at Vermontville, Mich., Sabbath, Dec. 22. Service Friday evening if thought best.

L. G. MOORE.

EAST RICHFORD, Vt., Dec. 29, 30.

A. S. HUTCHINS.

DIST. No. 3, Maine, in Portland, Jan. 5 and 6, 1884.

J. B. GOODRICH,
R. S. WEBBER.

THE Michigan State T. and M. quarterly meeting will be held at Pottersville, commencing Friday evening, Jan. 11, at 7 P. M. Meetings will continue till the following Tuesday.

J. FARGO.

W. C. SISLEY.

THE quarterly meeting of Dist. No. 3 will be held at Kewanna, Fulton Co., Ind., Sabbath and first-day, Jan. 12, 13, 1884. We

desire a full attendance of brethren and sisters, and especially of the librarians in the district. We hope to have a minister present.

JESSE WOODS, Director.

THE quarterly meeting for Dist. No. 2, Nebraska, will be held with the Waco church, the second Sabbath and Sunday in January. Cannot some one of our ministers attend this meeting?

E. D. HURLBURT, Director.

THE quarterly meeting of Dist. No. 2, Iowa, will be held at Marion, Jan. 12, 13, 1884.

J. F. MITCHELL, Director.

No preventing providence, I will meet with the church at Baraboo, Wis., Dec. 22, 23.

H. W. DECKER.

THE next quarterly meeting of Dist. No. 2, N. Y., will be held at Roosevelt, Jan. 12, 13. The temperance meeting will be held on the evening of the 12th. Will Eld. Brown, or some other minister, meet with us?

L. R. CHAPPEL, Director.

No preventing providence, we expect to hold meetings in Ohio in the following order:—

Bowling Green,	Dec. 20-24
Liberty Center,	" 26-30
Van Wert,	Jan. 2-6
Walnut Grove,	" 9-13

The meetings will begin on the evening of the date indicated by the above.

R. A. UNDERWOOD.

E. H. GATES.

No preventing providence, I will meet with the churches in Indiana as follows:—

Mechanicsburg,	Dec. 20-23
Jonesboro,	7 o'clock P. M., Dec. 24
Marion,	" " Dec. 25, 26
Bunker Hill,	" " Dec. 27
Star City,	" " Dec. 28-30
Ligonier,	Jan. 4-6
Wolf Lake,	Jan. 7, 8, 9

Let all the friends be present, for it will be the last meeting we can hold with you for several months. Circulate the appointment, and obtain a crowd.

S. H. LANE.

No preventing providence, I will meet the Maple Works church in quarterly meeting the first Sabbath and first-day in January, 1884. Shall hope for a general gathering of all the Sabbath-keepers. Would be pleased to have the church at Loyal put off their quarterly meeting one week, and I will meet with them the second Sabbath in January; therefore we hope to meet them all at the Maple Works meeting if possible.

Will some one meet us, myself and wife, at Neilsville, Jan. 3, at noon?

I will also meet with the brethren and sisters near Augusta the third Sabbath in January, and remain several days. Will Bro. Strader give out appointments for Sabbath at 10:30 A. M. and 7 P. M., and the same on first-day?

Will some one meet us at Augusta station the 16th, near noon?

I. SANBORN.

THE Lord willing, the quarterly meeting of Dist. No. 7, Me., will be held with the church at East Washburn, Jan. 13, 1884. Let every member report without fail. We want to see an advance movement started at this meeting; therefore, a general attendance is earnestly solicited. We expect ministerial help.

B. F. DAVIS, Director.

THE quarterly meeting of Dist. No. 1, Kansas, will be held at Lebanon, Smith Co., at the usual time, the second Sabbath and first-day in January. The meetings will begin Friday night. Now, dear brethren and sisters, will you not, in the name of the Lord, turn out? For several quarters past only a few have attended. Let us redeem the time. Let us come to this meeting with hearts prepared to meet God.

M. ENOCH, Director.

No providence preventing, I will meet with the church at Dimondale, Mich., Sabbath and Sunday, Dec. 22, 23. First meeting, Friday evening at 7 o'clock. Brn. Hayes, Carman, and Lewis, and Sr. Lewis, of the Pottersville church, are especially requested to be present on Sunday.

I. D. VAN HORN.

We will meet in quarterly meeting with the church in Howell, Mich., Sabbath and Sunday, Dec. 29, 30; and with the church in Pottersville at their quarterly meeting, Sabbath and Sunday, Jan. 6, 7, 1884.

J. FARGO.

I. D. VAN HORN.

CHANGE OF APPOINTMENTS.

My appointment at Knapp, Wis., Dec. 22, 23, is changed to River Falls.

Dec. 29, 30, there will be a general meeting at Milton, Wis., to which we invite the brethren from Afton, Little Prairie, Hebron, Oakland, and all who can attend. We want especially to hear from each member of the Johnstown Center (now Milton) church. Some are in Kansas and other States, from whom no word has been received for years. Address Truman Loomis, Milton Junction, Wis. Eld. Decker will conduct the meeting.

G. C. TENNEY.

CIRCUMSTANCES are so altered that I will not be able to meet my appointments at Kelley and West Dayton, as stated in last week's REVIEW; therefore I will postpone them for the present.

THE Lord willing, I will meet with the church at Algona the first Sabbath and Sunday in January, 1884. Hope all the members of the church will report either by person or letter.

E. G. OLSEN.

THE T. and M. quarterly meeting and Sabbath-school convention for Dist. No. 1, Kentucky, will be held at D. W. Barr's, near Elizabethtown, beginning Thursday night, Dec. 27, and closing Sunday night, Dec. 30. We arrange thus to favor those of our members who are teaching school. We hope there will be a general attendance.

S. OSBORN.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 18, 1883.

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NO PAPER NEXT WEEK.

As this number closes the volume, the paper will be omitted next week, according to our usual custom. The first number of the new volume will be dated Jan. 1, 1884. We contemplate making important improvements in the paper, to commence with the coming volume, including a new dress, new department headings, and a better quality of stock. The aim shall ever be to make the REVIEW a model paper for the field which it is to occupy.

DEPARTURE FOR CALIFORNIA.

THE night after the Sabbath, Dec. 15, the company organized by Eld. W. C. White for the Pacific coast, left this city on their journey by way of the Grand Trunk Ry. The party numbered some twenty-six at this point, among whom were Eld. J. O. Corliss and family, Eld. H. A. St. John, Mrs. Dr. Chamberlain, a number of hands from the REVIEW Office, members of the church, and citizens of the place. Others will join them at Kansas City, making a company of over forty in all. We wish them a prosperous passage, and much success in the different enterprises and labors upon which they intend to enter.

THE SABBATH SENTINEL.

REDUCTION IN PRICE.

AFTER more mature deliberation, the Association has concluded to offer the *Sentinel* at 25 cts. a year, single subscription, instead of 30 cts., as heretofore announced. The club rates will be the same; that is, for ten or more copies ordered at one time, 20 cts. each; and these will be sent to separate addresses if desired. Special rates will be granted to tract societies on large quantities. If our brethren will give us a subscription list of from thirty to fifty thousand, the Association will be able to furnish them on still more favorable terms.

"HONOR TO WHOM HONOR."

WE wish to acknowledge the help received during the past year from correspondents in all parts of the field, who have contributed of their best thoughts to enrich the columns of the paper. We can assure one and all that their efforts have been appreciated and their contributions gratefully received. We hope for a continuance of their favors.

Of our more immediate co-laborers we would also make grateful mention, especially of the help received from Eld. Littlejohn. He has had entire charge of the Commentary Department, besides furnishing other valuable communications, notes, and items. Those who have been glad to have

their questions answered are indebted to him for that pleasure, as without his help this department could not have been maintained. His services will still be continued on the paper.

A CORRECTION.

ELD. Barton sends the following correction:—

In the REVIEW of Nov. 27, my report of the meeting at Timber Hill, Kans., says that "ten new converts were baptized." It should have been two.

SANNINGENS HAROLD.

THIS is the name of the Swedish paper now issued from the REVIEW AND HERALD Office at Battle Creek, Mich., and by Eld. Matteson from Christiana, Norway. It means, "The Herald of the Truth." The American edition will be published at the beginning of each month. The European edition will reach its American readers about the middle of the month. Price per year of both to single subscribers in this country, \$1.00.

Let there be an earnest effort to increase the circulation of this paper. The readers will notice that the name has been changed slightly. It was formerly *Advent Harolden*. The number of subscribers to that paper is now about 1400. The number of subscribers to *Sanningens Harold* should be doubled the present year. This can be done by proper effort. Let vigorous efforts be made to accomplish this at once. Let orders come in rapidly. Address REVIEW AND HERALD, or *Sanningens Harold*, Battle Creek, Mich. G. I. B.

BUSINESS COUNCILS.

DURING the last week the General Conference Committee have been together with the exception of one member, and have consulted concerning matters of importance connected with the cause. Quite a number of things were left unfinished at the close of the General Conference. There are so many important questions constantly arising that such meetings are a necessity. The members of the Committee are full of courage and hope for the prosperity of the work. The meetings in the New England and Pennsylvania Conferences were very encouraging. The brethren are taking hold most liberally to lift in the various enterprises constantly arising, and everything looks encouraging. The good influence of the last General Conference is extending far and wide. Eld. Haskell has already returned East to carry forward the important interests looming up there, preparatory to going to Europe about the first of February. Eld. Fargo has returned to his work in Michigan. This strong Conference seems to be arousing to the work more earnestly than for a long time in the past. Sr. White and Eld. W. C. White will be on their journey toward California ere this paper goes to press. And thus we separate to labor as best we can to advance the common cause we all love so much. May God's blessing rest upon all of these his faithful servants. G. I. B.

OHIO MATTERS.

THE brethren in Ohio will notice the resignation of Eld. St. John, the president of that Conference, in the present issue, and will be impressed with painful feelings thereat. One of the most unpleasant features of this work which we have to meet, is the separations occurring from time to time when ministers who have labored long and faithfully in one field and formed attachments hard to break with many, go to another. These ties are hard indeed to sever, and nothing but the love we bear to the cause of God could induce us to sunder them. We know it is painful to our dear Bro. St. John to thus leave Ohio, and fully as painful to his many friends there to have him. But the reasons he assigns for this resignation are weighty, and we cannot question the propriety of this step.

The General Conference Committee recently considered this matter, and fully sanctioned it. Under all the circumstances, it is no doubt the best thing that could be done. This leaves the Conference without a president. There are constantly arising circumstances which make it desirable, and almost absolutely necessary, to have an executive officer to act in various contingencies. There is no time now to summon a meeting of the State Conference to elect one. Important moves are to be made which require activity and decision. It would be at great cost to the brethren,

ren, and very inconvenient, to call a Conference now. After considering all these circumstances, the General Conference Committee recommend that Eld. R. A. Underwood act as president the remainder of the Conference year. A very few cases similar to this have occurred in the past, where it seemed necessary to take such a step. We hope this will prove satisfactory to all parties. GEO. I. BUTLER, *Chairman Gen. Conf. Com.*

COLLEGE ITEMS.

THE second term of the College year will commence Wednesday, Jan. 2. The attendance during the present term has reached about two hundred. This is larger by fifty students than even the most sanguine dared to hope. It is now confidently anticipated that the number of students next term will reach two hundred and fifty, if not three hundred. It will be greatly to the advantage of those who design to come to the College this winter, to do so at the very commencement of next term.

We are just issuing a second edition of the Catalogue for this year. Those desiring copies can obtain them free of charge by giving us their address and enclosing a postage stamp.

W. H. L.

OHIO—RESIGNATION.

I EXPECT to start within forty-eight hours for the Pacific Coast, to be absent, in all probability, until after the next annual Conference in Ohio. The distance is such that it will be impracticable for me to attend to the business of the Conference. The duties of my office must necessarily devolve upon another. In view of these considerations, and by the full consent of the General Conference Committee, I do hereby resign my office as President of the Ohio Conference, praying God to abundantly bless his dear people in Ohio, and give wisdom to the General Conference Committee, to make such recommendations for my native State as will best subserve the interests of the good cause. H. A. ST. JOHN.

Publishers' Department

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

THE P. O. address of D. T. Shireman and wife is Room 1, Second floor, 215 West Madison St., Chicago, Ill.

MY P. O. address until further notice will be, Pacific Press, Oakland, Cal. H. A. ST. JOHN.

H. A. FENNER, Flushing, Genesee Co., Mich., will act as Secretary of Dist. No. 10. H. D. BANKS.

ARE there any Adventists in Sumner Co., Kans.? If so, please correspond with me at Oxford, Kans., as I am desirous of finding brethren here. Will Bro. Marshall Enoch send his address to me? F. H. CARPENTER.

RECEIPTS.

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