

Advent Review



AND SABBATH HERALD.



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

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MY WORK.

"All members have not the same office." Rom. 12:4.

I COULD not do the work the reapers did,
Or bind the golden sheaves that thereby fell;
But I could follow by the Master's side,
And watch the marred face I loved so well!
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master placed them there,—
"Handfuls on purpose" that he left for me.

I could not cast the heavy fisher-net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or ever that I knew, his smile so fair
Came, bringing sweet encouragement to me.

I could not join the glorious soldier-band,
I never heard their thrilling battle-cry;
The work allotted by the Master's hand
Kept me at home while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O, Master dear! the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly
The richest colors in thy fabric wrought!
We are content to take what thou shalt give,
To do, or suffer, as thy choice shall be,
Forsaking all thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Eva Travers Poole.

Our Contributors.

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

WORKERS WITH GOD.

BY MRS. E. G. WHITE.

God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must co-operate with God's plan by diligent, painstaking effort. The plough must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest.

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man

has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to co-operate with the Majesty of heaven.

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good of others will strengthen the spirit of benevolence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for our sakes became poor, that we through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow men, and for the advancement of God's cause in the earth.

The spirit of benevolence is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death.

Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of benevolence.

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite self-sacrifice; and yet when labor is to be done, when our help is needed in the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God.

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and

hands are closed against him. But those who received God's merciful gifts day after day, and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent them to sustain his cause and build up his kingdom are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect.

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity!

You who claim to believe the truth, to be waiting for the appearing of our Lord in the clouds of heaven, waiting to be translated to the mansions Christ has given his life to purchase, how much, I ask, do you love his appearing? How much do you value eternal above temporal things?—Just as much as your works show, and no more. Brethren and sisters, "the night is far spent, the day is at hand." I call upon you to awake out of sleep. Let every church arouse and put away their pride and vanity and worldliness. Let them humble their hearts before God by repentance that they have lifted so few burdens for Christ.

Did we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we would work from altogether a higher stand-point. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will, fully enlisted in his service. Every distinctive faculty should be devoted to this work,—our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth.

To us as a people God has committed great and solemn truths, not merely to be enjoyed by ourselves, but to be given to others. The banner of truth must be unfurled in every nation. The message of warning must be proclaimed to every tongue and people. But this work is still far from being accomplished. I am pained as I see the

condition of things in Europe. Something has been accomplished, and the angels are still holding the four winds that a far greater work may be done; but there is so great poverty and actual want that the truth makes slow progress. In how many countries has the message as yet only found an entrance! In how many cities is there not even one soul that has heard the proclamation of the Third Angel's Message! Angels of God are moving upon minds, and preparing the way for the reception of the truth. From every side the Macedonian cry is heard, "Come over and help us." But the work is hindered for lack of workers and for lack of means.

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren have done nobly and willingly for the advancement of the truth in Europe, but there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men are to be educated and disciplined. We feel alarmed as we see the little that is being done, when we have a world-wide message, and the end of all things is at hand.

The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a time when so much was at stake as to-day. Never was there a period in which greater energy and self-sacrifice were demanded of God's command-keeping people. If there was ever need of economy and self-denial, it is now. There should be no extravagance in dress, no useless expenditure for self-indulgence or display. Let our means and our labors be devoted to the cause of God, to save souls for whom Christ died.

As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to God. Let us show that we appreciate the great plan of redemption. As God has given us all Heaven in the gift of his dear Son, let us express our gratitude by thank-offerings to his cause. Let the evergreen Christmas trees yield a rich harvest for God.

I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sacrifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the free-will offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God.

Have we been forgetful of God's goodness in the past, we have now a precious opportunity to redeem these neglects. Let us upon the coming Christmas and New-Year's not only make an offering to him of our means, but give ourselves to him in willing service. To each of us, from the oldest to the youngest, is granted the privilege of becoming workers together with God. Christ is soon to come in the clouds of heaven to reward every one according to his works. To whom will it then be said, "Ye have done what ye could"? *Torre Pellice, Italy.*

—Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they make that they have no strength.

"THE LORD'S DAY OUR SABBATH."

BY EUGENE LELAND.

A LITTLE tract of forty-two pages, bearing the above heading, and written by James H. Potts, D. D., was recently scattered about the neighborhood where I had been holding a series of meetings, by the resident Methodist minister. Several notes of commendation were printed in the first part of the tract, and among them was one from Right Rev. Samuel Smith Harris, D. D., LL. D., Bishop of Michigan, containing the following expression concerning the tract:—

"It seems to me to be the most comprehensive and complete answer to Seventh-day Adventists that I have yet seen; while it is, at the same time, a most admirable discussion of the whole Sunday question."

Although the book contains nothing new either in favor of Sunday or against the Bible Sabbath, yet being considered "the most comprehensive and complete answer to Seventh-day Adventists" met with by a man so distinguished as the Bishop of Michigan, it should receive a passing notice from S. D. Adventists, out of respect to a man who supports so many titles, if for nothing else.

One of the positions taken by our author (I say one of the positions, because it would be a difficult undertaking to defend the Sunday-Sabbath without taking several positions) is the "seventh-part-of-time" theory. I quote from a note by Dr. Raymond:—

"You make clear what, as I see it, is the main, essential thing, and the only thing of divine appointment; viz., in that one seventh of time is to be observed as holy rest."

The author says: "The words 'seventh day' are every time directly connected with six work days. So the Sabbath law is, Work six days, and rest the seventh. One seventh of our time is to be sacred to God."

Business men usually have regular hours for doing business, and people having business to transact with them expect to find them at their places of business during those hours. A physician advertises his office hours as being from 9 to 12 A. M., at which time you can get a diagnosis of your case. The bank is open from 2 to 4 P. M., and you can get your draft cashed during those hours. The minister keeps his Sabbath during one seventh part of time, and you can go to church then and listen to the sermon. To be sure, that may be a little indefinite to business men who are inclined to be exact about their appointments, but the minister understands it; so it must be all right.

If, as the doctor says, "one seventh of our time is to be sacred to God," some one must decide which day of the seven shall be regarded as sacred. Now we would like to inquire, Who is to make this decision? If the author of the "Lord's Day our Sabbath" is to do it, what assurance have we that every one else will be satisfied with his decision? If each is left to decide for himself which day he will regard as sacred, we might possibly have seven Sabbaths during the week. This arrangement might be agreeable to those who find fault with that part of the commandment which says, "Six days shalt thou labor;" but to those who have an honest desire to earn their bread by the sweat of their brow, and to keep the Sabbath "according to the commandment," the matter might appear a little confused. But if the decision of the question is left to the Author of the Sabbath commandment, those who are sincere in their desire to know the truth will have no trouble in deciding that the seventh day is the Sabbath.

"The whole Christian world," says our author, maintains the use and obligation of Sunday on the ground of the law in the decalogue, and the satisfactory evidence in the New Testament that the day was changed to the first day of the week."

This statement sounds very much as though the Doctor had taken another position; and an ordinary observer can hardly fail to notice that he has changed the time of his appointment somewhat. But this is no more than would naturally be expected from one who would appoint a religious meeting to be held on "one seventh part of time." Think of the Saviour's teaching his disciples to pray that their flight should not be in winter, nor on the seventh part of time! or of Paul's reasoning in the synagogue every seventh part of time, as his manner was.

But we wish to notice the "satisfactory evidence in the New Testament," spoken of by our author, "that the day was changed [from the seventh part of time] to the first day of the week." He says:—

"Jesus taught his disciples many things that are not left on record, and his example in reference to the first-day Sabbath has substantially the force of a written commandment. Some people profess to be dissatisfied with the example alone, and ask for the express command; but this requirement is absurd."

When our Saviour was led into the wilderness to be tempted of the Devil, we find that all the advances made by the arch-fiend were met with a positive "It is written;" and among the things that are written, is the statement that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our author, when tempted by the same authority to maintain the observance of an institution which he admits has no written command to sustain it, deems it absurd that he should be called upon to point out the passage where it is written that he should observe the first day of the week, choosing rather to teach for doctrines the commandments of men than to live by every word of God.

But since the Doctor is so willing to rest his faith for the observance of Sunday on the example of our Saviour, it may be well to notice the examples which he has cited. He mentions three meetings which actually occurred, and states that three more first-days passed after the resurrection before the ascension, but does not know whether or not Christ met with his disciples on any or all of these days. Of course we can tell no more about the matter than can the Doctor; so these three "examples" of first-day observance count for nothing. In regard to the three meetings that actually did occur, we notice that the first one was held on the first day of the week. John 20:19. But it was not a religious meeting; for they were assembled "for fear of the Jews." It was not at all significant that they should so meet; for they abode together. Acts 1:13. They had not met to commemorate Christ's resurrection, for they did not believe he was risen (Mark 16:12-14); and as Christ said nothing by way of precept to show that they were thenceforth to observe the day as sacred, we conclude that he did not intend his disciples or any one else to consider this meeting as an example of first-day observance.

The second meeting occurred "after eight days" (John 20:26), which the Doctor says was the second first-day after the resurrection. The second first-day would occur on the seventh day after the first meeting was held; but to an ordinary mathematician the expression "after eight days," without stating how long after, would mean the ninth day, at least, which was Tuesday. If any one can construe the "peace of a diviner Sabbath" from such an "example" as this, he possesses a discernment of things that is truly marvelous.

The Doctor is quite brief in his comments on the third meeting to which he refers, merely stating that Christ appeared to his disciples at the Sea of Galilee, and giving the reference, John 21:1-14. He certainly intended to convey the idea that this meeting had some bearing on the question, or he would not have mentioned it; so let us proceed to notice this "example" of first-day observance. The record does not state upon what day of the week this meeting was held; but if it was on the first day, the manner in which the disciples were employed, goes to show that the "examples" of first-day observance which had already been set for them, did not rest with a great deal of weight upon their minds; and instead of rebuking them for disregarding his "examples," Christ encouraged them in their work; for he commanded them to "cast the net on the right side of the ship." It would seem that our disregard of these "examples" ought not to be considered absurd, when the disciples so soon forgot them.

But we notice another statement, showing the "satisfactory evidence in the New Testament that the day was changed:—

"During the entire ministry of Paul, the disciples, following the clearly-indicated will of their Master, came together on the first day of the week to break bread, and to listen to the preaching of the gospel. Acts 20:7. Here we see how this first great Christian missionary, with other distinguished ministers and the church at Troas in A. D.

60, utterly ignored the seventh-day Sabbath, and kept the Lord's day."

In Acts 20:7 is a record of the only religious meeting ever held by the disciples on the first day of the week; and this was a night meeting. All that can be drawn from this passage in favor of first-day observance, is the example of the apostles in meeting together on that day. If that were all that is necessary to make a day sacred, there might possibly be some ground for an inference that this day should be so regarded, provided the apostles had continued the practice; but, so far from this, we find that it was Paul's custom to meet for public worship on the Sabbath day, Dr. Potts to the contrary notwithstanding. By referring to Acts 13:14, 42, 44; 16:13; 17:1, 2; 18:1-4, 11, it will be seen that Paul met with the churches for public worship on the Sabbath no less than eighty-four times. Yet in the face of this fact, the author of "The Lord's Day our Sabbath" has the presumption to say that Paul "utterly ignored the seventh-day Sabbath." Evidently he did not know that these passages are in the Bible, or else thought the people did not know they were there.

Our author gives us a little instruction with reference to the institution of the Sabbath by way of a question and answer. He asks, "How did the seventh-day originate?" and gives the answer thus: "Briefly stated, its history is this: Moses gave it to the Israelites throughout their generations, partly as a sign between God and them, that its observance would mark them off from the idolatrous nations that surrounded them (Ex. 31:13, 14; Eze. 20:12), and partly as a commemoration of their deliverance from Egyptian bondage. Deut. 5:15."

The commandment which requires the observance of the Sabbath says not one word about its being a sign between God and Israel for any purpose whatever, nor does it say one word to show that the Sabbath commemorated deliverance from Egyptian bondage; yet our author says, "Whether the Sabbath occur on the first day or seventh day, the law of God requires its observance." And again, "Christians keep the commandments of God without exception. They keep the Sabbath commandment with especially conscientious care." The fourth commandment contains the only reason found in the Bible for the institution or origin of the Sabbath; viz., "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

Now there are just three things which we cannot understand: 1. How Christians can keep a "Sabbath commandment with especially conscientious care" on the first day of the week, when that commandment says as plainly as the English or any other language can make it, "The seventh day is the Sabbath of the Lord thy God;" 2. How Christians can understand the same Sabbath commandment to require seventh-part-of-time observance of the patriarchs, seventh-day observance of the Jews, and first-day observance of Christians; 3. If the Sabbath "was for one nation, and one alone," as our author says, we should like to understand how the command for its observance, given to that "one nation," has anything to do with people generally, and with Dr. Potts in particular; more especially so when that command enjoins the observance of a different day from the one which the Doctor regards as sacred.

Not to oppose the Doctor on every point, we will agree with him that "the Lord's day" is "our Sabbath;" but as the Son of man is Lord of the Sabbath day, and as the seventh day is the Sabbath of the Lord, we must conclude that the Lord's day is the seventh day.

WHERE TO PLACE OUR WEALTH.

BY ELDER F. PEABODY.

If I had money, I think I should do as others generally do: I should seek some safe place in which to deposit it, or invest it in some paying business that promised large returns. To put it in a safe, or deposit it in a bank for safe keeping, would be hazardous in the extreme. Banks break, and safes are often robbed. The greatest financier who lives or has lived, has given some good advice in regard to the best place to deposit funds. He first puts it in the negative, or tells where it is not best to deposit it. He decides that there is no

place in the world where it would be safe from rust and robbers. Would it not be wisdom, then, to deposit it in heaven? It would then be lent to the Lord. I would lend to the Lord by having "pity upon the poor." If I need warmth and food, so do others. If I enjoy light and truth, others will. In this way of investing means there is no danger from rust or robbers. The bank of heaven has never been robbed, neither has it ever been known to shut doors when large drafts have been made upon it.

Then, again, it becomes an insurance institution, not like those of the world that promise to make up losses, but surety against all losses. And, again, other things besides money and bonds can be deposited there. We can put ourselves in, and thus it becomes a life-insurance,—not to pay so much to others if we die, but it secures from death, which is much better. All the powers we possess to help the needy can be put in. Noah made the deposit by putting his strength and means into the building of the ark, thus insuring his ship against loss upon its first and only voyage. It is so in the work of God to-day. He who puts himself and all he has into the work of present truth, has a safer deposit, a better insurance, than the world could give if all its combined wealth was pledged. The signs of the times, which is the fulfillment of prophecy, show unmistakable evidence that soon the fires of God will burn so intensely that the earth itself will melt. Then where will earthly treasures and earthly plans and expectations be?—Gone forever. "Where your treasure is, there will your heart be also."

CHURCH ARISTOCRACY.

BY S. CRAW.

It seems that one of the clergymen of St. Paul, Minn., has not a very exalted opinion of some of his flock; for he made the assertion from his pulpit quite recently that if Jesus Christ had a carpenter-shop in that city, fully one half of his church would not speak to him; and he would not be able to get a social recognition unless he lived on Summit avenue or belonged to the club. The St. Paul *Globe*, commenting on this assertion, thinks it "has the appearance of being a little overdrawn," but admits there is "more truth than poetry in it."

If it were only in St. Paul that church aristocracy makes a display, we might think it true that we are approaching the millennium; but when we see the same spirit manifested in nearly every orthodox church in Christendom, we must conclude that the St. Paul clergyman has not at all overdrawn the case. On the contrary, he does not present it half strong enough.

Babylon has indeed fallen, which need not have been her condition had she accepted the aid of which Jeremiah prophesied. Chap. 51:9. Rejecting it, confusion and dissension reign supreme within her borders. The world, fashion, and self are worshiped at the present day with far more zeal than is the meek and lowly Jesus; and the church aristocracy shut themselves up within themselves, and say, We are "rich, and increased in goods, and have need of nothing."

Apostasy is engraved on the front of almost every edifice erected nominally for God's worship and service; but the worshipers are not alive to the fact, and are drifting with the tide. The liberal ideas of many of the clergy have educated the great mass of church members up to a point that admits of display. Some quiet conscience by saying, "I can afford it, and it is nobody's business." Ah, dear reader, if you are one of these, there is a time near at hand when your pride will be humbled to the very dust. God will make it his business to cause every knee to bow and every tongue to confess to the honor and glory of God. When?—When the heavens shall depart as a scroll; when the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman shall hide themselves in the dens and caves of the earth; and when they shall call on the rocks and the mountains to fall upon them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. See Rev. 6:14-17. May the Lord help us, as humble followers of Christ, to worship him only, and be saved at last.

Sadorus, Ill.

SORROW AND JOY.

BY ELDER L. D. SANTEE.

THE swift years of time, ever flying,
Bear us down to eternity's sea;
All around are the dead and the dying,
And the shadows rest dark upon me,
Where hearts with their burdens are broken,
Where clouds follow fast on the morn,
Where kind words of love are unspoken,
And roses are wreathed with the thorn.

But, oh! there's a home over yonder,
Where resting is tranquil and sweet;
No more shall the wayfarer wander
In dark paths with faltering feet.
But Christ, with a love pure and tender,
Shall say to his waiting ones, "Come;"
Mid the radiance of heavenly splendor
He'll welcome the saints to his home.

Oh, welcome the life that is endless,
And welcome the mansions of rest
Where pilgrims no longer are friendless,
But at home mid the joys of the blest.
From the glorified hosts and the angels
Shall joyful hosannas arise;
They will join in a wondrous evangel
To the Saviour that reigns in the skies.

Rosedale, Kan.

EXCELLENT WORKS.

BY GEO. F. SHOVE.

WHILE at the Vermont camp-meeting, I purchased a copy of "Testimony, No. 32," also a copy of "The Sanctuary and the 2300 Days," by Eld. U. Smith. Having given them an impartial perusal, the question comes to me, "How do you like them," and I have this for an answer:—

Evidently, the "Testimonies," are of God, and have a general as well as special application. They supply a need which has long existed among Christians and church workers of every station; but more especially are they valuable in this closing work, preparatory to our translation when Jesus comes, in securing the best possible results in our work of winning souls to accept present truth and stand in readiness for his appearing. There are dangers in our way which are insidious in their attack, deceptive in their character, and destructive in their work; but God through the "Testimonies" gives a special and timely warning, and opens before us the principles and progress of the better way. Thus a knowledge of them is invaluable to every Christian who would meet the issues of his profession in the glories of a nearing immortality. No Christian should be without a copy of the "Testimonies," well studied and impressed upon the memory. If you have a friend whom you would like to remember in the coming holidays, a copy of them would be an invaluable gift.

The work on "The Sanctuary," by Eld. Smith, is no less valuable to every student of the Bible, especially those whose attention has been called to the claims of the Advent faith. It is eminently scriptural, clear and convincing in its argument, and takes the highest possible claims in locating the sanctuary and setting forth the nature and work of its cleansing. I accept its views as being the most scriptural, reasonable, and harmonious of any before the world on this great and momentous subject. No laborer should enter the field without fully digesting this work from a scriptural standpoint. How solemn and momentous the work before us! but how short the time, and how humble every Christian ought to be! how active and consecrated to the work!

Richmond, N. H.

CONVERSATION VS. RELIGION.

BY ELDER M. G. HUFFMAN.

WHAT has our conversation to do, some may ask, with our religion?—Much in every way. If we ever expect to hear the "well done," we must be holy in conversation. This is stated again and again in the Bible. Hear Peter on this subject, speaking of the scoffers of the last days, and the coming of Christ: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then," he continues, "that all these things shall be dissolved, what manner of persons

ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

James, in speaking of a perfect man, says, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Then a perfect man will be one who will be careful of all his words. He will say nothing that will offend the Spirit of God. The wise man, speaking of knowledge, says, "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit." Jesus at one time, when rebuking the proud Pharisees, said, "O generation of vipers, how can ye, being evil, speak good things?" And then he gives them the reason: "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Dear reader, the Judgment is set, and the books are open. Soon the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold," says Christ, "I come quickly; and my reward is with me, to give every man according as his work shall be." We are nearing the great decisive day of God; and in order to be pure in word and thought, there must be a preparation of heart. Says Christ, "Out of the abundance of the heart the mouth speaketh." It would be just as reasonable to suppose a fountain to send forth sweet and bitter water at the same time, as to expect a chaste conversation from a corrupt heart. May the Lord help us to make this necessary preparation to meet the King in his beauty.

Choice Selections.

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

ANIMALS IN THE STREET.

OBADIAH OLDSCHOOL's article about Nebuchadnezzar and the beast's heart that was given him, reminded me of a talk I had not long ago with one of my neighbors. I saw him standing before the show-bill of a coming menagerie, with pictures on it of all sorts of quadrupeds, birds, and reptiles. "Going to see the beasts?" I said.

"No indeed," was the reply. "Why should I pay four bits for this animal show, when I can have a better one any day for nothing?"

"How is that?" I asked.

"Come and see."

Not being very busy, and knowing that he was chock full of uncommon sense, I went with him. We stopped on one of the corners of the principal business street, and he said,—

"Now watch the animals as they go by."

"The horses?" I asked.

"No, what you silly folks call people. They don't go on four feet; they don't fly or crawl, and yet animals of all sorts, from elephants to lizards, will pass here within an hour. You study their faces, their furs and feathers, and listen to their chattering, and you will think that you are in an out-and-out menagerie."

"Well, suppose you act the part of showman, and I'll be the audience."

The suggestion pleased my eccentric friend. He pressed close to me so that I only could hear him, and began:—

"Do you see that fellow coming down street so straight that he looks as if he was going to fall over backward! He's the giraffe of this town. He holds his head away up above the rest of us. But it's only because he has an awfully long neck. The neck is conceit. It makes him an awkward and ill-shapen beast, but he do n't seem to know it. That little head is easily elevated because it is light. It holds only a thimbleful of brains. Here comes a fellow robed in furs. He is a polar bear.

He lives in the arctic circle of selfishness. He is rich, but cold-hearted, wrapped up in his own interests, caring only for his individual comfort. And as the bear is said to spend the winter sucking its own paws, so this man spends much of his time counting up his bonds, and thinking to himself what a shrewd and lucky fellow he is. Behind him is a tiger. How slick he looks. How daintily he moves. But notice his jaws and the cold glitter of his eyes. He is watching for a chance to spring; and when he springs, woe to his victim! He will not loosen his claws until he has drank the last drop of blood. Listen to the next beast. He thinks that he is talking; but everybody else calls it 'braying.' He is a donkey, but he do n't know it. After the donkey comes the camel. What an ungainly, plodding beast he is! His only idea of life is to carry the burdens that he must, and go no farther than he is compelled to. That fellow with the long beard, surely you know him. He looks gentle enough as he trots along, but—just make him angry, and how he butts! Watch the next one. How quickly he moves! How demure he seems, yet how keenly he is looking out of the corners of his eyes! He is as sly as a fox. He will catch some luckless wight before he gets to the next corner. He has a grand scheme for other people to put their money into. He is president, secretary, and treasurer of the new Perpetual Motion Machine Company. There are a great many foxes in the streets now-a-days."

And so he went on, calling my attention to the bears and the wolves, the apes and the hyenas; and really, when I came to look at them with the aid of his suggestions, I could see the look and movement of the animal whose spirit the man seemed to have cultivated. I thought of the old idea of the transmigration of souls, and was inclined to believe that there was some truth in it after all; only that the souls of the beasts passed into the bodies of men, and not the souls of men into the bodies of the beasts. While I was meditating thus, my friend suddenly exclaimed, "Look, here come the birds."

I looked, and, lo, a company of ladies was approaching. "Notice their plumage," he said. "How gay and gaudy some of them are. Those long-necked ones are cranes; those waddlers are ducks, of course; those cacklers are hens; those chattering ones are magpies; those with glossy feathers, who are discussing other people's characters, are crows. They look very sleek and fine, but they feed on carrion. Those innocent-looking creatures, who smile so sweetly as they talk, are butcher birds. They have caught a pretty canary, and are tearing her to pieces with their tongues. She was harmless, gentle, and a sweet singer, but they have made a meal of her. Those modest, timid ones who move so quickly are doves. How graceful those swans are, but how conscious of the fact! That masculine-looking bird with costly feathers is the ostrich. She has left her eggs (her domestic cares) in the sand, and is gadding about to see and be seen. Those noisy birds are parrots. They don't do any thinking, but a great deal of talking. They repeat such set phrases as 'Oh, it's just too sweet,' and 'Oh, I am dying to see it,' and 'Those new bonnets are too lovely for anything.' They call this conversation; but it's like taking two empty buckets and trying to pour the air back and forth, out of one into the other."

After the birds came the snakes and other reptiles. They were numerous; and they crawled and hissed under the wand of the showman until I was sick of human nature. I leave this portion of the menagerie to the imagination of my readers.

My friend's idea of society as an animal show is not original. He could not get a patent for it. It has occurred to a great many other people. But it is a suggestive idea, and we close with this moral reflection: Men and women, whom God has made in his own image, and to whom he has given dominion over the beasts of the field, should not degrade themselves to the level of their irrational servants. They should live nobler lives than beasts of prey or birds that display gaudy plumage. They should not chatter like monkeys, or repeat by ear like parrots, or delight in carrion like crows and buzzards. They should keep the instincts that we have in common with animals under the control of reason and conscience and the law of love. Society ought to be a brotherhood and sisterhood of God's children, and not a menagerie.—*Nehemiah Newschool, in Interior.*

HOW TO BE HAPPY.

A THREEFOLD CORD: LOVE, WORK, AND HOPE.

THE late Dr. Chalmers said the three essentials of happiness were: "Have something to do, something to love, and something to hope for." We wish, if possible, to emphasize this utterance of Scotland's great divine. All desire happiness more or less, and are seeking it in some of the various ways in which they think it is to be found. It is a sad truth that so many fail to find it, and repine under the failure. There are divinely constituted ways in which it is to be found, as necessary to its attainment as to plow and sow the ground for a crop. One of these is to have—

Something to do. We were made for activity. We have faculties and facilities for doing, and an abundance of work to do, and for the most part are placed in circumstances favorable for doing it. Our creation is an act of that infinite Wisdom that never errs. We are here for a purpose—to act some part in the great arena of life. What it is should be our earnest inquiry. "Lord, what wilt thou have me to do?" The apostle Paul seemed to grasp at once the thought that he had a work to do,—a personal work. He sought it, he found it, and did it. Said Miss Mary Lyon, the founder of Mt. Holyoke Female Seminary, "There is nothing in the universe I fear, except that I may not know my duty, or may fail to do it." She found her work, and was happy in doing it. The highest plane of enjoyment cannot be attained without Christian activity. The indolent cannot be happy. There is peculiar enjoyment in going about, like our blessed Lord and Saviour, doing good, in acts of benevolence—relieving the distressed, comforting the sorrowing, raising the fallen. There is joy, often, in making sacrifices for the good of others. Such work is "twice blest. It blesteth him that gives and him that takes." It is angel like, Christ-like. Activity characterizes the heavenly hosts.

"None idle there;
Look where thou wilt, they all are active,
All engaged in meet pursuits,
Not happy else."

Something to love. We are not only created with ability to love, but are placed in the midst of objects worthy of our affection. Love sweetens the sacrifices we make for others, lightens the burdens, and makes pleasant what would otherwise be irksome. "Wherefore love is the fulfilling of the law," for it "beareth all things, believeth all things, hopeth all things, and endureth all things." In Jacob's service for Rachel, "the seven years seemed but a few days for the love he had for her." The mother is sustained and made happy in her assiduous attentions to her children by parental affection. The soldier endures hardships from love to his country. *Dulce est pro patria mori.* The marriage relation is made the happiest bond on earth and its relative duties delightful by true conjugal affection. It is said, "Love cannot give without receiving, nor receive without giving." We cannot bless others without being blest. "There is that scattereth and yet increaseth."

Something to hope for. If we are doing the work assigned us, then there is something to hope for as results. We have a right to have "respect to the recompense of reward." The husbandman is stimulated by the hope of the "harvest ingatherings." None can enjoy the "pleasures of hope" like the earnest, faithful, working Christian; for they that toil and are self-denying for Christ and humanity have the promise that they shall "receive manifold more in the present time, and in the world to come life everlasting." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The apostle looked hopefully to the crowning glory; for, having found his work and having done it—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me." Such a hope is as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

"My own happiness
Is something to desire, and yet I know
That I must win it by forgetting it
In ministry to others."

—Rev. S. S. Potter, in N. Y. Observer.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day! what a precious boon
For earnest souls who labor;
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day on the down-hill track
For the travelers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for to-day in house and home
To practice forbearance sweetly,
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

—Boston Transcript.

FEEDING.

OUR best threshing machines now have a patent feeder which sends the grain into the cylinders with automatic regularity. It is a great improvement over the old way of feeding by hand. I remember watching a machine at work some years ago. As long as an experienced and watchful feeder was on the platform, all went well. But after awhile another took his place. Soon we were startled by a harsh grating sound. "Feed faster!" cried the superintendent. There was so little grain for them to tear that the teeth on the cylinders began to tear each other. The feeder now crowded in the grain with all his might. The engine puffed and pouted, the machinery moved slowly. "Stop, stop," again cried the superintendent. "You are choking her!" At length, getting some idea of regular feeding, the man went on pretty well for a time. But suddenly there was a crash. Everybody was startled. The engine was stopped. The superintendent rushed forward to see what was the matter. Matter enough. There was a stone caught between the cylinders, half a dozen teeth were broken. No more threshing that day. Such is the difference between regular, careful feeding and that which is reckless.

When I see people feeding themselves, I am often reminded of that threshing machine. And I am sometimes tempted to wish that somebody would invent a patent feeder for men and women. I have found a few people who don't feed heavily enough. They are feeble and dyspeptic for want of sufficient food. Some are literary men or women who imagine that the brain works best when the stomach is idle. I have read somewhere of a learned professor who, not wanting to handicap his genius in the race for literary success, determined to live on three crackers a day, and when he had work of special importance he ate only two crackers. This story is no doubt apocryphal, but it illustrates the idea some folks have of stimulating the intellect by starvation. Most people err on the other extreme. They eat too fast, and they eat too much. They give the digestive organs more food than they can take care of. And worse even than this, they send into those delicate organs articles called food and drink which are as destructive to them as cobble-stones to the cylinders of a threshing machine. No wonder that the land is full of dyspeptics, and that diabetes and Bright's disease are almost universal in the higher circles of society.

But we have to feed a machine far more important than the body. Our minds are working with a ceaseless activity. The results of their work are character and destiny. The Bible says, "As a man thinketh in his heart, so is he" (Prov. 23: 7); and the thoughts of the heart are largely determined by what we read. We feed the thinking-machine through the eyes. With what do we feed it, and how? Here is a bright young girl going home from the public library. She has an armful of books. She is a great reader. Her parents tell the gossips, with pride, how many volumes Jennie devours every week; how she sits up late and gets up early to read. She is so absorbed in literature that she sometimes forgets to eat, and always forgets to work. Her poor mother does all the drudgery of the house to give her daughter time to improve her mind. And what is Jennie reading all this time?—Second, third rate fiction—literary trash that is like thistles in a threshing machine, clogging the cylinders and yielding no grain. Feeding her mind? Why, she might as well try to live on moonshine and to quench her thirst with a mountain mist! Poor child, she is cramming her head full of indigestible nonsense. She is spoiling her appetite for healthful food. She is making herself a miserable dyspeptic. What idea of real life can she have, and what preparation for it, who lives in an atmosphere of romance; who dreams of lords and ladies, of rich lovers wooing low-born maidens, of all kinds of possible surprises. She will wake up one day to find herself the victim of some heartless villain, or so disgusted with prosaic life that she will be tempted to eat opium or commit suicide.

And Jennie's father, how does he feed the machine? He has no time to read books, but he takes a daily newspaper, for he must know what is going on in the world. That paper brings him every morning or evening from twelve to twenty columns of matter, to say nothing of the advertisements. If he takes it all in, in the limited time he has to give to it, he must feed very fast. He has no time to think. He crowds item upon item as a hungry bear bolts his dinner. The necessity for going over so much printed space lest something of special importance should be overlooked, is in itself unhealthful and demoralizing. And then what is the food itself that he must devour in such hot haste? Is it wholesome and nutritious? Half a dozen murders, half as many suicides, full reports of a savory divorce trial, of "a mill" between two professional bruisers, of several social scandals, of some recent cases of that kind of fraud and robbery now so common, which we politely call defalcations. Such news, with columns of partisan slang and personal vituperation, make up the paper on which the average American feeds his intellect from day to day. Is it any wonder that there are mobs and strikes, and that multitudes who ought to have reason and common sense are "like dumb, driven cattle"? How can it be otherwise when they live on daily bread so sour and indigestible?

But there is a machine committed to our care as feeders more important even than the intellect. It is our spiritual nature. For it God has provided special food. His word is the bread of life. How many of us partake of that living bread daily, regularly, and digest it by prayerful meditation? We cannot grow in bodily vigor without appropriate nourishment, and we cannot grow in grace without the "sincere milk of the word." (See 1 Pet. 2: 2.) The manna that fell in the wilderness near the camp of the Hebrews every morning, would have done them no good if they had not gathered and eaten it. That divine miracle did not of itself keep them from starving. And God's revelation of truth and love in the gospel will not save or sanctify our souls unless we study it, take it into our memories and our hearts; unless we can say with David, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth."—Obadiah Old-school in Interior.

BITTER WORDS.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so kind words, gentle acts, and sweet dispositions make glad the sacred spot

called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—Sel.

A HAPPY HOME.

A HAPPY home is the brightest spot on earth the eye of God looks down on. Love and peace in his home, sends sunshine round a man wherever he goes; disorder and trouble there, is misery everywhere. There are few worries of life which a man cannot now and then shake off; but who can shake himself free from the skeleton in the closet, from the worry of the household, the blister on the heart? A day will tell how many a man carried that with him without wincing, down to the grave. When husband and wife are helpmeets to each other in the best sense, when order and love and goodness prevail in the house, then the man who has a hard battle in life to fight can leave his struggles behind him when he enters there. With all our faults, we are the most home-loving of people, and that is the reason why we are the greatest of people. Whatever helps home life is a national blessing; whatever hurts home life is a national curse, and the greatest curse that can touch these blessings is what would tamper with the peace and blessedness of our home.—James Mac Gregor, D. D.

BOOKLESS HOMES.

WE form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find he contents himself with cheap carpets and very plain furniture, in order that he may buy books, he rises at once in our estimation. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of good books that cloth or paper ever cover is more significant of refinement than the most elaborately carved *etagere* or sideboard.

Give us a house furnished with books rather than costly furniture. Whatever your furniture, have books at any rate. To spend several days with a friend, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it; and the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passion and vices.

Let us pity those poor rich men who live barrenly in bookless houses. Let us congratulate the poor, that in our day books are so cheap that a man may every year add a hundred volumes to his library for the mere price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to buy books. A library is not a luxury, but one of the necessities of life.—Sel.

—God will never leave thee,
All thy wants he knows,
Feels the pains that grieve thee,
Sees thy cares and woes.

Raise thine eyes to heaven
When thy spirits quail,
When by tempests driven,
Heart and courage fail.

—Frances E. Cox.

Our Tract Societies.

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

LOST NAMES.

No glory clusters round their name on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown;
And their lost names shine forth in brightest rays
Before the throne.

Oh, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God rebound
For all his grace!

—Christian World.

IOWA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	877
" added.....	19
" dismissed.....	28
" reports returned.....	371
" letters written.....	275
" missionary visits.....	777
" Bible readings outside of missions.....	266
" new subscriptions obtained.....	175
" pp. tracts and pamphlets distributed.....	201,657
" periodicals distributed.....	9,425
Received on tract fund, \$873.99; on periodical fund, \$469.36; on other funds, \$1,843.44.	

L. T. NICOLA, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	438
" reports returned.....	197
" members dismissed.....	2
" added.....	8
" letters written.....	521
" received.....	149
" missionary visits.....	805
" Bible readings held.....	291
" persons attending readings.....	677
" subscriptions obtained for periodicals.....	228
" pp. books and tracts distributed.....	225,403
" periodicals distributed.....	17,727
Received on tract fund, \$2,021.14; on periodical fund, 739.35; on other funds, 1,753.14.	

MRS. E. T. PALMER, Sec.

NORTH PACIFIC TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	224
" reports returned.....	145
" members added.....	13
" dismissed.....	6
" letters written.....	1,311
" missionary visits.....	2,733
" Bible readings held.....	437
" periodicals distributed.....	6,837
" pp. reading matter loaned and given away.....	92,897
" pp. reading matter sold.....	99,245
" periodicals taken in clubs.....	573
" subscriptions obtained for periodicals.....	161

Cash received on donations and membership, \$75.07; on sales and periodicals, \$457.09; on five-thousand-dollar fund, \$40.00; on two-thousand-dollar fund, \$125.85; on educational fund, \$116.50; on foreign missions, \$8.20; on home missions, \$22.25.

J. A. BURDEN, Sec.

ANNUAL MEETING OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THE first meeting of the eleventh annual session of the International Tract and Missionary Society was called by the President Sunday, Nov. 21, at 2:30 p. m. Prayer was offered by Eld. F. D. Starr. During the session, every State T. and M. society was represented by delegates, the number from each being as follows: Michigan, 41; Illinois, 7; Indiana, 5; Minnesota, 7; Ohio, 6; Iowa, 4; Dakota, 4; New England, 5; Kansas, 3; Nebraska, 2; Kentucky, 2; Pennsylvania, 3; Vermont, 4; Wisconsin, 2; Tennessee, 2; California, 2; Canada, Colorado, Missouri, Maine, New York, N. Pacific, Texas, Virginia, and Upper Columbia, one each. The Swiss and British societies were also represented by one delegate each. At this point of the meeting several persons became life members of the Society by the payment of ten dollars. The minutes of the last meeting of the tenth

annual session were read and approved. The committee appointed the previous year on T. and M. accounts, reported an inability to make recommendations, and requested that a larger committee should be appointed to consider the matter.

Moved, That the Chair appoint four additional members to this committee.

This motion was amended so as to include the Chairman of the meeting in this committee, and was adopted.

On motion, the Chairman of the meeting was appointed chairman of the committee.

A report was then read, giving the number of periodicals furnished by the Society to the several missions, which was four thousand one hundred and fifty periodicals per month, nearly fifty thousand for the year. In addition to this, the miscellaneous distribution of reading matter by the Society during the year to different parts of the world, by ships and otherwise, has been what would equal over one million two hundred and fifty thousand pages of tracts. The report also showed an almost unlimited demand for reading matter,—far beyond the present ability of the Society to supply. The financial report showed the receipts and expenditures to be as follows:—

RECEIPTS.	
Christmas donations, - - - -	\$1,216 56
Other donations, - - - -	1,259 64
On book sales, etc., - - - -	178 55
On hand last year, - - - -	42 51
Total, - - - -	\$2,697 26

EXPENDITURES.	
For sale books and per'd'l subscrip'ts, \$	416 80
For matter for free distribution, -	2,693 13
Total, - - - -	\$3,109 93

Balance in debt, - - - - \$412 67

This report was followed by stirring remarks by the President, in which he gave interesting items in the history of the Society, explained the nature of its work, and made a strong appeal for its financial support.

The Society was organized in 1874. At the close of the first year it did not hold an annual meeting, and but little was done in connection with it for several years. The third year its receipts were only \$447.15, and its expenditures \$455.08. The total receipts of the Society since its organization are \$12,286.13; expenditures, \$12,698.80. At the seventh annual meeting, in 1882, the name of the Society was changed from "General Tract and Missionary Society" to "International Tract and Missionary Society." Since this time the prominence given to the Society and the importance of its work have greatly increased.

Interesting extracts were read from letters received from Bro. Tay, of California, who for the sake of extending the light of present truth is working his passage to different islands in the Pacific Ocean. That the Lord has gone out before him, to prepare the way for the reception of the truth by the honest, is evident from the experience which he is having.

On motion, the Chair was empowered to appoint the usual committees, and the following were subsequently named: Additional members to the Committee on T. and M. Accounts, B. L. Whitney, L. C. Chadwick, and Mrs. E. W. Farnsworth; on Resolutions, L. C. Chadwick, A. T. Robinson, and M. L. Huntley; on Nominations, E. S. Griggs, N. M. McClure, and R. M. Kilgore.

Adjourned to call of Chair.

SECOND MEETING, MONDAY, NOV. 22, AT 2:30 P. M.—Prayer: Eld. Wm. Covert. Minutes approved. Bro. N. M. McClure gave a very encouraging account of the interest in present truth which has been awakened in British Honduras, and also read a letter just received from an influential man in that country, acknowledging the truth on the Sabbath, and making quite a large order for books. Two features of the work in that place are of special interest; first, it is the result of the efforts of a sister who felt the burden of giving the light of present truth to her relatives and friends; and, secondly, it shows the permanency of an interest aroused by Bible readings, and the distribution of reading matter accompanied by personal labor. Thirteen persons are keeping the Sabbath in that locality, and many others are deeply interested. Seventy-five dollars' worth of books were ordered by them at one time.

Eld. Butler brought before the meeting the

matter of continuing the *Temperance Outlook and Sabbath Vindicator* in its present form.

On motion, the Chair was authorized to appoint a committee of five to consider the matter, and report at the next meeting.

E. S. Griggs, H. W. Miller, L. Nicola, E. H. Gates, and L. C. Chadwick were named as that committee.

The Committee on Resolutions presented a partial report as follows:—

Whereas, Our canvassing work has suffered in the past because of a lack of some systematic plan of action; therefore—

1. *Resolved*, That we recommend the adoption of some method whereby each State society can make a thorough and systematic canvass of the territory within its limits.

This resolution was sustained by earnest, forcible remarks by Brn. Butler, Eldridge, and Belden, and was adopted. The second resolution presented, was referred back to the committee, and the following was subsequently presented in its place, and adopted.

Whereas, The magnitude of the field which has not been thoroughly canvassed for our subscription books, demands a much larger corps of canvassers than has ever been engaged in this work; therefore—

2. *Resolved*, That we recommend that we attach greater importance to the canvassing work, and that we make more of an effort to encourage suitable persons to devote their time and attention to it.

Meeting adjourned to call of Chair.

THIRD MEETING, FRIDAY, NOV. 26, AT 2:30 P. M.—Prayer: Eld. G. G. Rupert. Minutes approved. Committee on *Temperance Outlook* requested more time. The T. and M. State officers and general agents present, having held several meetings for the purpose of formulating plans for the canvassing work, made the following report:—

Whereas, No branch of God's work can prosper, which is not conducted on principles of order and thoroughness; and—

Whereas, The canvassing work has suffered from this defect in the past; therefore—

1. *We recommend*, That the subscription book departments of the REVIEW AND HERALD and the Pacific Press offices be recognized as the heads of our subscription book work in all territory controlled by them; and that all who engage in this work shall do so in harmony with plans suggested by that department of the office whose territory they occupy; said plans being approved by the Board of Publication, and the International Society at its annual sessions.

Whereas, The protection of agents in the territory assigned them is essential to their encouragement and success; therefore—

2. *We recommend*, That the tract societies in the several States shall act as the sole agents of the said offices of publication for all of their subscription books, provided that an efficient man is kept in the territory occupied by them, who shall superintend the work of qualifying, appointing, and working local sub-agents in accordance with principles of order and thoroughness.

3. *We recommend*, That the Conference committee in conjunction with the president and secretary of the State T. and M. society, appoint the State agent, and that the State Conference provide for his support.

Whereas, Our ministers, colporters, or others, not working under a regular contract, find it to be for the advancement of the truth and the good of souls to supply persons with our subscription books; therefore—

4. *We recommend*, That the agents' regular profits on all subscription books hereafter sold in this manner, shall constitute a canvassers' reserve fund, under the control of each State T. and M. society; and that the regular commission on books thus sold prior to, or while an agent is, canvassing the territory, shall be paid to such person on the completion of his work, if in the judgment of the secretary and the general agent such work has been faithfully performed. Otherwise, the amount shall revert to the State T. and M. society.

Recommendations one two and three were adopted. Recommendation four elicited a lively discussion, during which the meeting adjourned to call of Chair.

M. L. HUNTLEY, Sec.

(To be continued.)

PHILADELPHIA MISSION.

IT is truly encouraging to notice the progress of this important work. Surely the Lord is blessing the efforts of the few faithful laborers. A short time ago the mission was kept alive by the outlay of much means; but to-day it is nearly self-sustaining. Only a few weeks ago a tract and missionary society was organized, and they already have eighteen members. They have but very little preaching, hence they fortify themselves by means of Bible readings.

During my brief stay, I had the privilege of

baptizing five willing souls, who were all brought to a knowledge of the truth through missionary work. It seems as though the Lord directed the faithful efforts of the laborers. Different churches, different nationalities, and even different races are here sought out and brought together as members of the same family. May the Lord still add his blessing.

J. S. SHROCK.

Special Attention.

THE JEWS AND THE SUNDAY LAW.

As the question of Sunday rest is more and more agitated, the various religious bodies whose practices it is likely to affect are beginning to define their attitude toward it, and to give some token of the ground they may be expected to occupy in the conflict which is to come with its enforcement. An address by Rabbi Solomon Schindler to the Jews of Boston, reported in the *Evening Record* of that city, in which he instructs his people as to the attitude they should assume toward Sunday laws, present and future, contains words of no uncertain meaning as to the stand the Jews may be expected to take in defense of the Sabbath of their fathers. He defines the question as follows:—

"Let us understand it, first of all, that the Sabbath question must cease to be a religious question; that it must be handled as a purely social affair, as a sanitary measure, if you please. We must put aside all differences of creed in regard to which day is which. The squabbles over these points are too insignificant; they vanish by the side of the grand principle which is at stake, namely, that one day out of seven, no matter which, must be kept as a legal day of rest."

This language is plain enough to show the degree of sacredness with which the Sabbath of the fourth commandment is invested in his mind; but, after counseling the Jews not to petition for any special legislation in their behalf, he still more clearly defines his position, in these words (italics ours):—

"We are American citizens first and then Israelites; that is, a religious community which endeavors to find truth in its own way and to worship God after its own fashion. Our religion does not and must not interfere with society. If our Sabbath is not acknowledged as the legal day of rest, we must either yield to the wishes of the majority or sacrifice one day of work upon the altar of religion. There is no other way."

Thus while evidence is fast accumulating of the nearness and severity of the conflict which is to engage those who maintain their loyalty to God's law, it is also becoming apparent that the little company who "keep the commandments of God and the faith of Jesus," may, so far as human assistance is concerned, be left to maintain the fight alone.

L. A. S.

DIVORCE OF CHURCH AND STATE IN MEXICO.

(Concluded.)

It was inevitable that a revolution so sweeping in its extent, and so blind in its details, should have profited the government very little. These hundreds of millions of dollars which nominally accrued to the government, have not sufficed to keep the present administration from a condition of things nearly approaching to bankruptcy. Stunned and indignant at the character and extent of the retribution which had fallen upon them, the authorities of the Church forbade good Catholics under penalty of excommunication from investing in "God's property." It was deemed possible to prevent the liberal government from realizing on its seizures. This was an obvious error of policy from the stand-point of expediency. Faithful sons of Rome kept their hands off from the rich holdings; for the Church, composed of some 7,000 ecclesiastics, owned literally the best property of the republic in both city and country. These comprised, it has been stated, about 900 rural estates and some 25,000 blocks of city property. Had friends of the Church been permitted or rather covertly directed to buy in all this, the Church might have

gained her own in an underhand way. But in fact the prohibition was so far effectual that what the Church had owned, passed into the hands of those who had small regard for her favor. The adventurous and heretical elements of society profited by the sale at the expense of both Church and government. Many of the wealthy men of Mexico made their fortunes at this time, and their sons have in a measure outlived the odium attached to such an investment. It is very plain that clerical politicians now realize their mistake, and some of the property formerly owned by the Church is controlled by those who have acted in her interest, and are virtually her trustees. But no such arrangement is legal, and so far as the public is informed the Church has regained nothing of her lost possessions. The some 4,000 churches and cathedrals in which Catholic worship is permitted, are held only by the courtesy of the government, the property being at any time liable to be denounced and sold.

But the power of the Church, while thus seemingly broken, is by no means at an end. With more sweep of vision and a more enlightened moral purpose, her misfortune might have been converted into an element of strength; but weighted with such a past, she failed to recognize her opportunity and to use it. She had no toleration for the new while she has idly mourned over the downfall of the old. Perhaps she has gained moral strength from such pitiless persecution; but this supposition does not appear to be borne out in any large way by the known facts. With the downfall of her temporal power fell most of the scandals attaching to those who served the interests of the Church; but the evidences of any wide-spread elevation of purpose must be inferential. The Church has yet failed to re-adjust her lines to the existing conditions. The relations between the clergy and the liberal government naturally continue to be of a strained character. Each regards the other with apprehension and dislike, and the most deep-seated opposition to the existing condition of affairs exists among the priest-led Church party. To its representatives, the friends of the government have offered no quarter, and with them they have sought no alliances.

Perhaps the time has come when a more conciliatory spirit may be safely exercised. Such appears to be the tendency of President Diaz's policy, in that the head of his cabinet is an influential politician whose sympathies have been with the Church party. If the Church, which retains its hold upon the women of the country, is ready to bury the past, it can make for itself a useful future within legitimate channels. This, indeed, is its only hope. There are in its ranks those who recognize the rightfulness of a division of the powers of Church and State. These prelate reformers have gone so far as to officially advise the observance of the civil laws in regard to marriages and other points wherein the Church holds that its province has been invaded. Such would recognize the fact of established peaceful popular government, and recommend that the Church accept the inevitable, and find new work apart from further participation in civil affairs. This is the hopeful spot in the outlook between the ecclesiastical and civil powers. But such liberality is sporadic rather than prevalent, and must be so in the nature of things. The Roman Catholic Church of Mexico is vastly different from the Church as you know it when modified by the atmosphere of free and intelligent America. The body of its priesthood are greatly inferior to yours, largely made up of men whose learning is theological, whose views are implacably narrowed by sect, and whose sympathies are intensely provincial. God dwells in Rome, and the Devil takes all the rest of creation not bound thereto. Convictions like these being understood, and injected by the men who aggressively hold them, often of mixed blood, among a population whose ancestors slew the supposed enemies of cherished stone images, one can see why Protestantism early had its martyrs on this soil.

Religious prejudices are slow to decay, but they are surely fading out here in a remarkable manner. Time, education, railroads, business enterprise, liberty,—these are the forces at work. The first fruits of some of them are materialistic rather than spiritual, and beget a cutting away from all religious associations. So be it for the present. All at least combine to open the field for the labor of every religious denomination, and there is need for

all. Missionary effort in Mexico must be fundamental, as it usually is everywhere. It must plant schools and exalt the influences of the home,—civilize and humanize, play its large part in working out a national future that is worth having. A somewhat unhealthy sentimentalism often considerably obscures the high quality of statesmanship that enters into missionary work, and young men miss an inspiration that they ought to get from this point of view.

I once met a most intelligent, frank, attractive man during two days of a railroad ride, whose knowledge of this country and its people was accurate and suggestive. He was sympathetic, charitable, broad, and wholly free from cant. Casually I learned that he was an American missionary. Full of human interest, sensible, practical, and a worker, he is exerting an influence here that will tell in a large way. He had no word of the hardships, the isolation, the infinite annoyances that some might find, and which most travelers do report as they flit; but had taken a grip on the whole situation, past, present, and to come, and was doing a man's work like a man. Think of the opportunity that confronts such a one, and compare it with the pastorate of a fashionable city church in the United States! New England never exalted the ministerial office beyond what it may become in the hands of one who will fill up the measure of its legitimate possibilities here; but the man who tries to do this must be full grown and come to stay. The life work of Dr. Simeon Calhoun, the Cedar of Lebanon, was done in Syria, and it matured late; but it was grandly worth doing. And yet he early cherished the vague ambition that he would like to be a lawyer and perhaps a congressman!

The pioneer Protestant work done in Mexico was undertaken by the American Bible and tract societies, who sent colporters in the wake of the American army,—a mingling of the sword and the cross that seems almost as incongruous in the retrospect as do the performances of Cortez and his attendant priests. But the first settled missionary work was undertaken by the Baptists in 1863. About 1872 the Presbyterians, Methodists (North and South), and Congregationalists began vigorous operations, and all are actively in the field, working with a substantial harmony of effort that has produced remarkable results. What these are, will be best shown by some comparative statements which I draw from statistics furnished by Rev. Dr. Butler. The largest share of this work is being done by the Methodist Church. Eight years ago there were 130 Protestant congregations; now there are 264. Then twelve church edifices were occupied, and now there are forty-five. The value of this church property was then estimated at \$139,000, and now the sum of such property is placed at \$412,850. Eight years ago 100 places of worship aside from the church edifices were reported, and now they number 219. In 1877 there were twenty-eight day schools, three orphanages, and two theological seminaries; now there are eighty-two day schools with 3,086 scholars, 130 Sunday-schools with 4,650 pupils, and five theological seminaries with thirty-six students. Thus this field of Protestant effort is producing its own workers, who will not be new to its conditions. Against 125 agents employed in 1877, there are now 291, or more than double that force, sixty-nine foreign missionaries and their wives, forty ordained native ministers, 163 unordained native helpers, and nineteen women sent by the women's societies. What are the results produced by this array of workers? The communicants are placed at 13,096, and the probable adherents of Protestantism at 27,300. This is but the infancy of the work. There are eleven presses employed, and these issue thirteen periodicals, whose united circulation is put at 11,400, which illustrates the fact that this is not a reading population; but nearly 4,000,000 pages of religious literature are annually published.

It will be seen from the above that in eight years the hold of Protestantism has been more than doubled. The worst is past, so far as persecution is concerned; but such fanaticism as comes out of the dark national background is liable to break into violence at any time. Still each year gives greater scope to the liberalizing forces that make for domestic peace and national development. The government welcomes any rival to its old antagonist, the Roman Catholic Church.—*Springfield Republican*.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 7, 1886.

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

IMPORTANT PLANS AND ISSUES CONTEMPLATED BY THE GENERAL CONFERENCE.

SEVENTH-DAY ADVENTISTS in every part of the world are awaiting with deepest interest the plans and decisions of our highest legislative body, the General Conference of our people. These meetings are becoming more and more important year by year, as the cause continues to spread and increase in all the principal divisions of the globe. Our people will be anxious to learn whether this body of delegates just closing their session have been able to grasp the necessities of the work, and provide for its wants, so that its progress shall be accelerated to the accomplishment of its high destiny, even the warning of mankind of the great day of wrath now impending.

We can truly say, We never attended a Conference where more important issues were considered, where more thrilling subjects were discussed, where we needed to provide for greater necessities, or where more extensive plans were laid. Never was the cause in greater need of help, both men and means; never were openings for labor more plentiful than now; never were we more perplexed to find suitable persons to fill these openings, and sufficient means to carry on the work. The Macedonian cry, "Come over and help us," is extended to us from every direction, from almost every country, every State, every county.

In this Conference the feelings of our heart's greatest solicitude have been heavily drawn upon in trying to determine how to meet these living wants, these crying needs of the hour. We dare not say all of them have been met, because of sheer inability. If our people were only fully aroused to a true sense of the demands of the hour, and were giving all their talents of influence, means, and ability to the extending of the work, doubtless the wants of the cause would be met in a manner altogether more satisfactory. But we have tried to plan and provide help for many fields where urgent wants exist, to the best of our ability, as will be seen when the readers consider the long list of persons sent to fields desiring help. Other calls we could not fill.

Among the objects demanding special assistance, the most needy of immediate attention were—our foreign missions already established; the International Tract and Missionary Society; the opening of a new and important mission in South Africa; and the proper provision necessary for meeting the issue raised by the persecution of our people for keeping the Sabbath of the Lord.

Our foreign missions most in need are the Central European and Scandinavian missions. These, in the aggregate, are over \$30,000 in debt, most of which is due the REVIEW AND HERALD Office. These missions have recently had to erect offices of publication at quite a heavy cost. The purchase of the land, the erection of the buildings, and the proper equipment of the same with machinery, etc., necessary to carry on the work, united with the constant expense of printing and providing for the support of the force of workers employed in the missions and the offices, are the cause of this indebtedness. The expense of building and equipment is now over. The other expense, of course, remains. But we may now reasonably expect some returns, as books and papers are being published and sold, and that the expense will be less than heretofore. These missions are now prepared to do an important work in sending out publications to all the countries around them. It is safe to say one hundred and fifty millions of people, most of whom have never heard the truth, are living contiguous to these offices or immediately surrounding them. If our message is to the world, as we often declare, our duty to immediately work for the enlightenment of these multitudes cannot for a moment be questioned. To deny it is to deny the message itself, and all that it implies. Ready money is needed and must be provided, or the cause will be greatly hindered. We are well aware that large pledges have been made, but they have not been paid. Many

of them were made by those of some means, to be paid when they could sell property. Such sales seem very slow, but the work *must not be hindered*.

The International Tract and Missionary Society is wholly destitute of funds to prosecute its work in every part of the world. It has done a noble and beneficent work, as all know. It has been, and still continues to be, the pioneer,—the advance courier of the living preacher. It has prepared new fields in many lands and States for occupation by the missionary worker. It is still doing the same work as far as is possible with its limited funds. Nearly every mission established or ready to be opened has had its way prepared by this Society, which has sent out its papers and publications to various persons whose names were in some way obtained, following up each manifestation of interest with more literature. Thus a light has been kindled in the darkness which we trust will never be extinguished till the Light of the world shall come. Tons of publications have in this way been disposed of. God's providence has wonderfully opened the way before our International Society. Through it nearly every country in the world has received more or less reading matter. Ships take its packages free to all parts of the world. It would be strange indeed, after Providence has thus manifestly interposed to provide ways for the free transportation of our religious reading to the countries of the earth, if our people should, by cutting off the funds necessary to carry it on, fail to make it possible for this Society to do its beneficent work. This would demonstrate beyond all question that God's people were failing to meet his opening providence. But we expect better things of them.

It is a startling fact, however, that for months past this Society has been greatly crippled for want of funds. Openings are appearing all over the earth. Never was there such promise of successful missionary labor as now appears, if the Society could meet the pressing demands of the present. Shall the good work go on? or shall it be hindered by backwardness and slothfulness? Shall we provide the means necessary to spread the light abroad till the millions of every land and every clime behold it, and receive or reject it? There can be but one answer to these questions for the child of faith.

The South African mission is a new missionary enterprise of great importance, which the General Conference has fully indorsed. Elds. C. L. Boyd and D. A. Robinson and families, with colportage and canvassing help, have been selected to go to that distant country and establish a mission as soon as they can leave their present fields of labor. Already there are a limited number of Sabbath-keepers there, most, if not all, of whom have never heard a sermon on present truth. The International Society years ago sent many packages of papers and publications there. So great is the desire of these new converts for ministerial help, that with their call for assistance about \$250 were advanced toward the expenses of the laborers' passage. Just think of it! such a sum of money sent to a distant land, to strangers, to bring them the truth of God! Surely they must have some faith in the work of God. And we should be very neglectful of the demands of duty if we made no effort to answer such a call.

We regard it as very important that a mission should be established in South Africa. More than a million of English-speaking people are settled there, besides large numbers of Protestant Hollanders, who are strong believers in the Bible. Ships from many countries touch at the Cape of Good Hope, and stop on their voyages for various purposes. It will be an excellent missionary station. We regard it as a most promising field indeed, and hope for a reasonable degree of success. The Diamond Fields of South Africa have long been famous. Multitudes have gone to them from various parts of the world. It is said by those who ought to know that the great wave of business depression has affected that part of the world much less than many others. It would seem to be a favorable time to establish this mission: Are our people anxious to make this new advance move in the onward progress of this cause? We are sure they are. But means must be provided. We have no fund whatever for this purpose.

British Guiana, where there are some Sabbath-keepers, has also made repeated calls; and it has been decided that Eld. G. G. Rupert, accompanied by an experienced canvasser, should go there. He will also

visit other English settlements in the West Indies either going or returning, to ascertain and supply as far as possible the wants of that field. It has also been decided to send a laborer to British Honduras, where some have embraced the Sabbath, to baptize them and to ascertain the needs of that field. These countries are settled by English-speaking people, and we expect great good will result from these moves. Of course they will involve expense, a necessity which we trust our people will supply.

The persecution for the truth's sake, already begun in some States, demands of us attention and provision to meet it. As yet we have had but a little taste of this compared with what is sure to come. But this little should give us some conception of what is before us when the long-gathering storm bursts upon us. Already quite a number of our brethren, peaceable, inoffensive citizens of this great free republic, disturbing no one, have been carried off to jail, and kept for weeks and months in loathsome cells, some of them having nothing better than a little loose straw for beds, criminals for company, exposed to vermin and foul odors, because, forsooth, they dug a few potatoes in their garden, pulled some weeds, or performed some other similar act on "the Sunday of pope and pagan." The railroads were running, trains were thundering along, the screech of the locomotive reverberated over hill and vale, shooting and fishing were being indulged in, the milk-man was vending milk, large numbers were paying no attention to the day, and nobody was disturbed. But these trifling acts, performed in the quiet of their own homes, set these peaceful communities in an uproar: these men must be punished.

At least two of our brethren have come out from these jails enfeebled by sickness, and the life of one was greatly endangered, if not sacrificed, by his incarceration in one of these foul prisons. The highest State courts in two States have decided that we have no redress. After long and careful consideration, it is thought best to send a test case up to the Supreme Court of the United States, to ascertain if the laws of our country make any provision for the rights of conscience of peaceable, honest, conscientious citizens, whose highest aim and sole crime has been the keeping of the law of God,—the highest law in existence. We desire to know whether in this great free republic we have any rights that others are bound to respect. We know not how to ascertain the truth on this point by any course short of this. The appealing of such a case, and the relief of cases in great distress from persecution, will require means. Will our people stand by us in this important crisis? We have reached a point never attained before in this work. Shall we meet these issues like true and faithful men? In view of these great issues, we want immediately \$50,000 in cash. There are large pledges, many of which will consume time in coming in, with which to support the general interests of the cause; but we must have *ready money*, or the cause will greatly suffer. We feel sure our people will see the necessity of this call, and respond liberally.

The plan formed to bring about this result is as follows: On the Sunday following Christmas (that holiday comes this year on the Sabbath), let our people everywhere assemble at their places of worship prepared to bestow their means to the very best of their ability in behalf of the objects presented. Last year our Christmas gifts in the aggregate throughout our country, amounted to about \$18,000. This was all in cash. We know not what we should have done but for this help. Our brethren everywhere, to a greater or less extent, turned their Christmas gifts into the channel of the Lord's treasury; and God blessed them in so doing.

The services connected with the week of prayer last year were a great blessing to the cause. Many reported a great blessing and a revival of their spirituality as the result. It is proposed to have another similar season this year, and we trust it will be still more beneficial. We cannot in this hurried article give all the particulars, which will be more carefully developed hereafter. We will say in brief, that three Sabbaths, Dec. 18, 25, and Jan. 1, will be days of fasting, humbling of our hearts, and especially seeking God for his help in this great crisis; that the period commencing with Christmas and ending with New Year's, will be observed by our people generally—all who are willing to do so—as a week of prayer. We trust our brethren everywhere will feel a deep interest in the work of seeking God during this time. Suitable articles will be provided to be read in all our

churches. We shall expect all our ministers and church elders to enter into this work with zeal and earnestness, and impress upon our people the vast importance of new consecration and devotion to God and his work. We want this period to be a season of great spirituality and revival. There is sad need of this. We want to commence the new year with God's special blessing. Great events are before us. We are upon the verge of a great crisis. We must all open our hearts with great liberality.

Our raising of means last year was a great blessing to the cause. The plan was then new and untried; but it was a great success. This year the issues are much more important. They appeal to our hearts much stronger, and we ought to raise a much larger amount. We believe \$50,000 can be raised this year if our people will rally to the work with real enthusiasm. This sum would only be on an average a little over two dollars each. Our wealthier men ought to contribute by hundreds of dollars, and others by tens; while women and children can put in their half dollars, quarters, and dimes. Let every one give something, that this cause be not hindered. Let all prepare at once for this season.

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

THE PRESENT OUTLOOK.

THE Seventh-day Adventists, unlike many other denominations, have never changed their views relating to the general outlines of the fulfillment of prophecy. From their rise they have looked forward to the time when the truths of the Third Angel's Message should be proclaimed to every nation on the earth. They have ever expected that papers and publications would be issued in different nations, and in such languages as would be necessary to call the attention of the masses to these important truths. They have also expected that previous to the coming of Christ persecution would come upon those who keep the commandments of God, which would be through the enforcement of a Sunday law throughout the world. They have also held that the spiritual gifts spoken of in 1 Corinthians 13 would become more prominent among the people, the spirit of prophecy in particular being one of the characteristics of the remnant church, as described in Rev. 12: 17. As we near the end, it is to be expected that these events will be more rapidly developed, just as the water, in passing over a fall, or coming into a whirlpool, increases in rapidity as it nears the precipice or vortex. In the closing up of the work, there is to be what the Scriptures denominate the loud cry; for a "third angel followed them, saying with a loud voice," etc. Rev. 14: 9.

In alluding to the progress of the work, we have often spoken of its having gone to the different nations of the earth, and by periodicals encircled the globe. This is true to a very limited extent, and yet there is a far greater work to be accomplished, if the whole earth is to be lighted with the rays of present truth. If this is to be accomplished in a few years, as evidently must be the case, there lies a great work before us, and one which will call for men and means as never before in the history of this people. The progress of the cause in Australia and New Zealand, and steps which have been taken in Europe during the past year, clearly indicate that we are upon the eve of a greater work than many of us have realized. While we can rejoice on the one hand at indications of the near coming of the Lord, on the other we can but deplore the fact that as a people we are not more alive to the present condition of the cause, and to the indications of God's opening providence. Truly, it may be said that God has gone out before us. Never before have we had such an experience as that realized in Australia. In less than one year a sufficient number have taken their stand in that country to form a Conference. And the results in New Zealand are as truly wonderful. All this has taken place in less than two years.

In Europe, within a short period of time publications have been established in six different languages, and steps are being taken to have translations made into still others. Publishing houses have been erected in Basel, Switzerland, and Christiana, Norway, and everywhere the work is taking advance steps. All this is but a prelude of what is coming. God's providence is far in advance of us. There is South Africa, with over a million of English-speaking people, who are calling for the truth, and so earnestly desiring the light that they have sent \$250 to aid in bringing

it to that portion of the earth. In South America a company of forty-five Sabbath-keepers have been calling for help for a number of years. British Honduras has some thirteen souls waiting for baptism when a minister can go to them. Even in Asia there are those who are keeping God's commandments, and turning toward this people for light. These are indications not only of what God will do, but what he is already doing; in bringing about what we have so long looked for, namely, the spread of the truth to the earth's remotest bounds.

We can but rejoice that the time has come when the truth so nearly encircles the earth. God in his providence has raised up men who have volunteered to act as agents in the distribution of our periodicals, who, though not in harmony with our faith, are interested in our work. There is one such person in India, where our publications are sent by the half barrel, and placed in the hands of ship missionaries and others, who distribute them among the people. The same is true in China. On the islands of the sea are also individuals who have begun to keep the Sabbath through reading matter sent them, and are now calling for the living preacher. More than two thousand islands in the Pacific Ocean are peopled to a greater or less extent by English-speaking Europeans, and to a goodly number of these the truth has found its way by publications.

It is a singular fact that the Sabbath and other truths connected with the Third Angel's Message, find a response in hearts all over the world, notwithstanding their unpopularity; and the question comes to us as a people, What is our duty relative to these things? Shall we fold our hands and say the truth must go, and do nothing? Shall we withhold the means that God has placed in our power to carry forward his work? Shall we conclude that the providence of God is premature, that the work is progressing faster than it should? We would not for a moment believe that God has not enough means to carry forward his work. He has them, and that among his people. It would be inconsistent to say that we cannot arrange to dispose of means we have invested in houses and lands, in such a way as to help forward the work of God in the earth. No doubt there have been unwise investments made, and money placed in such ways that it seems impossible to use it at present; but Satan has had a hand in this. If God is pleased that it should remain thus, would his providence indicate that the work should progress as it has? It must be that there is a general lack of realizing what God requires of us at this time.

One year ago, the General Conference voted that during the year, \$100,000 should be raised to meet the demands of the cause. All of this amount has been pledged; a very small portion of it has been paid. Much of the amount pledged was upon the condition of selling property. But times are close, and it is difficult to sell without a sacrifice; so it is held, and the cause is brought into embarrassment. The expenses during the past year have been heavy; and it would require not less than \$50,000 to meet the present demands for the next sixty days, and not less than \$25,000 in addition to the \$100,000 pledged the last year, to keep up with the opening providence of God during the coming summer. This is not all. Fields are continually opening, so that next year it will take as much more to keep up the work. We do not think our brethren realize where we are. They do not see the importance of taking advance steps now. But now is the time. Were it otherwise, God's providence would not so urgently call for a consecration of men and means. We are more than ten years behind in this work. There should be a hundred laborers where there is now one. Men are wanted who can be trusted with responsibilities,—men who can go into almost any place and with the blessing of God raise up companies of commandment-keepers. Individuals are called upon to go into new fields, as canvassers, colporters, Bible workers, and ministers. Some of our State Conferences are left almost entirely destitute of active ministers, one after another being sent to foreign fields. Still the demands are not met.

If there ever has been a time in the history of our work when there needed to be great humiliation of heart, and an earnest seeking after God, it is now. It is a time for God's people to fast and pray that God will raise up men and means to carry forward his work. We do not expect that all who believe the truth will feel a responsibility to make great sacrifices for its advancement. We do not expect all

those who hold property to dispose of the same, and invest it in the Third Angel's Message. We expect that a great many who have pledged will wait for God to send them a purchaser, without making any special effort themselves, and finally their property will be consumed in the fires of the last days. But how it will then be with such men, we cannot tell. Now is the time to transfer our substance from earth to heaven, heeding the injunction of Christ, "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

There never will be a time when money will count more in the cause than at the present. Difficulties thicken around us, so that each year the same amount of means will accomplish less and less. We had much better put forth the special effort now than one year from this time; for now is a favorable time. We can see the cloud gathering, and already feel a few sprinkling drops of the storm of persecution which is soon to burst upon us. There is hardly a State in this country that is not agitating the Sunday-law question; and across the water we find the nations of Europe catering to Catholicism, courting the favor of the pope, and inclining toward the rigorous enforcement of the observance of the first day of the week. We cannot fold our hands, and say the Lord accepts us and forgives our sins, without putting forth an effort to get ready for the coming storm. We appeal to our brethren everywhere to put forth such earnest efforts as will bring them nearer to God, where he can accept them and strengthen them by his Spirit for the perilous times before his people.

S. N. HASKELL.

AN ACCEPTABLE FAST.

It will be noticed in this week's REVIEW that there have been days of fasting and prayer appointed. Some may question the necessity of appointing seasons of fasting and prayer; but with such it is evident that they do not realize the importance of the times in which we live, and the importance of such seasons. The disciples of John spent much of their time in fasting and prayer. They realized the necessity of a preparation of heart, that they might be ready to receive Christ. They wondered exceedingly that the disciples of Christ did not fast, and said to the Saviour, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" The answer which the Saviour gave is one which will apply in all ages of the world: "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Mark 2: 18-20. It is evident that the presence of the Saviour, and the power which he manifested in healing the sick and performing other miracles, was a reason why they could not fast. They were not brought to the point where they saw the necessity for it; but after he was taken from them, they were brought under circumstances where they realized that they must have the help of God, and were led to seek him with fasting and prayer.

We are nearing the coming of the Lord, when the cases of all of God's people will come up in review before him; when every action of men's lives will be weighed in the balance of the sanctuary; when every thought of their heart will be examined in the court above. Those who are translated, must be pure in thought and in life, and there will be felt a greater necessity for fasting and prayer than in the past. At times we shall be brought into great straits, where we shall see what should be accomplished in the world, and fail of the power to execute the same. It is in view of the time that is before us that the prophet Joel uses the following words: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Chap. 1: 14, 15. It is evident from this that a fast will be called, and a solemn assembly. The margin renders it "a day of restraint." It will be a time for the people of God to examine their hearts, as did the disciples, while waiting on the day of Pentecost for the outpouring of God's Spirit. Those who realize the nearness of the Judgment will be those who see the necessity of humbling their hearts before God.

The cause has never been in such straits as at the present time. There is need of men and need of means. There is a call all over the world for laborers to work where God has opened the way. Not one half of the fields can be supplied. The foreign missions are over thirty thousand dollars in debt, as

the result of trying to walk in the opening providence of God. This is not because God has not entrusted his people with means sufficient to carry forward his work. He wants them to show by heart sacrifices how much they love his truth. Those who cannot see the necessity of consecrating all to God, are not awake to their responsibility, and show clearly that they have not the love of God in their hearts.

Another question which may arise is, What kind of a fast is acceptable to God? It is not merely to abstain from food and offer a few prayers, but to separate from the evils which have been clinging to us. "Yet they seek me daily," says the prophet, and delight to know my ways, as a nation that did righteousness. . . . Behold, in the day of your fast ye find pleasure, and exact all things wherewith ye grieve others." Isa. 58: 2, 3, margin. Thus, instead of putting away their sins, they went through the form of fasting and prayer; but God does not regard this. There should be great searching of heart that we may discover those things which separate us from God, and put them away. God is willing to pour out his Spirit, and clothe the word with power; and if all realized the need of a nearness to him, the year 1887 would mark a new era in the progress of this work. The prophet proceeds further, and says: "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast that will be acceptable to God at this time.

There will be many condemned in the day of God, not for any great crime committed, but because of neglected duties. The history of Deborah and Barak furnishes a forcible illustration of this. In Judg. 5: 15, we read that "for the divisions of Reuben there were great thoughts of heart." They realized the importance of the battle, and examined their hearts to see if they were right in the sight of God. Some did not do this, and concerning these it was said, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." The inhabitants of this city took no active interest, and hence were under the curse of God.

We do not question the success of God's truth in the earth, we cannot say it will not prosper; for God has many men whom he can raise up to carry it forward if we do not do the work required at our hands. The testimonies of God appeal to us to do our duty. We have reached an important time. There is a crisis just before us, and we fear that these crises will occur so often that the people will fail to realize that they demand energetic and earnest action.

We hope that this season of fasting and prayer will be observed by our brethren generally. It is not expected that all shall abstain wholly from food, but it should be the burden of their hearts to seek God. The burden of their souls should be to put away their sins and make sacrifices, that God will bless his people and work for his precious cause.

S. N. HASKELL.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

(Continued.)

EIGHTH MEETING.—10 A. M., Nov. 29. Prayer: A. S. Hutchins. Minutes approved. Committee on the Distribution of Labor presented a further report, making the following additional recommendations:—

18. That Eld. H. Peebles and wife go to Indianapolis to take charge of the mission in that city.

19. That Eld. J. M. Rees spend what time he can consistently with his work in Tennessee, in looking after the interests of the cause in North Carolina.

20. That Bro. W. C. Sisley and wife go to California, Sr. Sisley to work in the Healdsburg College.

21. That Eld. E. W. Farnsworth and wife remain in Michigan till he goes to the British field with Eld. Haskell, Sr. Farnsworth to take charge of the missionary work in the College.

22. That Eld. G. W. Anglebarger and wife go to Atlanta, Georgia, to superintend the new mission to be started in that city.

23. That Bro. Richard Coggeshall go to Christiana as soon as he can reasonably leave the office in Basel, to stay at least six months, to give instruction in printing and press work.

24. That Bro. Ludwig Henrickson, of Western Iowa, go to Norway to assist and give instruction in the colporteur and Bible work.

All the foregoing recommendations were adopted.

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

TREASURER'S REPORT.

A. R. Henry in acct. with the General Conference of S. D. Adventists:—

To cash on hand Nov. 18, 1885, \$ 5,429 07

To amount received from all sources
to Nov. 1, 1886, 13,080 95

Total,	\$18,510 02
Cr.	
By cash paid ministers during year, \$13,596 01	
" " for sundries, 347 53	
Cash on hand to balance, \$4,566 48	
Total,	\$18,510 02

A. R. HENRY, Treas.

Moved (by Eld. Rees), That, as Eld. Fulton is removed from Tennessee to Florida, Eld. E. E. Marvin act on the Conference Committee of Tennessee in his place.—Carried.

Moved (by Eld. Rupert), That as Eld. Cook is to take Kentucky as his field of labor, he take the place of Eld. Rupert as president of the Conference, and also of the tract society of that State.—Carried.

Moved (by Eld. Fulton), That Eld. Rees take Eld. Fulton's place as president of the tract society in Tennessee.—Carried.

Committee on Camp-meetings and Workers' Meetings presented the following report:—

Your committee appointed to consider the matter of camp-meetings, would recommend:—

1. That the workers' meeting, where practicable, begin on Tuesday.
2. That the camp-meeting committee and manager of grocery and dining hall be on the ground the week previous, to make such preparations as are necessary.
3. That, as far as consistent, all ministers, workers, and delegates, and a large number of our leading brethren and sisters of the Conference be on the ground the first day of the workers' meeting.
4. That it will be greatly to the advantage of each Conference to secure the services of one or more of the leading ministers of an adjoining Conference to assist during the workers' meeting.
5. That the camp be thoroughly organized the first week.
6. That the auditing of all accounts be done during the week of the workers' meeting.
7. That the following be the program during the workers' meeting:—

	A. M.
Rise at - - - - -	5:00
Devotional exercises in large tent - - - - -	5:30-6:30
Breakfast - - - - -	7:00
Labor - - - - -	7:45-10:30
Instructions - - - - -	10:45-12:15
	P. M.
Dinner - - - - -	1:00
Labor - - - - -	1:45-5:00
Instructions - - - - -	5:30-7:00
Retire at - - - - -	8:00

Preaching service Friday evening, Sabbath, and Sunday afternoon and evening.

8. That camp-meeting proper begin on Tuesday of the second week, and that the usual program be followed, excepting that from 9:30 A. M. to 12 M. be devoted to business meetings.

9. That the committee appointed to prepare helps for reporters, also make suggestions for detail work during the meeting.

This report was amended by adding an additional recommendation that the foregoing recommendations do not apply in cases where Conferences hold a two weeks' camp-meeting; and as amended, the report was adopted.

Committee on Resolutions presented a recommendation on Year Book, as they were instructed to do; but as it was thought that some essential features had been omitted, the resolution was referred back to them for further consideration.

Committee on Resolutions then presented the following:—

Whereas, In most of the cities where our missions are established, there is a large foreign population; and—

Whereas, The people of these foreign nationalities can be most effectually reached by the kind of labor done by these missions; therefore—

12. Resolved, That we recommend to those in charge of the city missions, that as fast as possible they introduce a foreign department in their work, making special efforts for the development of the work among those nationalities found in their respective fields.

Whereas, In our increasing German work, there exists an urgent demand for a suitable hymn book for the people of that tongue; therefore—

13. Resolved, That we recommend the appointment of a committee of five, or more, for the preparation of the material for a German hymn book.

An amendment to resolution 13, providing that the hymn book should contain music as well as hymns, was added; and, as amended, the resolutions were adopted.

Adjourned to call of Chair.

NINTH MEETING.—2:30 P. M., Nov. 29. Prayer: J. Fargo. Minutes approved.

The Committee on Resolutions continued to report as follows:—

Whereas, It has pleased God to connect with the last message of truth, the light of health reform; and—

Whereas, Our health institutions and publications have been a means of disseminating the truth upon this important subject, and of leading many to a knowledge of the Third Angel's Message; and—

Whereas, Our hearts are filled with gratitude to God for the past success of this work; therefore—

14. Resolved, That we will do all in our power that is consistent to advance this branch, and that we hail with joy all proper efforts put forth to help the suffering millions to the light committed to us upon this important subject.

While this resolution was under discussion, the Committee on Meeting-houses finding it necessary to present their report, as some of the members were about to leave, the report of the Committee on Resolutions was temporarily laid on the table to make way for said report, which was presented as follows:—

Your Committee beg leave to recommend that the Chair appoint a committee of three, two of whom shall be experienced builders; said committee to obtain by correspondence or otherwise, a description of a reasonable number of the most approved churches among us throughout the country. From these they shall select about a dozen, different in size and construction, which shall be numbered and described in a small pamphlet. Cheap cuts or photographs of the buildings may accompany the description. From these descriptions a society may select a plan which suits them best, and on application to the committee a draft and specifications of the house, with the probable cost, shall be furnished for reasonable compensation.

We further suggest that the above-named pamphlet may, for a small charge, contain the addresses of approved carpenters among us in the various Conferences. The recommendation of the above-named committee shall receive the approval of the General Conference Committee before being given to the public.

D. M. CANRIGHT, }
A. R. HENRY, } Committee.
L. McCoy, }

This report was adopted. The report of the Committee on Resolutions was then taken from the table, and continued as follows:—

15. Resolved, That we advise all ministers to pay their tithe, not to the State treasurer, but to the treasurer of the church to which they belong.

This resolution was laid on the table.

16. Resolved, That this Conference authorize the Chair to appoint a committee of three to prepare a telegraphic code adapted to our work.

Whereas, The superficial wearing of gold and costly apparel is not in harmony with the teaching of the Bible; and—

Whereas, Our mission workers should be an example to others in this respect; therefore—

17. Resolved, That all who connect themselves with our missions should, before going, bring their wearing apparel into harmony with the teaching of the Bible, and the "Testimonies," on this subject.

It was moved to so amend this resolution as to include all workers in the cause, and ministers' wives, and to amend the amendment so as to make it apply to our offices of publication and our schools and colleges. These amendments were both lost. A motion to lay the resolution on the table was also lost.

Whereas, In city missions where several laborers are employed, the household duties consume much time; therefore—

18. Resolved, That in missions where more than five or six laborers are employed, it is advisable to secure the services of a woman to take the oversight of the various household duties of the mission; the expense of said helper to be paid from the Conference funds.

Whereas, In some cases unpleasantness and misunderstanding have arisen because unsuitable persons have been advised to go to our city missions as laborers, without first consulting those at the head of the missions, and without being recommended by the proper authorities; therefore—

19. Resolved, That those who wish to become laborers in our city missions should first correspond with the one who has charge of the city mission to which they desire to go.

These resolutions were then adopted.

The Chair then announced the following committees called for in the foregoing resolutions:—

On German Hymn Book: B. L. Whitney, L. R. Conradi, J. Ertzenberger, H. Shultz, A. Kunz.

On Telegraphic Cipher: U. Smith, A. R. Henry, B. L. Whitney.

The following resolution was then presented by the Committee on Resolutions, and adopted:—

Whereas, It has ever been well-pleasing to God, and according to his word, that laborers in his cause should be special subjects of prayer by all believers; and—

Whereas, Such special prayer has a twofold good result, in aiding and encouraging the laborers, and in broadening the minds of believers and deepening their interest in the cause; therefore—

20. Resolved, That we recommend that all of our brethren and sisters, wherever they may reside, regard Wednesday of each week as a day of special prayer for ministers and missionary laborers in all parts of the wide harvest field.

The Committee on Nominations reported as follows:—

Your Committee to present nominations for officers would

recommend the following: For President, Eld. Geo. I. Butler; for Secretary, Eld. U. Smith; for Corresponding Secretary, Mrs. M. J. Chapman; for Treasurer, A. R. Henry; for Executive Committee, Elds. Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood.

This report was adopted. It was then—

Moved, (by B. L. Whitney), That the Constitution of the General Conference be amended by substituting the word "seven" for the word "five," in Sec. 1 of Art. II., designating the number of the Executive Committee.—Carried by the required three-fourths vote.

Moved, That the Nominating Committee suggest the two additional members necessary to raise the number of the Committee to seven, according to the change of the Constitution just adopted.—Carried. Adjourned to call of Chair.

TENTH MEETING.—10 A. M., Dec. 1. Prayer: E. J. Waggoner. Minutes approved. As Elds. Purdham and Huffman were to exchange fields of labor, Eld. Purdham resigned his position on the Virginia Conference Committee, and it was—

Moved (by Eld. Neff), That Eld. Huffman be placed on the Virginia Conference Committee, which motion prevailed.

On motion, the Chair was requested to appoint a committee of nine, himself being chairman of said committee, to consider the wants of our foreign missions, and the relation the REVIEW Office should sustain to them, in a financial point of view.

The following-named brethren were appointed as said committee: Geo. I. Butler, S. N. Haskell, R. A. Underwood, A. R. Henry, J. Fargo, C. L. Boyd, W. C. Sisley, Harmon Lindsay, J. H. Kellogg.

On motion, the Chair was requested to appoint a committee of seven to consider the question of how far the General Conference Association shall extend its operations, in taking upon itself the management of property which some desire to place in their hands.

On motion, the Chair was empowered to appoint a committee of three to devise some plan to assist worthy young persons to attend our institutions of learning, and through which such persons may be properly looked after while receiving such assistance.

The Committee on Resolutions were requested, by vote, to draft a resolution in reference to the payment of tithes quarterly into the General Conference treasury.

On motion, the Chair was requested to appoint a committee of five to make some recommendations in regard to special courses of instruction to close up the long term in our institutions of learning.

The following committees were then announced by the Chair:—

On General Conference Association: L. McCoy, Harrison Grant, P. Z. Kinne, C. Eldridge, H. Nicola, D. T. Jones, J. H. Morrison.

On assisting persons to attend our schools: W. C. Sisley, B. L. Whitney, A. J. Breed.

On special course of instruction in our schools: S. N. Haskell, U. Smith, D. M. Canright, E. W. Farnsworth, W. C. Sisley.

On motion, the Chair was instructed to appoint a committee of five to take into consideration the question whether assistance can be extended to foreign Sabbath-keepers in distressed circumstances.

The following persons were appointed as said committee: B. L. Whitney, J. H. Cook, H. W. Decker, F. D. Starr, M. C. Wilcox.

On motion, the Chair was instructed to appoint a committee of five on translations into foreign languages, and to insure accuracy in such translations. Adjourned to call of Chair.

ELEVENTH MEETING.—2:30 P. M., Dec. 1. Prayer: R. A. Underwood. Minutes approved.

The Committee on Translations was announced as follows: U. Smith, B. L. Whitney, F. D. Starr, A. R. Henry, E. J. Waggoner.

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

18. That Mrs. Fannie Bolton and Hattie Annis go to the city of Washington, D. C., to work in that mission.

19. That Eld. F. D. Starr, after spending three or four months in obtaining all possible information in the city-mission work, colportage work, and Bible-reading work, go to Basel, Switzerland, to assist especially in the German work.

20. That Eld. S. S. Smith, of Wisconsin, go to Alabama, to labor in that State and in Mississippi.

21. That Eld. C. W. Olds, of Wisconsin, accompany Eld. Smith to Alabama, to labor especially in canvassing for our subscription books, and otherwise assisting in the work in Alabama and Mississippi.

22. That Eld. T. H. Gibbs go to British Honduras, to

look after the work in that field and baptize those who are proper subjects for baptism.

23. That Bro. Chas. F. Curtis go to Atlanta, Georgia, to work in connection with that mission.

24. That Bro. Geo. A. King accompany Eld. Rupert on his trip to British Guiana, to assist him by selling our canvassing books and publications.

25. That Bro. Jacob Stureman go to South Africa with Elds. Boyd and Robinson, as canvasser and to labor among those who speak the Holland language.

26. That M. C. Wilcox return to the British field, to work in connection with our British paper and publications.

27. That Sr. Mary Helleeson, in harmony with the request of the European Council, go to Christiana, Norway, to assist in that mission and publishing house.

Eld. Boyd asked a little time for consultation on recommendation 25, and it was referred back to the committee for that purpose. All the remaining recommendations were adopted.

The Committee on the General Conference Association, to take such steps as may be required to put it into working order, reported, showing they had attended to the matters committed to them.

The Committee on Resolutions presented the following on the Year Book, according to their instruction:—

21. *Resolved*, That the Year Book for 1887 contain the following matter: ministers' directories, general directories, reports of the proceedings of the General Conference, International Tract and Missionary Society, General Sabbath-school Association, and of the annual meetings of the publishing houses and educational and health institutions; a report of the European Missionary Council; full statistics of the publishing work; postal guide, and postal rates to foreign countries; Constitutions of the General Conference and State Conferences and International Tract and Missionary Society; that the article, "Origin and Progress of Seventh-day Adventists," as published at present, be discontinued, and that in its stead we have a very brief sketch of the time of organization and the present numerical standing of the various Conferences; also cuts of all our publishing houses and educational institutions, with brief history of each; that there be inserted a map of the world, on which shall be indicated the location of all our publishing houses, and the headquarters of our different foreign missions; a sketch of all our foreign missions, and of our various city missions, and a general statement of the present status of our work, with an account of the fulfillment of prophecy in the recent persecution of our brethren in this and foreign countries.

We recommend further, that the societies represented bear a share of the expense of publication, so that the book may be furnished at retail at the nominal price of ten cents.

It was moved to amend by striking out what is said about the persecutions, and inserting in its place the words, "a brief historical sketch of our work during the past year;" and to amend the amendment by providing that if the map of the world cannot be readily procured, it be omitted.

The amendments were carried, and the recommendations were referred to a committee of five to be appointed by the Chair, to carry out the recommendations made.

The committee, according to instruction, presented the following concerning tithes to the General Conference:—

Whereas, The General Conference depends for its funds upon the tithes from the State Conferences, and it is necessary that means should come in at frequent intervals in order that the work be not hindered; therefore—

22. *Resolved*, That we believe it to be the duty of every Conference to pay its tithes quarterly to the General Conference, accompanied by a full report thereof to the General Conference Secretary and Treasurer, and that we urge all the State Conferences so to do.

The following general resolutions were then presented:—

23. *Resolved*, That at each camp-meeting at least one service should be devoted to the subject of education, and that at an early date in each meeting a committee should be appointed to canvass the camp for the purpose of encouraging youth to attend our denominational schools.

24. *Resolved*, That all our ministers who are laboring within the bounds of their own Conference should pay their tithe to the church of which they are members.

Whereas, The "Chart of the Week" about to be issued in enlarged form by Eld. W. M. Jones, of London, England, is an incontrovertible testimony to the unbroken continuity of the creation week, an unanswerable argument to the Sunday-seventh-day theory, and a positive proof of the perpetuity of the seventh-day Sabbath, showing that out of more than one hundred and fifty languages and dialects the large majority recognize Saturday as the Sabbath; therefore—

25. *Resolved*, That we express our hearty appreciation of the faithful, painstaking, arduous, and conscientious labors of Eld. Jones, and cordially recommend the use of his chart to our fellow-laborers in the great harvest field.

These resolutions were adopted, and the Conference—

Adjourned to call of Chair.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

(To be continued.)

Progress of the Cause.

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

WINGS.

Oh! the weary fret and wear
Of the earth and all its care,
The frequent disappointings, and the pain of hope deferred!

What has life but work and sorrow,
Dark to-day and darker morrow,
And the noise of many voices where men's cries and groans are heard?

And the toil brings no reward,
And the love wins no regard,
And who spends himself for others is not therefore helped or blest;
So I looked upon all things,
And I sighed, Had I but wings
Like a dove, then would I fly away from all and be at rest.

Thus I thought, for I was weary,
And the day was very dreary;
And the quiet of the wilderness was what my heart desired.

And the tears were in my eyes,
As I raised them to the skies—
Did the Father care, I wondered, that the child had grown so tired?

Had I wings! But then to me,
As I waited by the sea,
Came an answer, like a trumpet-call, to rouse me into life;
And the half-forgotten duty
Rose in stern, commanding beauty,
And the path led not to rest, but to nobler work and strife.

"They that wait on God at length
Shall renew their failing strength;"
(This the word that came in answer, and rebuked my fretful plaint)

"Shall mount up with wings as eagles,
They shall run and not be weary,
And along the way of holiness shall walk, and shall not faint."

Wings? Oh, there were wings, indeed,
To be given to my need,
But I might have wings to soar with, not to droop in aimless rest;
For God gives the wings to rise
Ever upward to the skies,
To the glory of his presence, to the highest and the best.

"They that wait upon the Lord"—
Oh, the comfort of that word!
The most tired can do this waiting, and the timid be made strong.
I will try in faith, I said—
And he raised the drooping head,
And weariness was gone, and the sigh was changed to song.

—Marianne Farningham.

RUSSIA.

FROM the letter written to Eld. Butler from Khereson, the readers of the REVIEW have learned of my experience as far as that city. There we took a smaller steamer, and continued our journey up the river Dnieper, on Sunday, the 18th of September. As there were some Germans on the boat, we had a good chance to distribute reading matter; we also passed several of their villages. Toward evening we reached Nikopol, and after we had our baggage transferred to a still smaller steamer, we went up town. Many of the Mennonites go to that place to trade, and the many German signs showed that there was quite a German population there. Bro. Perk made good use of this, and was successful in obtaining one yearly subscription for our German paper. When we returned to the steamer, we found our cabin so crowded that we could hardly move. We counted ourselves happy that we had not only secured our bunks in time, but that we had also taken the upper ones, where we could open the port-holes and get air. The bunks were in keeping with the steamer, so narrow that one had to be very careful that he did not roll off during the night, and crush some of the unfortunate ones below, who slept on the floor. Toward morning our steamer moved slowly and cautiously over the shallow places and between the rocks, which formed numberless islands.

In the afternoon Alexandrovsk came in sight. All of us were glad when, after a dusty ride through the town and the neat Mennonite suburb, we reached the cars. Soon the train came from the Crimea, filled to its utmost with Russian harvest hands, who were returning to their northern homes. Seeing several Mennonites in the cars, we took our seats next to them, and while passing a number of their villages we were busily engaged answering their inquiries

about their friends in America; and before parting, all were well provided with our literature. At 9 P. M. we arrived in Saizevo, but found no team awaiting to take us to the home of Bro. Perk's parents. I found a few letters from Basel, the first since we gained our freedom; and it did us good to know for certain that family and friends knew of our safety and whereabouts. Among the letters was also one forwarded from the prison in Perekop. As the jailer had written on the back of it that I had left the prison, and when, the officials eyed me rather closely when they handed me the letter.

As we could get no team at reasonable rates, we left our baggage, and by midnight all three of us reached Wiesenfeld, the home of Bro. Perk's parents, who are Mennonite-Baptists. They were glad to see their son again, and also gave me hearty welcome. Next day we made some visits. A few desired that we should hold a meeting; but as others objected, we did not do so. Since then Bro. Perk has written me that they are sorry that no meeting was held. During our imprisonment, Bro. Perk often expressed the wish that I might see his parents; but toward the end he had but little hope that the privilege would ever be granted. But the Lord granted more than we dared to expect, and since then I have learned that God has brought conviction to their hearts by this visit, and we hope soon to see them united with their noble son in the same faith.

After a pleasant stay, we started Wednesday night for Kharkov, where we expected to receive a telegram telling us whether the brethren thought it best, under the circumstances, for us to go to Saratov. Next morning we reached the city, and as our train did not leave till evening, we had a good opportunity to get a glimpse of it. Kharkov, next to Odessa, is the most promising city in Southern Russia, and has many fine business houses and buildings. Quite a number of Germans are engaged in business there. At evening, just in time for the train, a telegram came from Bro. White, in England, merely saying, "Go." We did not long stop, as it was in harmony with our wishes, but started, this time on a Russian express train, going farther and farther into the interior of Russia. As we advanced, the country became more hilly, and we saw some timber. Next morning we were at Orel, where, as is customary in Southern Russia, we had to wait for quite a while, until our train for the east to Saratov departed. The depots, especially in large railroad centers, are very fine, with good restaurants, which is some accommodation, as the towns are usually a long way from the station.

Sunday morning we caught the first glimpse of Saratov, and soon a conveyance brought us to the home of Bro. Perk's brother. We were not long in Saratov before we learned that the Lutheran pastors, being informed of my coming through our periodicals, had even asked persons in the city to inform them at once when I should arrive, so they might lie in wait for me. But as it happened, these persons were our friends, and instead of informing them of our movements, told us of their designs, and we were thus enabled to move cautiously. By invitation, we spoke on Sunday in this large city of some one hundred thousand inhabitants, to a company of select friends, two Baptist ministers being among the audience. We found one good Christian couple who have been keeping the Sabbath all alone for over a year. How glad they were to have a minister visit them! With them we ascended one of the hills that surround Saratov, from which we enjoyed a good view of the city, with its many cupolas and towers, among them the spires of the German-Lutheran and Catholic churches. The river Volga was in view, alive with steamers and boats. Beyond it there was the great plain, dotted mostly with German colonies; and as we tried to look still farther beyond, it was not difficult to imagine we saw mighty Asia, with its eight hundred millions of people, still nearly all in darkness and superstition. A two days' drive would have brought us from the colonies to Asia. The truth has already reached this eastern outpost of Europe, and our papers and tracts are being scattered more or less on the steamers which carry burdens from the interior of European Russia and the mines of the Ural Mountains to the Caspian Sea, and thence to Persia and the interior of Asia. How long will it be before some one will carry it beyond, that the light of the Third Angel's Message may indeed fill the whole earth!

Next morning we took one of the nice fast steamers, to visit our beloved Bro. Laubhan, who left Kansas in May, and now resides about one hundred miles down the river, with his brother. We not only enjoyed the scenery on the trip, but found also many things of interest on the steamer itself. The whole lower deck was occupied by Persians, who were on their way home from the great market in Nizhnee-Novgorod. They had carpets, and everything nicely fixed, and seemed quite comfortable. Sitting in the oriental fashion, with legs crossed, they sipped their tea and smoked their peculiar-looking pipes, which are connected by a tube with a bowl partly filled with water, and so arranged that the smoke has to pass through the water before it reaches the mouth of the smoker. In this way the smoke is freed from some of its poisonous qualities. They seemed to be great lovers of birds, as they carried quite a number with them. One man was busily engaged in shaving the

heads of his countrymen. As they keep their heads constantly shaven, barbers must do a good business among them. Toward evening they began to chant their prayers. For awhile they would stand, and then all at once they would throw themselves down on the carpet, and touch with their foreheads a piece of brass they had previously laid down. They did not seem to notice the people around them, but were lost to all else in their prayers. I succeeded in procuring a few of their coins as a memento. Our steamer stopped at several German villages, which could be at once distinguished by the different style of church buildings, and their neat appearance in general. There are over four hundred thousand Germans along the Volga, nearly all Lutherans.

At 9 P. M. we landed in Russian Tscherbakovka; and as the night was very dark and the road muddy and not by any means the very safest, we were glad to find two Germans to accompany us to the mill, where Bro. Laubhan lives. Even before he unlocked the door, we recognized each other by the voice, and both felt thankful to God who had kept us amid the many trials we had met since parting on the prairies of Western Kansas. The situation had greatly changed. We could not here present the truth as free and unmolested as there; but we had one consolation,—the greater the obstacles, the more ready God is to reveal his strong arm in behalf of his work. We were glad for this opportunity to spend several days in counsel, and to visit a few of the interested ones.

After Bro. Laubhan arrived in Russia, he held a number of meetings in his native place; but as soon as an interest was aroused, the Lutheran pastor sent the elders of the church to him, and forbade him to continue them. Consequently he went to other places, and simply kept up the interest here by visiting. Though he has been hindered much by sickness and the busy season of the year, yet his efforts already bear fruit to the glory of God. A number are convinced, and several are beginning to obey. The Baptists have busied themselves in distributing Prof. Rauschenbusch's pamphlets; yet in spite of all their efforts, some of their best members embrace the truth, as their ministers themselves acknowledged to me.

On Thursday we returned to Saratov, and the next day we went bravely to the police chief to have our passes made out, in order to recross. The chief eyed me very closely, and questioned me as to what I had done in Russia, probably on account of my dark clothes; but when I told him that I had visited friends, he affixed his signature.

On Sabbath morning we had an excellent little meeting. Had not the friends been so scattered, we should have organized a church there; but, thank God! the material is already there, and there are hopes for increase. May God grant that there be soon a good church in this section. Toward evening we bade farewell to friends. Bro. Perk and Laubhan went with us to the depot, that we might enjoy each other's company as long as possible. All of us had greatly enjoyed this meeting of the few laborers in this mighty empire; and we had all more or less tasted what one is likely to suffer when he tries to carry God's present truth to the many hungry souls. But none of us were terrified, for all felt that God's grace is sufficient under all circumstances. So short as my acquaintance had been with some, yet we had become very much attached to each other; and at our parting, and afterward, I could but send up a silent petition to the Lord, that he would hide these dear souls, who, though surrounded by dangers on all sides, with so little encouragement, are willing to risk all to spread the truth.

Next morning Bro. Roth and I parted in Koslov, as he had a round-trip ticket, and was obliged to go by way of Kiev, Lemberg, and Vienna, while I took the quicker route through Moscow, Warsaw, and Berlin. By night I arrived in Moscow, the center of the national life in Russia, and the great commercial and manufacturing center of Russia and Western Asia. Here the czar is crowned, and here he presents his first-born son. As the train did not leave till the following evening, I improved the opportunity to visit the renowned Kremlin, which, with its high walls, its battlements, its great gates and lofty towers, presents rather a striking appearance. Here also are a number of fine cathedrals, the Imperial Palace, the Arsenal, the Treasury, and the Palace of the Holy Synod of the Greek Church. I visited the cathedral where the early czars before Peter the Great are buried, then the one where the czars are crowned. Both are buildings of great splendor, especially in their interior. I also went through the Arsenal and Treasury, which contain the richest spoils of Asia and the finest presents of the rulers of Europe; and as the emperor was not there, I was allowed to go through the Imperial Palace. I was glad when I had finished my wanderings through the many rich and spacious halls. I felt no envy, but rather pity, for those who have to occupy them from time to time. I then ascended the Tower of Ivan the Great, from which I had an excellent view of the large city, with its thousands of spires, domes, and minarets. This tower has only thirty-four bells, some of enormous size, and in front of it rests on a granite socle the king of bells, which is of such enormous size that it fell twice from the tower, the last time a large piece breaking from it. It weighs about two hundred tons,

and is twenty-six feet high. As my time for the train had nearly arrived, I passed quickly through the great bazaar, occupied by merchants, who trade with Siberia, China, Tartary, and, in fact, with nearly all the countries of the world. Tired of sight-seeing, I was glad when I was seated in the cars.

Moscow soon vanished from sight, and the next morning we saw quite a large city, surrounded by high walls and towers. It proved to be Smolensk, where Napoleon I., by gaining a decisive victory over the Russians, opened the way to Moscow. Another day and night on the cars, and we reached the border of ancient Poland by Brest, an important railroad center. Russia has erected some very strong fortifications there, several miles in circumference.

On entering Poland, we found the number of towns and villages rapidly increasing; and instead of the domes of the Russian churches, we now could see the high steeples of the Roman Catholic churches. Shortly after noon, Praga, a suburb of Warsaw, came in sight, and, while crossing the Vistula, the ancient capital of Poland itself, the many factories everywhere testifying to its importance as a manufacturing center. Warsaw has over four hundred thousand inhabitants, and is considerably fortified. I there took my ticket direct to Berlin, on the express.

On the 6th of October, about 8 P. M., I reached Alexandrovsk, the border town. There all had to deliver their passports; and as I had had no time for a warm meal during the day, I took some supper. While so doing, suddenly a police officer called out a name. I listened; it sounded, "Conradi!" For a moment I turned pale. He again called, and this time louder. Why should I be singled out among the many passengers, as I had tried every way to get my passport straight? I resolved to face the inevitable, and stepping up, told him that that was my name. He bade me follow to the office, where a number were employed entering the different passports, and informed me that the stamps on the passport had been forgotten in Saratov. Never did I pay thirty cents more gladly than there. Soon after we entered the German train, our passports were returned, and in a few moments we had reached the little creek which is the line. As we crossed into Germany, my heart was filled with gratitude to the Lord, who had protected me so far, and safely brought me through all danger.

God's truth is now firmly planted in Russia. Already a church exists, and there is material for others. Laborers are also beginning to engage in the work, although amid great difficulties and with but little encouragement. Souls are hungering and thirsting for the truth in different parts of the mighty empire. God's Spirit has gone before us, and made hearts willing to hear. True, hindrances are in the way, but none like those in the days of the apostles. May the Lord help us as a people to arouse to the greatness of the work; and may we, while safely at our homes, not forget in our prayers those who labor amid dangers and trials in distant Russia.

L. R. CONRADI.

MINNESOTA.

WINONA.—There are several sisters here that have embraced the Sabbath through reading publications sent them by the brethren at Good Thunder. They are all Germans, and are surrounded with German neighbors, there being very few Americans in this part of the city. I have been here about one week. We began holding Bible readings with seven in attendance, and now we have about twenty readers every evening. Some seem to manifest a real interest in the truth. One lady said the readings were altogether too short; that she could read with us all night and not become weary.

W. B. HILL.

Nov. 29.

MISSOURI.

McDONALD COUNTY.—Nov. 7 we commenced a meeting in the Hanna school-house, on Elk River, in McDonald Co., and continued until the 22nd. The attendance and interest were good. Four signed the covenant, and others were almost persuaded. Our last meeting was indeed good. Some promised they would investigate farther, and if fully convinced, would embrace the truth. We trust that seed has been sown here that will eventually bring forth fruit to the honor and glory of God. Those who signed the covenant will meet occasionally with the Line church.

J. P. FLOYD.

D. N. WOOD.

MAINE.

BYRON.—Since my report of Oct. 21, I have continued to hold meetings in this place. There are eight who are keeping the Sabbath here now, and there are others who we hope will soon decide to keep it. Four were baptized last Sabbath. The most of our meetings have been held in a school-house on Buckfield Hill, about four miles from the post-office. Have held a few meetings at "Hop City," near the office. There are a few there who seem interested to hear, but we cannot tell what the result will be. There has been no public opposition, but the enemy has been busy. Besides the eight who are keeping the Sabbath, there are five or six children who have

taken part in our meetings, and have commenced to pray with their parents. No providence preventing, a Sabbath-school will be organized here next Sabbath. I desire the Lord to direct me in his work.

S. J. HERSUM.

NEBRASKA.

AURORA.—I have by no means been idle since my last report, but have visited and prayed with a great many families, and distributed our publications. At present I am with the brethren at Aurora, where we have had quite a number of good meetings, but the one last night was the best of all, being attended with the richest blessings. A Dunkard preacher was compelled to go home in disgrace; for as he had attempted to nail the ten commandments to the cross, the people in attendance (outsiders) told him that he should take the ten commandments from his Bible, etc. Providence permitting, I expect to organize two churches here in the near future, one English and the other German. May God's blessing attend his work.

FRIEDRICH JÖRG.

Nov. 29.

MICHIGAN.

AMONG THE CHURCHES.—On my way home from the camp-meeting, I called at Holly, White Lake, and Birmingham, where are small companies that are trying under difficulties to hold up the light of truth. Through removals, deaths, etc., the number at Holly is reduced to three or four. Several times tent efforts have been made there, but with little success. At White Lake there are a few more, and Sabbath meetings are maintained. The organization is not complete, however, and they have no elder. By uniting the two companies, it might be for their mutual benefit. At Birmingham, the church appreciate labor, and try to profit by it; but there is no outside interest.

At Memphis, the home of Eld. Kenyon and myself, there is quite a large church, with a complete organization. There has been a marked improvement in some respects in the last few years; but there is still room for advancement. An effort should be made to be faithful in every duty. Our hearts should be made tender before God. Love should pervade our hearts,—love to God, to each other, and to those that know not the truth. We think a protracted meeting might be blessed of God to our spiritual good and the addition of some of the youth to our ranks. From home I went to Cedar Dale. Some there are trying to be faithful. They need to have their organization perfected, and a revival effort would be appreciated. I hope the Conference committee will provide them suitable help. May each one try to be faithful. I next went to Tuscola county. The company at Reese were just completing their house of worship. When that is done, I hope a faithful effort may be put forth to turn the attention of the citizens of the place to the last message of mercy. At Watrousville I was pleased to meet Brn. Ostrander and Griggs, and to see evidence that the blessing of God was with them in the mission work. At Fair Grove five were baptized. These were children of Sabbath-keepers, two of whom started at the Grand Rapids camp-meeting. At Wilmot the enemy had gained ground. Some had given up, but some, we believe, are trying to be faithful. May every approach of the enemy be guarded in humility and meekness, and may each press forward in the work of God.

Returning, I visited the friends at Armada. Sabbath meetings are maintained there at a private house, while the church building is not occupied because there are so few to meet together. A protracted meeting might result in some additions to their numbers. It is thought a tent effort would be best. At Pine River only a few are left. Two that had given up discouraged started again. The outlook is not very flattering, yet something might be done there by the blessing of God.

ALBERT WEEKS.

KENTUCKY.

AMONG THE CHURCHES.—I left the camp-ground Oct. 14 to visit the various places where labor had been bestowed the previous Conference year. At Auburn, where Bro. Evans had a tent, there were six still keeping the Sabbath. I baptized three, and as the other three were not ready for organization, those who were ready will unite for the present with the Bowling Green or Russellville church. I labored to educate them fully on all points of the faith. The ordinances were celebrated. Oct. 22 I went to Russellville, where Bro. Rupert held a tent-meeting last summer. I labored to set things in order. Baptized four, and organized a church of six members. A leader and a clerk were elected, and the ordinances were celebrated. This little church, if faithful, will be a nucleus around which others will soon gather. There were some keeping the Sabbath that were not ready for organization; but I hope they will be soon. I have great confidence in that little company.

Oct. 28 I went to Madisonville, where there was a church organized over a year ago; but by apostasy and the moving malady it has been so decreased in

numbers that out of eighteen members only two are left in that immediate neighborhood. One sad cause for this is, they never gave up all their idols. Coffee and pork were on their tables as a common diet, and the elder, I was informed, was using tobacco. I am satisfied more than ever before, that it is unwise to take members into full fellowship while they use any of these things.

Nov. 1, I went to Providence, and visited some three days, to find out the condition of the cause there. Bro. Saxby held a tent meeting at Providence two years ago, and there are some fruits of his labor left. I spoke six times, with good effect and profit, to the faithful few there. I next went to Dalton, where Bro. Evans gave a course of lectures last winter. I found some faithful souls, but some had apostatized. I spoke twice. On the 9th, in company with Bro. John Hankins, I went to Marion, where Bro. Evans held a tent-meeting last summer. I found the little company very much discouraged. Some had entirely given up, and others were almost ready to do so. I found it there as at Madisonville: those who were clear of their bad habits were standing, while those who were holding to them had given up, or were about to give up, the truth. As this little company had been much neglected since they embraced the Sabbath, my soul was drawn out for them; but on account of rain, I was not able to speak much to them until Sabbath. As my stay was to be short, I spoke to them three hours and fifteen minutes in setting before them their duty in regard to the Sabbath-school, family prayer, how to keep the Sabbath, the "Testimonies," tithing, the ordinances, etc. They listened with marked attention. I was somewhat surprised at the attention of the children. There were children from three to ten years old who during this long period while I was speaking scarcely ever took their eyes off from me. I never before saw such order among those so young in years. May God bless those children and their parents. As there were only five faithful ones left there, there were not enough to organize, so on our return to Providence they were organized with that company.

Nov. 16, in company with a brother and sister, came to Bro. Hankins's, near Dalton, where we spoke twice. We visited Providence again, and organized a church of fourteen members, five from Marion, four from Dalton, and the rest living in the vicinity of Providence. This company is in a good working condition. Every one is clear of his idols, and is fully in the truth on every point. Four were baptized there, and the ordinances were celebrated for the first time. It was truly good to be there. Two leaders were elected. Nov. 25 I started for home, having been absent four months and ten days. I praise God for his goodness to me and my family.

S. OSBORN.

NEBRASKA CONFERENCE PROCEEDINGS.

THE ninth annual session of the Nebraska State Conference was held at Lincoln, Neb., Sept. 15-21, 1886.

FIRST MEETING, SEPT. 15, AT 6 P. M.—President, Eld. H. Shultz, in the chair. Eleven churches were represented by eighteen delegates. Four new churches were received into the Conference, and five delegates were chosen to represent them. It was voted that the Chair appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 16, AT 4 P. M.—Twenty-nine additional delegates were invited to represent other churches and to fill up the delegation of those already represented. The Committee on Resolutions reported as follows:—

Resolved, That the plan of reporting our camp-meetings through the papers is worthy of the best attention we can give it, and the liberal support of all our people.

Resolved, That we indorse the action of the last General Conference relating to the improvement of the ministry, and that we will carry it out in this Conference.

Resolved, That it is the sense of this Conference that the work of fitting up the camp and looking after the necessary business of the meetings should not be done by our ministers, but that they should be left to be in the best possible condition to look after the more important interests of the camp and the spiritual interests of the people.

Elds. Haskell and Canright and others spoke to the first resolution, after which it was carried unanimously. Resolution second was laid over till the next meeting. Resolution third was spoken to by Elds. Canright and Shultz and others.

Committee on Credentials and Licenses reported: For credentials, H. Shultz, A. J. Cudney, D. Nettleton, O. A. Johnson, L. A. Hoopes, Friedrich Jörg; for ministerial license, G. W. Lessenger, George Langdon, Chas. Harr, and J. E. Jayne; for colporter's license, A. Druillard, J. P. Gardiner, F. M. Lick, O. W. Bent.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 17, AT 9 A. M.—Resolution second was taken up. Eld. Haskell spoke very earnestly upon it, presenting the scriptural argument in favor of education on the part of ministers and people, and appealing to the Conference to come up on this important subject. Interesting remarks were made by Elds. Canright and Shultz and others, and

the resolution was adopted by a rising vote of the whole congregation. The Treasurer's report was read, and, after remarks by Eld. Haskell, was accepted.

Adjourned to call of Chair.

FOURTH MEETING.—The Committee on Resolutions reported as follows:—

Whereas, The work of getting present truth before our fellow-men is becoming more important and more extensive; and—

Whereas, It will require more means to carry on this work as it increases in magnitude; therefore—

Resolved, That we pledge ourselves to carry on this work by faithfully paying our tithes, and by making donations as the wants of the cause may require; and that we recommend our ministers to present this matter to our churches when visiting them, and urge them to faithfulness in the discharge of this duty.

Whereas, At this meeting a great want has been felt for extra tents in which to hold special meetings; therefore—

Resolved, That we recommend that the Conference Committee provide such tents or other conveniences for our next camp-meeting.

Committee on Nominations reported as follows: For President, Eld. H. Shultz; Conference Committee, Elds. A. J. Cudney and L. A. Hoopes; Treasurer, J. C. Middaugh; Secretary, John Clark; Camp-meeting Committee, J. P. Gardiner, F. M. Lick, Johnson Buckley, J. C. Scott, W. C. Boynton, G. A. Kinkle, and Bro. Thompson.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 20, AT 9 A. M.—Committee appointed to audit the books of the Lincoln mission reported, and after remarks by Elds. Cudney and Haskell, the report was accepted. In consideration of the probability of Eld. Shultz's being called by the General Conference to take charge of the German work in this country, a motion was carried to reconsider the action taken at our last meeting, and Bro. J. P. Gardiner was elected president of the Conference. Eld. Cudney was appointed to attend to the work of getting passes over the railroads.

Meeting adjourned *sine die*.

JOHN CLARK, Sec.

H. SHULTZ, Pres.

LABORERS NEEDED IN INDIANA.

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35.

These words of our Saviour come forcibly to mind when we see the necessity of workers in the canvassing field. A great work can be done if all who can, will take hold now. So many have said, I want to do something in this cause. An opportunity is now offered for all such to do efficient work that will be appreciated. There is not only a request made for this, but an urgent demand. Read the text, and then follow its instruction by taking a view of the field. Is not the field white already to harvest?—Yes, much of the golden grain is perishing for lack of help to gather it in.

The canvassing work is especially in need of assistance. We want to hear from every one who can work, even if the territory be not more than one township. More books must be sold than have been in the past. The failure in the past has been on account of a poor plan of work, more than because of a lack of willingness on the part of our brethren and sisters to engage in the work. A lack of organization will bring confusion in the ranks of any society of workers.

Since a systematic plan has been devised, by which more can be accomplished than in the past, we desire to call your attention to the necessity of a systematic effort in canvassing. The society must know where each one is working, and the agent must be protected in the territory in which he works. The way it has been, each agent has been allowed to work where he pleased, when he pleased, and with what hook he pleased, and carry as many as he pleased. Any one can see that where a number of agents go into the field, such a course will bring confusion, which would result in discouragement to the agent and a loss to all concerned. The plans now adopted by the Office and the societies will obviate all trouble of this nature.

In order that full protection be guaranteed to the agent, it is necessary for him to have a contract with the State society for the territory he is working. This will protect him against other agents' intruding on his rights, and secure to him the exclusive right of sale within the specified limits. That we may know where each agent is working, we have decided not to ship any books from the State depository until contracts have been signed. Let all who are working, or who intend to work, write immediately, and make their wants known as to territory and choice of book. If directors and librarians will work the territory in which they live, or that adjoining them, it will add much to the amount of work done. Let ministers take a special interest in this branch of the work, encouraging those who can give all or a portion of their time to it, to engage in it as soon as possible.

We ought to have a hundred canvassers at work. All who are working, are doing well. In every case

the success corresponds to the effort put forth. So if you want to succeed well, you must put energy and enthusiasm into the work. A liberal and uniform discount will be given on all books. No one will be allowed to run over and spoil territory as in the past. Even our ministers cannot carry subscription books except by special arrangement. Now is the time to push the work. Correspondence solicited.

J. W. COVERT, Gen. Ag't Ind. T. and M. Soc.

Special Notices.

NOTICE.

Address all mail for Iowa Tract Society and Des Moines mission to L. T. Nicola, 603 East 12th St., Des Moines, Iowa.

COLORADO, NOTICE!

THE Colorado State depository and secretary's office has been changed from 31st and Champa Sts. to 167 Clements St., Denver, Colorado.

C. P. HASKELL, Sec.

MINNESOTA, NOTICE!

It is probable that the general meeting for Minnesota will be held at Minneapolis at the same time as last year, about Dec. 28. But of this we shall speak more particularly next week.

MINN. CONF. COM.

NOTICE.

If any of our brethren are contemplating a change of location, Chanute, Kan., at present offers some special inducements. There are about thirty Sabbath-keepers there, who have a nice new house of worship. Work is abundant there at present, mechanics being in demand. Any one contemplating moving there would find it to their advantage to correspond with Eld. Smith Sharp of that place.

J. H. COOK.

GENERAL MEETING AT FARGO, DAKOTA.

A GENERAL meeting for the friends of the cause in North Dakota will commence at Fargo Dec. 17, at 10 A. M., and continue over the 19th. It is hoped that all will make efforts to attend. Come prepared to care for yourselves as far as possible, because the friends at Fargo are few as yet. All those who wish to be met at depots should send word to Eld. W. B. White, Fargo. We hope and trust that this meeting may be of much good to the cause in that part of the Conference. Again we earnestly invite all to come.

G. C. TENNEY.

GENERAL MEETING FOR NEW YORK.

This meeting will not be held till after the holidays, as we could not secure help from the General Conference till then. It will be held at Rome Jan. 8-10. This will be a very important meeting, and we greatly desire to see all our churches well represented. A meeting of the New York Tract and Missionary Society will also be held in connection with it, and all our directors should be in attendance, as important matters are to be considered.

We expect the labors and counsel of Eld. Butler and perhaps Eld. Haskell. Our ministers and other laborers should plan to remain till Wednesday, if necessary.

M. H. BROWN.

CHURCH DEDICATION AT CHANUTE, KAN.

We appoint this meeting for Dec. 18, 19, as the church building will be ready at that time for dedication. We desire a general attendance of all Sabbath-keepers in that part of the country.

This new church is the result of our September camp-meeting and the labors of Bro. Sharp since that time. They will cheerfully entertain all who may come; but those for whom it is convenient, should bring bedding.

This will be the last meeting I can attend before leaving for Kentucky, my new field of labor. Elds. Barton, Page, and Hill and wife will also be present to assist.

J. H. COOK.

MORE ABOUT THE WISCONSIN STATE MEETING.

THE State meeting noticed in last week's REVIEW, to begin Dec. 15 and continue one week, is right upon us. We hope there will be a general rally of our brethren and sisters at this time. The brethren at Plainfield are making all preparations to entertain those who attend; so let no excuse keep you from the meeting. The work is enlarging, and it becomes necessary for us to meet often, that we may know how to work to the best advantage. You will see by the report of the International Tract and Missionary

Society that the canvassing work is to be placed upon a different basis than it has been heretofore; and those expecting to canvass for any of our publications should be there to receive instructions, that all may work in harmony with the body.

Those coming by way of Portage should make calculations to leave there early in the morning, reaching Plainfield about 9 A. M. Those coming from the north over the G. B. & M. or the Wisconsin Central, should make calculations to leave Stevens' Point and Plover late in the afternoon, reaching Plainfield in the evening.

Dear brethren, let us pray that God will come near to us at this time, that we may get a special fitting up for the great work that is before us, and that power may attend the truth wherever it goes. In order to do this, we must confess and forsake our sins. Now is the best time to canvass for our publications and periodicals, and we hope many will give themselves to the work this coming winter. Invite your neighbors, and bring them where they can hear the solemn truths for these times.

A. J. BREED.

GENERAL MEETINGS IN OHIO.

We hope to hold a general meeting soon in each district of the State. The first of these appointments our brethren will see in this week's REVIEW, for Bowling Green, Wood Co., Ohio, Dec. 23-28. We want to see a large number of our brethren from each church in Dist. No. 5 at this meeting, as we desire to present many things of great importance concerning the rapid spread of the last message of truth and the relation we as individuals sustain to God and his cause. We ask our brethren to study the report of our Conference secretary, so recently sent to our churches. The canvassing work, the work of our tract societies and that of the Sabbath-school, with many other things, will be considered. Many of our brethren are sleeping with folded hands, having little or no burden upon them for souls.

In view of the pressing demands of the cause, which seem to be far beyond our present ability to meet, and the great need of our humbling our hearts before God, the General Conference has set apart Dec. 18, 25, and Jan. 1 as days of humiliation and prayer to Almighty God for his special help. We ask our brethren in Ohio and West Virginia to unite in this solemn season of seeking God.

We want to see our brethren the first day of the meeting. A Sabbath-school convention will be held. Friday will be devoted to the Sabbath-school work. We cannot afford to lose any of the meetings. Bowling Green is the oldest church in the State, and has borne many burdens in connection with the cause in Ohio in years that are past. Deaths, removals, and apostasies have weakened their numbers. We invite our brethren to bring bedding, and, where they can, other things to help care for themselves. Let none stay away in that part of the State who possibly can come. Shall we not expect that God will work for his people and others at Bowling Green at this meeting? To this end let us all seek God. Please note with care the articles written by Elds. Butler and Haskell in this REVIEW.

R. A. UNDERWOOD.

News of the Week.

FOR WEEK ENDING DEC. 4.

DOMESTIC.

—Teams can cross the Mississippi on the ice at Clinton, Iowa.

—The Soldiers' Home at Washington has 849 regular inmates.

—Van Wert, Ohio, was disturbed by a shock of earthquake Monday morning.

—The *Knights of Labor* announces that the colored men of Chicago are being rapidly organized.

—The month of November was $2\frac{1}{2}$ degrees colder than the average for November for twenty-two years.

—The holders of the boxes in the Metropolitan opera house, in New York, this season, represent \$790,500,000.

—It is estimated that there are 325,570 telephones in use in this country. Nine years ago there were only 870.

—The elevator of the St. Paul and Duluth Road at the latter city, containing half a million bushels of wheat, was burned early Dec. 4.

—The Hon. Thomas Seay was Wednesday inaugurated Governor of Alabama. He pronounced himself in favor of Federal aid to education in the States.

—The Canadian Pacific Company will next week sign a contract with the Boston and Lowell Road, by which the former secures a winter terminus in Boston.

—The largest dog in America is said to be an Ulmer dog, a species of Danish hound. Though he has not attained full growth, he is nine feet long and five feet high.

—The November fire losses in the United States and Canada are estimated at \$10,000,000—one third greater than the November average since the great Boston fire.

—The debt statement issued on Wednesday shows that the decrease of the public debt during the month of November amounted to \$3,005,249. Total cash in the treasury, \$439,023,740.

—The busts of Vice-Presidents Hamlin, Wheeler, Arthur, Adams, and Jefferson will be the first five placed in the niches of the north wall of the Senate Chamber, as provided in the resolution passed by the Senate.

—Henry M. Stanley, who has arrived in New York, says the upper Congo can be placed in direct communication with all countries by the construction of the railway alongside the cataracts, as proposed by a Belgian syndicate.

—Henry George, the New York socialistic candidate for mayor, who received 67,000 votes, is making arrangements to publish a weekly paper in New York, in the interest of all who work with hand or head. The first number will be issued in January.

—Delegates from the trade and labor unions of Philadelphia decided Monday night to form an independent political organization, to be known as the United Labor party, for the purpose of taking an active part in the municipal election of next February.

—The steamer *Westernland*, which arrived at New York Thursday morning, reports that during a terrific hurricane on Nov. 27, an immense wave struck the vessel, killing four seamen and two passengers, and severely injuring fifteen other sailors and passengers.

—A severe shock of earthquake Sunday night disturbed the foundations of the new dam of the Langley Cotton works, in South Carolina. The dam gave way Monday afternoon, flooding the adjacent country, and causing heavy damage to railway tracks and other property.

—The National Haddock Monument Association of Racine, Wis., whose object is to erect a monument to the memory of the Rev. Mr. Haddock, murdered by anti-temperance conspirators at Sioux City, Iowa, filed articles of incorporation Wednesday, at Madison, Wis.

—E. B. Brown, teacher of a school in Boone township, Harrison county, Ind., dismissed his school a few days ago because three colored children presented themselves as pupils. The latter were assaulted by the white children, and the affair has caused much excitement.

—The men in the Campbell and Bartlett mines at Brazil, Ind., struck Wednesday, because the owners credited to themselves the odd pounds in weighing, thus depriving the miners of sixty to eighty tons a month. The weighman who reported the irregularity was discharged.

—The two glasses for the double lens of the Lick Observatory will be shipped from Cambridge this week. Marvelously careful preparations have been made to insure their safe transportation, as they cannot be duplicated. Mr. Alvin Clark, their maker, having reached an age which precludes him from again entering upon so great an undertaking.

—The president of the Marquette, Ontonagon, and Portage Road is credited with saving the lives of twenty-four men shipwrecked off Marquette in a recent storm. He ordered the railway tracks cleared of trains, and appealed to the life-saving crew at Portage City to travel 110 miles, with a special engine and car, at the greatest speed possible. The imperiled sailors were taken from the rocks in a terrible gale.

—For several weeks a malignant and fatal type of diphtheria has been raging in Logansport, Ind., and the mortality has been fearful. Fully one hundred children have died. The disease has also broken out in Rochester, and the epidemic is traveling up the valley. The schools at Rich Valley have been closed. Black-tongue diphtheria of a malignant type is raging among the children at Sedalia, and has been fatal in almost every case. The public schools are closed, and the town is quarantined.

FOREIGN.

—Snow-storms prevail in Ulster, Ireland, and Devonshire, England.

—Severe shocks of earthquake were felt Saturday in Smyrna, Tchesme, and the Island of Scio.

—The Afghan insurrection is spreading. The government forces have been defeated by the rebels.

—Thirty men were instantly killed by an explosion in the Lemore colliery in Durham, England, Dec. 2.

—The King of Roumania, being childless, has selected Prince Ferdinand, of Hohenzollern, as the heir to the throne.

—The London *Standard* says it is seriously proposed at Sofia to nominate an American as candidate for the Bulgarian throne.

—While in transit through Belgium, Saturday, 22 sacks of mail from England were cut open, and all the registered letters were taken.

—Mr. Hayes is now the only living ex-President of the United States, and Messrs. Hamlin and Wheeler the only living ex-Vice-Presidents.

—Dispatches from Adelaide state that fresh discoveries of gold continue to be made in South Australia, and that the rush to the new gold fields is unabated.

—A member of the geological survey has reported to the Canadian government that the coal deposits in the Saskatchewan region are inexhaustible.

—The municipal council of Paris proposes to make a ship canal of the Seine, so that the city may become a seaport; the cost is estimated at \$200,000,000.

—The production of pig iron in Germany for the ten months ending Oct. 31, was 2,780,379 tons, against 3,123,990 tons for the corresponding period in 1885.

—The United States Minister at Paris has been requested by the municipal council to intercede with the governor of Illinois in behalf of the condemned anarchists of Chicago.

—Belgian pigeon-flying societies are scared at the proposal of General Boulanger, French Minister of War, to prohibit foreign pigeons' entering France for fear the Germans would establish stations in France for military carriers.

—The ancient church of St. Mary Magdalene, in Knight-riding street, London, was partially destroyed by fire Dec. 2. The same fire completely destroyed four warehouses in the same street. The total loss amounts to \$500,000.

—Active measures are being taken to prevent the introduction of cholera into Chili from the Argentine Republic. A sanitary cordon has been formed in the Cordilleras, and a post of medical officers of health has been established in Punta Arenas.

—While a Radical meeting was being held in Paris, Nov. 28, the platform was stormed by a party of anarchists. A fierce conflict ensued, in which numbers were injured. The police finally succeeded in clearing the hall. Twelve persons were arrested.

—The Spanish Congress has unanimously voted a large appropriation for the benefit of the navy. The principal part will be devoted to the purchase of torpedo boats and cruisers. The money is to be raised by the sale of state forests and other government land.

—Succi, the celebrated Italian faster, commenced his second fast Nov. 28. The medical committee appointed to watch him refuse to do so, because he declines to reveal the secret of the liquor used by him, or to allow another to fast with him under the same conditions.

—Seventeen new cases of cholera were reported in Buenos Ayers, Dec. 2, and nine deaths from the disease occurred in the same place. In Rosario thirty-four new cases were reported, and there were twenty-five deaths. In Cordova there were twelve new cases and five deaths.

—The Prussian Minister of Public Works has recently published a report whereby it appears that the entire length of railroads of the world up to the end of 1884 was 291,000 miles, of which very nearly one half is that of the American railroads, mainly in the United States.

—Great Britain has annexed the island of Socotra, in the Indian Ocean opposite the eastern extremity of Africa, and at the opening of the Gulf of Aden, in the direct line between the Red Sea and India. It has an area of 1,300 square miles and a population of 5,000, and will be a valuable strategic point.

RELIGIOUS.

—Rome possesses 364 churches, and another is soon to be built and dedicated to St. Patrick.

—The missionaries of the China Inland mission at Ping-Yang Fu, Shan-si, recently baptized seventy-two persons.

—The pope has invited the editors of Catholic papers throughout the world, to send their publications regularly to the press office of the Vatican.

—The recent Premillennial Conference in Chicago has excited much interest throughout the country, and a great many sermons were preached on the subject Sunday.

—Announcement has been made at Montreal by the superior of the Oblate Fathers, that no Knight of Labor will be permitted to partake of the sacrament of the Eucharist.

—The Free Methodist General Conference has taken action in favor of allowing women to take part in the government of the Church. The Conference elected three general superintendents.

—At a conference of Baptist ministers in Philadelphia last week, resolutions were adopted on divorce legislation, urging "that divorces shall not be granted for any other cause than adultery."

—At the Banza Manteke station of the American Baptist Mission on the Congo, a revival has broken out, and the missionary has baptized sixteen converts as a beginning of what he trusts will be a great work of grace.

—The bishops of Richmond and St. Paul have submitted to the pope a scheme to found a Catholic university in America. It is proposed that this university shall have at first only a theological faculty, and that other faculties shall be added later on.

—It was stated at a Roman Catholic mission in Liverpool that there were 13,676 persons connected with that church in the city prison last year, while there were only 7,648 Protestants. Unfortunately, the criminal statistics of other cities are in the same line.

—At their recent annual meeting the Methodist General Missionary Committee appropriated \$1,089,808 for their work for 1887, including \$570,958 for their foreign missions and \$360,150 for their Welsh, Scandinavian, German, French, Chinese, Japanese, Bohemian, Indian, and English speaking missions in this country.

—On December 2 an additional company of six missionaries will sail from New York for Africa to reinforce Bishop Taylor. The destination of these missionaries is South Central Africa. When they arrive, there will be sixty-four missionaries in that region, all of whom have gone out inside of two years on the self-supporting method.

—A meeting is to be held on December 2 at St. Luke's Hospital, New York City, of the "Central Committee for Protecting and Perpetuating the Church and State." The Committee invite the attendance of all who desire the adoption of the following or a similar amendment to the State constitution: "The Legislature shall make no law respecting an establishment of religion, or enforcing the dogmas of any creed or the rites or ceremonies of any sect."

—One hundred men in the employ of the liquor league paraded at Indianapolis, Ind., Sunday in search of the violators of the Sunday law; but beyond the names of a few butchers and the street-car drivers, no names were taken. The drug stores, barber shops, tobacco houses, and confectioneries were all closed, and it was impossible to purchase a cigar any place except at the hotels. The saloons were all closed under orders from the league. The latter is attempting to make the law odious by compelling all business houses to close. The street-car drivers and butchers whose names were taken will be prosecuted.

—The New York *Witness* describes a gospel carriage constructed by Rev. H. J. Pierson, of Boston, seating comfortably forty people, the seats placed crosswise, forming at night, if desired, a certain number of beds, bedding being carried in side lockers. An adjustable platform is carried underneath, which can readily swing into place, accommodating the organ, organist, and speakers. Early this season, Mr. Pierson, with a faithful band of Christian workers, started out, visiting different towns and cities. About twelve services have been held daily. The whole equipage, including the organ, team, and harness, was purchased by the fund which Mr. Pierson claims he received in answer to prayer.

Appointments.

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

We will hold a general meeting for Dist. No. 5 at Bowling Green, Wood Co., Ohio, beginning Dec. 23, to continue till Dec. 28. There will be a Sabbath-school convention held in connection with this meeting. We want to see a general rally from every church in that part of the State.
R. A. UNDERWOOD.

THERE will be a two days' meeting at Lapeer, Mich., Dec. 11, 12, meetings to begin the Friday evening previous. There will be opportunity for baptism. Let there be a good attendance.
WM. OSTRANDER.
T. M. LANE.

MEETINGS in New York will be held as follows:—

West Pierpont, Dec. 18, 19.
Adams Centre, " 25, 26.

These important meetings for Dist. No. 3 and 4 will begin Friday evening and close Sunday evening. They will be attended by Bro. M. C. Wilcox, and myself or Bro. Swift. We are exceedingly anxious to secure a large attendance of our brethren and sisters in these districts at these meetings, as matters of great interest and importance will be considered. We especially urge the officers of the churches, tract societies, and Sabbath-schools to attend. We are sure that all will be desirous to see Bro. Wilcox before his return to the Old World; and this will probably be the last opportunity. Come, dear brethren and sisters, to these general meetings.
M. H. BROWN.

THE Lord willing, I will meet with the friends at Frankfort, Herkimer Co., N. Y., Sabbath and Sunday, Dec. 11, and 12. The meeting will be held as the leader of the Frankfort church may appoint.
M. C. WILCOX.

GENERAL MEETING FOR PENNSYLVANIA.

THIS important meeting will be held at Wellsville, N. Y., Dec. 30 to Jan. 3. It is expected that Elds. Geo. I. Butler and B. L. Whitney will attend, and we have also some encouragement from Bro. Haskell that he will be with us. The reason why this meeting is appointed at the time of our regular quarterly meetings, is because it is the only time we could secure the assistance of help from abroad. We advise our churches, as far as practicable, to hold their quarterly meetings one week early, and so connect the service with that recommended for Christmas.

We shall be able to secure the usual reduction of fare on the railways, and the same arrangements will be made for taking care of people at Wellsville as heretofore. We therefore ask those coming, who can consistently do so, to bring bedding, and make the usual preparations to provide for themselves. Rooms will be rented, and everything done to make all comfortable.

This is to be a very important meeting, as plans will be laid to carry into effect the recommendations of the General Conference. More will be said about the meeting next week.
D. B. OVIATT.

Publishers' Department.

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

RECEIPTS.

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

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

Books Sent by Express.—Mary A. Sturdevant, Mrs W P Jordan, Noah O. Cushman, John S. Hughes, M. W. Neal, F. S. Lockwood, Mrs. M. F. Strook, Mrs. Lizzie Hubbard, J. T. Crockett, Mary Hobbs, J. W. Boynton, Dr C M Joslin, Amza Webber, Leroy Knott, N B Smith.

Books Sent by Freight.—J B Chambers, J H Dortch, R G Garrett, L C Chadwick, C F Curtis, Pacific Press, J B Chambers, L T Dyser, Mrs Lottie Olsen, A H Beaumont, Neb Tract Society, A J Cudney.

Cash Rec'd on Account.—Dakota T & M Soc pr H Stark \$1., B C V M Soc pr M A E 127.69, Ohio T & M Soc pr L T D 81.21, Texas Conf pr E Mihlhauser 9.75, Kansas T & M Soc pr L T D 143.89, Ill Conf pr Mary McGrimes 10., Tenn T & M Soc pr J H D 206.50, Florida T & M Soc pr L R 50.

General Conference.—Florida tent fund \$100., Reuben Wright 65.

O. H. T. D. Fund.—Capt Robert Reed \$150.

International T. & F. Soc.—B Salisbury & Co \$50.

Arkansas Relief Fund.—Syracuse N Y ch. \$8., Emma Jane Kelley 1.

Australian Mission.—Emma Jane Kelley \$1., Freddie Moore 1.25.

English Mission.—Kansas T & M Soc \$19.10.

European Mission.—Kansas T & M Soc \$17.01, Mary Kingsley 13.

SPIRITUALISM—SATANIC DELUSION.

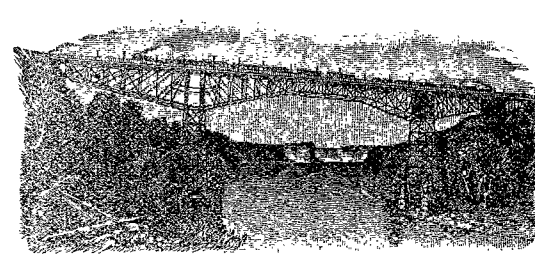
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THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTLEOVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Day	N. Y.	Atlantic	Night	Exp.	Day	N. Y.	Atlantic	Night	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	p.m.	p.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Ar. Detroit,	9.15	8.00	9.10	1.30
4.33	5.30	9.45	4.35	6.18	Ann Arbor,	10.38	9.12	10.25	2.32
3.15	4.23	8.49	3.15	4.50	Jackson,	12.03	10.52	11.35	3.22
2.00	3.10	7.54	1.58	3.43	Marshall,	1.04	11.47	12.50	4.22
1.12	2.27	7.33	1.50	3.20	Battle Creek,	1.35	12.12	1.12	4.40
12.17	1.50	6.53	12.33	2.35	Kalamazoo,	2.35	1.20	1.50	5.15
10.38	12.15	5.49	11.18	12.55	Niles,	4.18	3.03	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Mich. City,	5.40	4.32	4.35	7.32
6.50	9.00	3.10	8.15	9.10	Chicago,	8.05	7.00	6.40	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kalamazoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.51, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

Day Expresses, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.

Nov. 14, 1886.

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

MICHIGAN & OHIO RAILROAD.

GOING WEST.		STATIONS.	GOING EAST.	
No. 4.	No. 2.		No. 3.	No. 1.
p.m.	a.m.		a.m.	p.m.
3.40	7.10	Lv. Toledo.....Ar.	11.55	6.20
5.20	8.10	.....Tumsee.....	10.40	5.20
6.25	8.46	.....Dunbar.....	9.47	4.40
8.10	10.02	.....Jerome.....	8.25	3.21
8.37	10.20	.....Hanover.....	8.00	3.00
9.27	10.55	.....Homer.....	7.19	2.22
10.10	11.25	.....Marshall.....	6.40	1.50
10.30	11.37	.....Ceresco.....	6.25	1.30
11.00	12.00	.....Battle Creek.....	6.00	1.10
p.m.	12.44	.....Augusta.....	a.m.	12.44
.....	1.52	.....Monteth.....	.....	11.43
.....	2.25	.....Allegan.....	.....	11.15
.....	6.35	Ar. Grand Rapids.....Lv.	.....	9.00
p.m.				a.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

Oct. 24, 1886.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
b 8.45 a.m.	Galesburg, Ottawa, and Streator Express.	b 6.50 p.m.
b11.00 a.m.	St. Paul, Dubuque, & Sioux City Express.	b 2.50 p.m.
	Council Bluffs, Cedar Rapids, and Waterloo.	
b11.50 a.m.	.....town Passenger.....	a 2.00 p.m.
a12.30 p.m.	Denver and Omaha Fast Express.....	a 2.15 p.m.
a12.30 p.m.	.....Kansas City and Mexico Express.....	a 2.00 p.m.
a12.30 p.m.	St. Joseph, Atchison, & Topeka Express.....	a 2.00 p.m.
b 4.45 p.m.	Mendota & Ottawa Express.....	b10.30 a.m.
b 4.45 p.m.	Rockford & Rochelle Express.....	b10.50 a.m.
b 4.45 p.m.	Amboy, Rock Falls, and Sterling Express.....	b10.50 a.m.
c10.00 p.m.	St. Paul & Sioux City Express.....	d 6.35 a.m.
a10.00 p.m.	Dubuque & Forrester Express.....	a 6.35 a.m.
	St. Joseph, Omaha, Denver, & California.	
a10.30 p.m.	.....Express.....	a 6.55 a.m.
a10.30 p.m.	Des Moines Express.....	a 6.55 a.m.
c10.30 p.m.	Texas Express.....	d 5.45 a.m.
a10.30 p.m.	Kansas City Night Express.....	a 5.45 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 7, 1886.

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Notice the appointments for meetings in Ohio, New York, Wisconsin, Minnesota, and Dakota, on page 14.

We would call especial attention to the articles in this number from Elds. Butler and Haskell, concerning making the holidays a week of prayer, and setting apart Sabbaths Dec. 18, Dec. 25, and Jan. 1, as days of prayer and fasting.

We give this week the closing portion of the graphic article on the divorce of Church and State in Mexico. We give these articles because we deem it a matter of interest and importance that our people understand the situation in Mexico. Some one will doubtless feel impelled ere long to enter that field.

IMPORTANT MEETING IN MICHIGAN.

A GENERAL meeting for the Sabbath-keepers of Michigan, especially for the ministers and workers of all classes, will be held at Flint, Mich., commencing Friday, Dec. 24, and continuing over the following Tuesday. This meeting is designed to be one of great importance. We wish to lay our plans for the winter's labor at that time. It is expected that quite a number of important meetings will be held in various parts of the State during the winter and spring. This meeting at Flint is to be a meeting for planning and preparation as well as of religious interest and seeking God. Let our brethren prepare for it, and let us seek God that he may be present in power.

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

"HISTORICAL SKETCHES."

DOUBTLESS our brethren have seen in last week's REVIEW the notice concerning "Historical Sketches

of the Foreign Missions," which is published at Basel, Switzerland. Bro. White sent copies to all our tract societies in this country, that they might form some idea of the book. Bro. Jones, in California, received a copy, and Bro. Whitney has just received a letter, ordering from three hundred to five hundred copies. The following is an extract from it, and speaks for itself:—

"I have just received a copy of the new pamphlet recently issued in the office at Basel, entitled, 'Historical Sketches of the Foreign Missions.' Have not had time to examine it very critically as yet, but from its general appearance, I can say that I am very much pleased with it. It seems to be well gotten up, well arranged, and well printed, and the maps are excellent. I see no reason why this book should not have a large sale in this country. Certainly all of our brethren and sisters will want a copy of it. We feel like taking hold of it and pushing it to the best of our ability here on this coast. I do not know how many have been sent to this country, but we would like anywhere from three hundred to five hundred copies, sent directly to Pacific Press from New York or Basel.

"I must congratulate you on your being able to produce such a nice book from the new office. I trust it may be the means of awakening a deeper interest in the work in Europe." S. N. HASKELL.

"NATIONAL REFORM" IN KANSAS.

THE principles of national reform are bearing fruit in Kansas. A saloon-keeper of that State has put his neighbors to shame in his early discernment of the justice of the "reform" movement, and has caused to be displayed the following notice:—

"To the Public in General:—

"I, Mons. Ed. Faber, wish that all frequenters of my line of business (particular friends as well) will distinctly and emphatically understand that I will do NO business on Sunday, and this shall be the last in regard to it. The Sabbath is my day as well as the most sincere Christian's on earth, for I know whereof I speak, and no matter to what creed you belong."

Of course all will admit that this virtuous saloonist has displayed the above notice from motives of true piety and conscientious regard for the "Christian Sabbath." And when his brother saloonists throughout the land, and others of more respectable occupations, shall follow his good example, this nation will have undergone a remarkable change of character from atheistic to Christian! But the man who could so exactly state the animus of the National Reform party as is done in the last sentence of the above notice, evidently ought to be given a chance to work in the cause.

L. A. S.

E PLURIBUS PAUCI.

THE full particulars of the Broadway Railroad transaction, which has resulted so seriously for a number of New York's city fathers, have finally come to light, and furnish a powerful comment on the affinity which is supposed to exist between morality and social eminence. Two of the guilty aldermen, to avoid a residence in State prison, made an explicit confession to the authorities of the whole affair. From a brief statement of the case, which appears in the N. Y. *Independent*, it appears that "thirteen aldermen, wishing to run the Board for what they called 'business,' met together and agreed to vote together in such a way as to make their votes profitable. These thirteen comprised a majority of the Board. . . . They agreed to divide on political matters, but when a question came up involving plunder, to vote together. Whenever necessary, they met, privately, for consultation. They agreed to accept the proposition of the Broadway company; and it was settled, after some discussion that they should each ask twenty-two thousand dollars for their votes. . . . The votes of these thirteen men passed the bill, giving the franchise to the Broadway company, but it was vetoed by the mayor. That required that more votes should be required to pass the bill over the veto; and to secure these votes, the witnesses say that the thirteen agreed to reduce the amounts each was to receive. The sum actually received by each man was eighteen thousand dollars. This, say witnesses Fulgraff and Duffy, was not the only case in which these men extorted and received money for their votes."

Do the aldermen of New York City differ radically from those of our other great cities? and are the political rascals elect confined within the circle of city

aldermen? or is it true, as the *Independent* supposes, that these "are the sort of men whom politics, as at present conducted, brings to the front"? If so, what kind of legislation may be expected on questions of morality which are fast becoming an issue in our present politics? L. A. S.

A DISPROPORTIONATE TRUTH.

It is sad evidence of the wisdom of our Lord in giving to his followers the solemn command to "watch" for his appearing, recorded in Matthew, Mark, and Luke, that, at the very time when this command applies with its full force, the prevailing tendency among his professed followers is to make light of his second coming,—a tendency manifested not only from the pulpit but also from the religious press. The recent gathering of Christian professors in Chicago for the purpose of discussing this grand theme, furnished occasion for several prominent religious journals to indulge in their accustomed sneer over the subject. It is one peculiar effect of the doctrine (of our Lord's return) on the mind of which it takes possession, says the *Interior*, that "it is liable to become the absorbing idea, and to color all the ideas and expressions which it does not exclude." To this charge Adventists will probably plead guilty; and if the *Interior* has given any study to the writings of such evangelists as Paul, Peter, or John, the expression on its part of such an opinion as the above can be easily accounted for.

"The fact that religious conventions are held to discuss this one religious idea," says the *Interior*, "shows how out of all proportion to general religious truth it becomes;" and, it might have been added, the persistence with which this subject is ignored in most other religious assemblies also shows "how out of all proportion to general religious truth it becomes" in another direction. Let us examine a little. What "proportion to general religious truth" did this theme sustain in antediluvian times? A display of enthusiasm upon this subject in that remote age of the world would surely be "out of season," if it ever could be. Yet as far back as the days of Adam, the theme of the inspired prophet (and the only theme of which we have any record) is, "Behold, the Lord cometh, with ten thousand of his saints!" In apostolic times, also, this truth was so "out of all proportion to general religious truth" as to be called the "blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." And what "proportion to general religious truth" will this theme sustain when in the clouds of heaven shall be seen the Son of man "coming . . . with power and great glory"; when "all the tribes of the earth mourn," and the terror-stricken inhabitants shall seek to be buried beneath the rocks and mountains? At the present time, however, any public allusion to the subject stamps one as an obnoxious enthusiast. A religious convention of the popular type would exclude Enoch from the platform as a narrow-minded hobbyist, and would call St. John to order at the eighth verse of the Apocalypse, on the charge of wandering from the subject.

"When a Christian is getting the worst of the spiritual battle or of the battle of life," says the *Interior*, in conclusion, "or, in a despondent mood, thinks he is, he is much disposed to long for the coming of his . . . Lord and Master. But when the battle goes well, and the gospel is winning grand triumphs in civilized and heathen lands, then we all take courage, and are willing to work for the Lord, and cheerfully let him remain away until the fullness of his own good time." But Christians of the stamp of Paul and John testify that we "groan within ourselves, waiting for the adoption, to wit, the redemption of our body," and exclaim, "Even so, come, Lord Jesus," "come quickly." But there is an element of propriety in the statement of the *Interior* party that "we . . . cheerfully let him remain away." We apprehend that those who "watch" for their Lord in this manner will be very much more cheerful prior to his coming than after that event has occurred.

L. A. S.

THE LOST TIME QUESTION.

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